THE

MOVEABLE FEASTS,

J. J. B. Davison, Lea House

FASTS,

1824

Thornley

Nr. Preston

Lancashire

AND OTHER

ANNUAL OBSERVANCES

OF THE

CATHOLIC CHURCH:

A

POSTHUMOUS WORK

OF THE

Late Rev. Mr. ALBAN BUTLER.

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ADVERTISEMENT.

THE late Reverend Mr. ALBAN BUTLER, having given to the PUBLIC the Lives of the Fathers, Martyrs, and other Saints, honoured by the Church throughout the Year, which were received with a general Eſteem and Applauſe, both at home and abroad, was ſenſible, that to make this Work compleat, it would be neceſſary to join with it, by way of an Appendix, an Account of the moveable Feaſts, Faſts, and other annual Obſervances of the CATHOLIC CHURCH.

To this Purpoſe he had long ſince prepared the Materials with which the following Treatiſes have been compiled; but his Death prevented his putting the laſt Hand to the perfecting of this great Work according to the Plan he had deſigned; ſo that one or two of the latter Treatiſes have been left imperfect. The Performance however, having been ſince his Death carefully reviſed and approved by *R. C.* D. D. was judged to be very worthy of the Preſs, and ſuch as could not fail of being both highly profitable and acceptable to the Public, at whoſe Deſire it is now publiſhed, and to whom it is here preſented.

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THE FIRST

TREATISE

ON THE

LORD's DAY.

CHAP. I.

On the JEWISH SABBATH.

BY a general Precept of Religion, the firſt and greateſt of all moral Virtues; and by a Law ingrafted in the Heart of Man by the Author of Nature, all are bound to keep a weekly Feſtival, by devoting it to the Divine Service, and employing it in the Exerciſes of Piety and Religion. The ſacred indiſpenſable Precept of this Feſtival has been confirmed by the poſitive Law of God, repeated in the moſt ſolemn Manner, in the Patriarchal or unwritten Law before Moſes, in the Moſaic Diſpenſation, and in that of the Goſpel. By his ſpecial Appointment the particular Day was determined from the Beginning of the World, though He was pleaſed to change it in the different Diſpenſations of his poſitive Law.

The ancient Sabbath was originally ſet apart by God for the weekly Feſtival in Memory of his Reſting thereon from the Creation of the World. Having in ſix Days formed out of nothing the Heavens and the Earth with all things contained in them, "He reſted on the "ſeventh Day from all the Work which He had done. "And he bleſſed the ſeventh Day and ſanctified it be-"cauſe in it He had reſted from all his Works which "God created and made (1)." He could have equally finiſhed the Univerſe at once; but was pleaſed to produce it by a progreſſive Creation, that each Part might make a diſtinct Appearance, and the World gradually receive its Perfection. He alſo ſhewed by this Circumſtance, that He acted not by Neceſſity, or by any blind impetuous Movement of his Will, but as He pleaſed, with perfect Liberty and with ſovereign Wiſdom, Underſtanding, and Goodneſs; maſter of his Action and of his Work, having in it no other Rule than his own Will, eſſentially the ſovereign Sanctity, Goodneſs and Wiſdom. Some Interpreters ſo underſtand this Creation as to think that each Day a particular Part was produced out of Nothing. Others ſuppoſe the whole Chaos of Matter to have been created at once on the firſt, and nothing but the Developement to have been ſucceſſive, each Part ſubſiding by itſelf, and ſeparately opening and diſengaging itſelf. The Work of each Day was ſingle and inſtantaneous, being effected by the bare Command, by a ſingle Act of God's omnipotent Will. For in God to will with an effective Will, is to do, or produce what He wills or commands (a).

God

(1) Gen. II. 2, 3. Hebr. IV. 4.

(a) Certain modern Criticks, chiefly among the Calviniſts, have attempted to prove that the Original or Patriarchal Sabbath was not the ſeventh, but the firſt Day of the Week; conſequently the ſame Day with the Chriſtian weekly Feſtival, which we call Sunday. Dr. N. Holmes, in 1673, publiſhed an Eſſay for this Purpoſe, endeavouring to ſhew that Sunday, or the firſt Day of the Week, was the weekly Feſtival kept both by God's People and by the Gentiles, before the Iſraelites came out of Egypt, and after that time by many Gentile Nations. Bp. Patrick in his Commentary, refers to a Diſcourſe of Mr. Mede, in which the ſame is aſſerted. The ſame is attempted with ſome Pains by the Author

God, having finiſhed his Work, entered into his Reſt on the ſeventh Day. This we are not to under-

 ſtand

Author of a Book, printed by Richard Chiſwell in 1683, under this Title: "The Doctrine of the Church of England concerning the Lord's Day vindicated from vulgar Errors, and ſettled upon the Patriarchal Practice." Alſo by the Author of, "A Tract of the Sabbath," printed for Parkhurſt, in 1692, p. 42. See alſo Wright the learned Preſbyterian Divine, on the Religious Obſervation of the Lord's Day, ch. 2. p. 29. Theſe Authors grounded their Conjecture on the different Inſtitution of the Patriarchal and Jewiſh Sabbath. The firſt which was appointed at the Creation (Gen. ii. 3.) celebrated by the Patriarchs down to the written Law of Moſes, and reinforced by the Mouth of that Legiſlator in the firſt Publication of the Decalogue (Exod. xvi.) was eſtabliſhed by God in Memory of, and in Thankſgiving for the Creation of the World. The Jewiſh Sabbath was appointed by God in remembrance of the Deliverance of that People out of the Land of Egypt, and from the Perſecution of Pharaoh, Deut. v. This reaſon however appears not to be concluſive; for the latter may be eaſily underſtood to have been only a ſecondary Motive for ſanctifying the ſame Day, and enforcing the Law of Reſt thereon with greater Severity, and certain additional Obligations: Greater Weight is added to this Opinion by the Arguments which the Rev. Mr. John Kennedy has drawn from the Sacred Chronology in his "Complete Syſtem of Aſtronomical Chronology "for unfolding the Scriptures," in 4to. London 1762.

The Iſraelites, ſays this Author, p. 636, came out of Egypt *Anno Mundi* 2512, Moſes being 80 Years old; for he died 40 Years after, at the Age of 120 Years. God in that Year changed the beginning of the Eccleſiaſtical Year, from the Autumnal to the Vernal Equinox, appointing its Commencement from the Month Abib (called after the Babyloniſh Captivity Niſan), Exod. xii. 2. God ſpoke to Moſes to give his Commands for the Paſchal Lamb, and the *Exodus* or Paſſage out of Egypt, on the firſt Day of this Month, (which was the ſeventh Month of the Year). This firſt Day of Niſan that Year commenced, ſays Mr. Kennedy, at the Evening of the firſt Day of the Patriarchal Week, which we call Monday; for from that Epoch we are to date the commencement of the firſt Jewiſh Eccleſiaſtical Year, as this Author attempts to ſhew by ſeveral Aſtronomical Calculations. (p. 647). The Paſchal Lamb was to be taken upon the tenth of the Month which was a Tueſday, and to be ſlain on the fourteenth, viz. on Saturday Evening, at which Time began the Feaſt of unleavened Bread, which was continued ſeven Days. On the fifteenth the Iſraelites marched out of Egypt. By this march on the Sunday, the Patriarchal Sabbath of the Sunday was *deſecrated*, ſays Mr. Kennedy; and this fifteenth day which com-

ſtand as if the Supreme Workman could be wearied or ſpent; which it would be Blaſphemy to imagine! Neither

commenced the foregoing Evening at Sun-ſet, was the firſt Day of the Feaſt of unleavened Bread: The preceding Day, the fourteenth of the Month (on which the Lamb was eat in the Evening which cloſed it, was called the Paſſover, or the Day itſelf of the Paſchal Solemnity: The ſeventh Day of the unleavened Bread, was according to Kennedy, the firſt Iſraelitic Sabbath. For the Iſraelites having paſſed the Red-Sea on the Evening which began (according to the Eccleſiaſtical Stile of meaſuring and counting the Day from the preceding to the following Evening), or according to the Patriarchal (and perhaps alſo the Jewiſh Civil) computation of the Day from Sun-riſe to Sun-ſet, preceded the twenty-firſt Day of Niſan, the Vernal Equinoctial Month was kept the firſt Iſraelitic Sabbath, with Praiſe and Thankſgiving. For this Purpoſe Moſes ſeems to have compoſed the Hymn, (Exod. xv.) which was ſung in Chorus, and alternately by more perhaps than two Millions of People. (See Lev. xxiii. 5. 6. Exod. xii. 14. 16. 18. 41. and xiii. 10. Deut v. 16. and xvi. 1. 3.) It appears that God appointed the new Sabbath ſoon after the Jews had paſſed the Red-Sea, perhaps at Marah where they made a halt, Exod. xv. 22. Then was the Sabbath inſtituted for a perpetual Memorial of the Deliverance of the People from the Army of Pharoah. Deut. v. 15. God enforced Obedience to the Law of the new Sabbath, immediately after this by a double Miracle in the Manna, (Exod. xvi. 5. 22. 27.) which happened in the Deſert of Sin, before the People, in the third Month after their Paſſage, arrived at Mount Sinai: Nay before the End of the firſt Month. Yet, ſays Kennedy, God was pleaſed to appoint again certain Remembrancers of the Original Sabbath of the Creation; for which He inſtituted a religious Convocation and Solemnity on the firſt Day of the Feaſt of unleavened Bread, which in the firſt Year, or the Year of Exodus, fell on the Original Sabbath; but every Year on a different Day of the Week, according to the changeable Courſe of the Moon, (Exod. xii. 16. Deut. xvi. 8.) God even republiſhed the Original Sabbath from Mount Sinai in the Decalogue, (Exod. xx. 11.) though he commanded alſo the Iſraelitic Sabbath in Memory of the temporal Redemption of the Jews to be obſerved with much greater Severity, than the old Sabbath. Deut. v. 15.

Mr. Kennedy in this Work, in order to eſtabliſh his new Syſtem of Aſtronomical Scriptural Chronology, pretended by blotting many Sheets of Paper with knotty Calculations, to ſhew our Aſtronomical Tables to be groſsly erroneous, eſpecially thoſe of the Anomalies of the Moon: By which attempt he declared War againſt the whole Body of Philoſophers and Aſtronomers. The ingenious Mr. Ferguſon, well known to the learned World, by his Aſtronomical Lectures, &c. vindicated

Neither that he then ceased from all Action, but only from that of the Creation of the World. He still

 continually

cated these Tables, the common Cause of his Profession, convicted Mr Kennedy of many notorious Mistakes, and false Hypotheses, and overthrew the Structure which he had raised upon such a Foundation. It is however, to be wished the Controversy had been carried on with less acrimony on both sides. See Ferguson's "Remarks on Kennedy's Astronomical Chronology," in the Critical Review for June, 1763. And his severe Letter to Mr. Kennedy in Defence of the Astronomical Tables of the Anomalies of the Moon, *ibid.*—for November the same Year, &c. This Author, notwithstanding the severity with which he censures the rest of Mr. Kennedy's Book, highly approves his new Remarks concerning the Patriarchal Sabbath, adding that he has demonstrated this to have been the first, not the last Day of the Week, and consequently the same with our Sunday, not the Sabbath of the Jews. However the common Opinion still has its Advocates, that the Patriarchal Sabbath coincided with the Jewish. For in Genesis the Patriarchal Sabbath seems fixed on the last Day of the Week, immediately after the sixth Day's Work. Again, the Jewish Sabbath is certainly mentioned before the Decalogue was given on Mount Sinai; and after it we find the Sabbath of the Creation still in Force as appears from the Exposition of Mr. Kennedy's System: Nor is the least Account given of the Change of the Day of the Weekly Festival. Neither is it easily to be conceived, that Moses should use the word Sabbath in the same Book for different Days without the least open Intimation of any such Change, which in future Ages would soon be forgot. The Change of the Commencement of the Ecclesiastical Year from the Month Tisri, or the Autumnal Equinox, to the Vernal in the Month Nisan, (for some think that the Jews continued always to date their Civil Year from Autumn) is recorded by Moses. Much more ought such a Change of the Sabbath, a Festival twice commended in the Decalogue, and according to Mr. Kennedy in a different Sense in the two Publications of that Law in Exodus and Deuteronomy. The proofs drawn by this Author from Astronomy or Chronological Calculations cannot amount to Demonstration unless it could be first clearly settled in what Manner the Jews at that Time regulated their Years with respect to embolimean or intercalary Days to bring them to an Equation. Also, how they settled their Lunar Months, whether by some Cycle or Artificial Method, or by the Observation of the first Appearance of every New Moon, and in what Manner, or with what Degree of nicety and exactness. The Proofs therefore that the Patriarchal or Original Sabbath was the same Day, not with the Jewish Sabbath, but with that of the Christian Law, seem too precarious to weaken the Tradition in Favour of the general Opinion of ancient and modern Jews

and

continually creates Souls, performs wonderful Myſteries in the Order of Grace, and acts in and with all Creatures or ſecond Cauſes; for "in him we Live "and Move, and have our Being (5)."

He maintains and preſerves all Things by a Continuation of the ſame Action by which he created them (6), which if he ceaſed to do, they would all that Moment fall into their Original Nothing. He alſo is eternally

(5) Acts, xvii. 28. (6) Wiſdom, xi. 26.

and Chriſtians. The ingenious and learned Mr. Chaiſe, in his Comments on Exodus xvi. v. 5. and 26. p. 6. 7. 152. 153. 161. ſhews clearly that Mede founded this Argument upon a Miſtake. On the fifteenth Day of the ſecond Month after the Paſſage of the Red-Sea, one Month after it the Murmur was raiſed for Food. The Thalmudiſts ſay this fifteenth Day was the Sabbath. (See Maimonides. *More. Nev.* part iii. c. 20.) If this was true, the Jews who travelled on that Day, did not yet know the Law of the Sabbath. But it is very uncertain that this was the ſeventh Day of the Week, counting from the Creation. Mede miſtakes the Senſe of the fifth Verſe as if it means the ſixth Day from the firſt falling of Manna: Whereas it expreſſes the ſixth Day of the Week, or the Eve of the Sabbath. Manna began to fall on the 16th Day of Iſar, the ſecond Month after the Paſſage: But this may have been a Monday, a Tueſday, a Wedneſday, a Thurſday, or a Friday. If Manna firſt fell on a Monday, the firſt Sabbath after it was the 21ſt; if on Friday, as Uſher ſuppoſes, this Sabbath was on the 17th; therefore the 15th could not be a Sabbath. See M. Hallet, "A free and impartial Study of the Holy Scripture recommended," T. 3. p. 99. &c. Mr. Chaiſe obſerves on v. 22. and 25. *ib.* and T. 1. on Gen. ii. 3. that God inſtituted the Sabbath to be ſanctified from the Creation by *Exerciſes of Religion*, by public Exerciſes of Religion, but without a ſtrict Precept of ceaſing entirely from all Work or Travelling, which does not appear to have been obſerved by Abraham in his Journies, nor by the Hebrews in their Slavery in Egypt. This very ſevere reſt was firſt commanded, Exodus, xvi. v. 23. and a new Motive added in Thankſgiving for and in Memory of their Deliverance from Pharoah. If the Inſtitution of the Sabbath had been entirely new, no one would have underſtood the Words of Moſes in commanding this Reſt, &c. Exod. xvi. 23. And the Juſtification is clearly expreſſed at the Creation, Gen. ii. 3. as is demonſtrated by Chaiſe's Com. T. 1. p. 19. 20. who hence obſerved that it was originally ſanctified by all Nations, as is proved by Joſephus, l. ii. *contra Appion.* Euſebius, *Prep. Evang.* l. iii. c. 12. Whence Philo calls it "The Feſtival of all Nations," and in another Place, "The "Birth-Day of the World."

nally employed in the immanent, i. e. in-dwelling or interior Operations of his Divine Intellect and Will, by Knowledge, Love, and the Enjoyment of Himſelf and his own infinite Perfections. We muſt therefore neceſſarily reſtrain this expreſſion of the Holy Scripture, to a Ceſſation from the Production of any new ſpecies of Creatures. By this Work he, as it were, went out of Himſelf and of his eternal Reſt to render himſelf viſible in the Creation of outward Works. When he ceaſed from this, He re-entered, as it were, into Himſelf and his eternal Reſt in the Contemplation of his own Perfections, in which he is inviſible to us. In Remembrance and in Honour of this glorious Reſt, which he eternally enjoys in Himſelf in the adorable Poſſeſſion of his infinite Happineſs, he conſecrated the ſeventh Day of the Week to his Worſhip, and appointed that it ſhould be to Man a Day of Reſt, to be ſpent in Sacrifices and the Divine Praiſe and Worſhip. On it free from exterior Buſineſs and Labour which diſſipate the Mind, we are commanded to employ our Thoughts on God, to meditate on his Law, and on the Myſteries of his Love and Mercy, to thank Him for his Benefits, and to contemplate that eternal Reſt to which we are called, and to which all our Thoughts and Deſires ought to be directed. (7). Thus the Obligation of ſanctifying the ſeventh Day was a Precept of the primeval Patriarchal Law, given at the Creation of the World (b), afterwards confirmed in

(7) Heb. iv. 4. 10.

(b) From Gen ii. 3. the Sabbath ſeems to have been inſtituted in the Beginning of the World. This is poſitively affirmed by the ancient Jews (*Philo de opific. Mundi*, and l. *de Vit. Moſis. Joſephus* l. 2. *contra Appion.* Tert. l. *adv. Jud.* and l. *adv. Marcion.* S. Aug. *ep. ad. Caſulan.* S. Theoph. Antioch. *ad Autolycum.* Lactant. l. 7. c. 14. S. Chryſ. *Hom.* 10. in *Gen.* i. Nyſſen. *Serm. de Reſur. &c.*) Some Fathers indeed and certain Modern Critics think the Precept of the Sabbath was only paſſed by God into a Law by the Jews when they came into the Deſert of Sin, in the ſecond Month after their coming out of Egypt, on the fifteenth of the Month Abib or Niſan, in our March, in the Year of the World 2513, before the vul-

in a particular Manner to the Jews in the Mosaic Dispensation (8). The Hebrew Word *Sabbath* signifieth *Rest*,

(8) Exod. xvi. 23. 30. and xxiii. 12. Deut. v. 15.

vulgar Era, 1491 (Exod. xvi. 5. and 25.) But at that Time when Manna was gathered, the Command of the Rest of the Sabbath is pre-supposed, not then first enjoined. And that it was observed from the Creation by all the Patriarchs is proved by Cornelius a Lapide, Tornellio, &c. Also amongst the Protestant Criticks by Usher, in his Discourse "on the Sabbath," Gale in his Court of the Gentiles, p. 150. Amesius l. *de Origine Sabbat.* & *de die Dominico*, against Gomar. Archbishop Sharp, in his Sermons T. iv. p. 211. Zanchius *in Quartum Decalogi Præceptum.* Our Antiquarian the Rev. Mr. William Stukely, in his *Abury, a Temple of the Druids*, described ch. 12. p. 68. John Christ. Heberstreit, *Diss. de Sabbato ante legem Mosaicam existente*, *Lipsiæ*, 1748. John Aug. Ernesti, *Vindiciæ Arbitrii Divini in Religione constituendâ*, part ii. p. 44. The Proofs of this Assertion are set in their full Light by Cherubin, a S. Josepho, *Apparat. Biblic.*, T. ii. p. 226. That the Planetary Names of the seven Days of the Week, are ancient among the Greeks and Egyptians, is manifest from an old Oracle of Apollo of Delphos, quoted by Eusebius, (*de Præpar.* l. 5.) from Clemens of Alexandria, (l. 7. *Strom.*) &c. Amongst the Romans, the Planetary Names of the seven Days of the Week are certainly older than Christianity, though their Original is uncertain. The Roman Calendar called Julius Cæsar's, certainly is not his, but the Work of some Christian, as Petavius (*Doct. Tempor.* l. 6.) and Scaliger (*De Emend. Temp.* l. 4.) shew from several modern barbarous Terms there used. The ancient Romans chiefly computed Time by the Calends, Ides and Nones of the Months. Cicero uses the word Week in a Letter to his freed-Man Tiro. (l. 16. ep. 9.) *Ne in quartam Hebdomam incideres*, but he there speaks of a critical Term, in a Distemper (See Melmoth's Translation and Note, l. 6. ep. 24. T. ii. p. 84.) Among the Greeks and Orientals, the Distribution of Time by seven Days is more frequently mentioned. Porphyry, in his Book concerning the Jews, quoted by Eusebius, (*Præpar. Evang.* l. 1. c. 9.) tells us, that the Phenicians, consecrated one Day in seven as holy, in honour of their principal Deity Saturn. We learn from the ancient Scholiast on Pindar, *Prolog. ad Pythia*) that at Delphos an Hymn, called Pœan was sung to Apollo every seventh Day. The Athenians did the like every seventh Day of the Moon: Whence Hesiod says, *The seventh sacred Day.* Ἑβδόμη ἱερὸν ἦμαρ. Homer and other Heathen Writers, often mention a veneration for the third and seventh Days. Mr. Stukely finds Proofs that the ancient Druids in Britain looked upon the seventh Day as Holy, doubtless, as he thinks, from the Patriarchal Custom and Law, (*loc. cit.*

Reſt, and muſt not be confounded with the word Sabaoth or rather Zabaoth, Hoſts or Armies; from which

civ.) yet ſome will have no great Streſs laid on what we find in Homer, Heſiod, and other Poets on this Head, and think the Sabbath received indeed the Divine Bleſſing at the end of the Creation of the World, and was then deſtined to be declared Holy in the Jewiſh Law: But that the particular Precept of ſanctifying it was only given in the Moſaic Law, Exod. xxiii. 12. Becauſe it is called a Sign by which the Jews were diſtinguiſhed from other Nations. Ezech. xx. 20. But this may be underſtood of the Manner and Ceremonies of the Jewiſh Obſervance, and of the degenerate Time of Idolatry, in which among ſeveral barbarous Pagan Nations, this with other Precepts may have been almoſt forgot. The very Words of the Law given to the Jews, ſeem to inſinuate that it was the Confirmation of an ancient Precept; "Remember" thou keep Holy. Exod. xx. 8. See alſo Deut. v. 12. Theſe Remarks ſeem ſufficiently to anſwer the Arguments produced by thoſe Criticks who deny the Precept of obſerving the particular Day of the Sabbath Holy to have been Prior to the Jewiſh Law; who nevertheleſs allow the Patriarchs to have been bound by the Law of Nature to keep Holy one indeterminate Day in the Week. See Gomar, *Inveſtigatio originis Sabbati & Defenſio Inveſtigationis ſuæ contra Rivetum.* Selden, *de Jure Naturæ et Gentium.* l. 3. c. 10. Spencer *de Legibus Ritual. Hebræor.* l. 1. c. 4. Pererius *in Geneſim*, l. 1. p. 179. Calmet, *Comment.* on Geneſis, ii. and Dict. Bibl. T. ii. *Sabbath.* Iſaac Caſaubon *in Suetonii Tiber.* c. xxxii. John Wallis *Tr. de Sabbato.* T. iii. op. p. 342. 381. 423. and ſome modern Jews and Criticks quoted in Poli Synops. Critic. in Gen. ii. 3. See alſo Heylin's "Hiſtory of the Sabbath," Part. 1. ch. 1. and Archbiſhop Bramhall's Works, p. 911. Later Jews improved ſo much upon the falſe Delicacy of their Forefathers in Chriſt's Time, who ſcrupled not to take an Ox out of a Pit into which he was fallen, on a Sabbath, Mat. xii. that they would only allow Food to be given the Beaſt in the Water till the Feſtival was over, when they took him out. Nay, a Jew who was fallen into a Ditch on the Sabbath, is ſaid by Sixtus Senenſis, who had been himſelf a Jew before his Converſion) and others, to have refuſed to ſuffer a Chriſtian who offered his Help, to lift him out of the Mire, ſaying, *Sabbata noſtra colo; de ſtercore ſurgere nolo.* When he implored the ſame Chriſtian's aſſiſtance on the Sunday, the latter to turn his ſuperſtitious ſcrupuloſity againſt himſelf anſwered, he ſhould keep the Chriſtian Sabbath in the ſame Place. *Sabbati noſtra quidem, Salomon, celebrabis ibidem.* Some Rabbins have warmly contended that a Taylor would be guilty of breaking the Sabbath, who ſhould carry a Needle ſtuck on his Sleeve on that Day, with many other ſuch Trifles. See Lamy, *Apparatus Biblicus*; *Ceremonies de toutes les Relig.* Amſterdam, 1723. T. i. Buxtorf. *Synagoga Judaica.* c. 15. *Codex Thalmudicus de Sabbato*

which God is called, The Lord of Sabaoth, the God of Armies, i. e. of all the Legions of Heavenly Spirits, and of all Nations of Men. This Feſtival of the Sabbath is, firſt, an Emblem of the interior Reſt and infinite Felicity which God enjoys within himſelf; and ſecondly, of that glorious Reſt and everlaſting Bliſs which we ſhall enter into after the Conflicts and Labours of this mortal Life. Thirdly, it is a Ceſſation from worldly Employs and Labour, in order to conſecrate the Powers of our Souls to the holy Exercciſes of that happy State, heavenly Contemplation, Love, and Praiſe. It was ſo ſtrictly obſerved by the Jews, that they were forbid on it to dreſs Meat (11), to Travel farther than about a Mile (12), to Buy or Sell any thing (13), &c. but not to repulſe an Enemy in Self-defence (14), or to perform in the Temple the neceſſary Actions for offering Sacrifices, (15) or in Neceſſity to take an Ox out of the Water (16). Later Jews have in many Places carried their Scrupuloſity in obſerving the Sabbath to a more ridiculous Superſtition than even that of their Phariſaical Anceſtors when Chriſt preached among them; their raſhneſs in cenſuring his Diſciples for plucking a few Ears of Corn on a Sabbath to ſatisfy their Hunger, and in condemning Him, and aſcribing to the Devil the divine Miracles he wrought, becauſe he reſtored the Sick to Health on that Feſtival; he meekly reproved, ſhewing their Delicacy to have been tinctured with Superſtition, and refined Pride, and their Conduct inconſiſtent. In the

(11) Exod. xvi. 23. 29. (12) Calmet on Act. i. 12.
(13) 2 Eſdr. xiii. 15. (14) 1 Macc. xi. 41.
(15) Mat. xii. 5. (16) Mat. xii. 11.

Sabbato Latine Verſus. a Seb. Schmidio. T. ii. Moſes Maimonides, Tr. Schabbat. in *Jad Chaſacha*, l. 3. c. 1. Druſius, *de tribus Sectis Judæorum*, p. 94. and 109. Will. Wotton, *Obſerv. in Tract. Talmud. de Sabbato*, Hebr. and Angl. London, 1718. *Danzius*, Diſſ. *de Curatione Chriſti Sabbatica*, and Vitus Henn. Haſenmuller, Diſſ. *de Operibus Sabbatum depellentibus ex mente Hebræorum*, Jenæ 1708. Kirchmeier, *Diſput. de Sabbatis Judæor*, Wittem, 1731. Adam Chriſt. Matthew, *De Sabbatis Judaicis*, Norimbergæ, 1701. Leo of Modena, *Hiſtoria Rituum Hebræorum præſentis temporis. &c.*

the Jewiſh Diſpenſation the Reſt commanded on the Sabbath was much more ſevere, and of greater extent than in the Chriſtian Law, and ſtill more ſevere than the Law of Nature neceſſarily requires, ſuch a Diſcipline being ſuitable to a Diſpenſation which conſiſted more in outward Rites than the New, and to the groſsneſs of a People exceedingly addicted to exterior Obſervances, which Hypocrites and carnal Jews carried ſo far as to neglect the interior, to improve which a juſt and reaſonable Practiſe of ſuch Rites was inſtituted by God, but which thoſe who dwelt in theſe Forms multiplied to Superſtition. Some of theſe alſo falſely placed a pretended Sanctity in their Attachment to ſeveral ſuperfluous external Forms, neither appointed by God nor his Church: Others adhered in ſuch Manner to thoſe that were ſo appointed as to neglect the Reformation of their Hearts, and the Purity and Direction of their Interior, without which they could never pleaſe God. The zealous Cenſures of our Divine Redeemer, ſhew that the Exceſs to which the Hypocriſy of the Phariſees carried this Rigour, was a vicious Scrupuloſity and Superſtition, contrary to right Reaſon, and both to the Letter and Spirit of the Law, nor was it in them any thing better than an enormous Pride, and an affected ſpiritual Blindneſs. For this Severity in certain Points which flattered their Pride and Self-love, they only affected in order to indulge a ſecret Self-complacency and fond Preſumption in themſelves with a Contempt of others, whilſt in the mean Time they freely entertained other capital Vices in their Hearts. Odious and execrable as this Phariſaical Diſpoſition is, it is the Caſe of many among Chriſtians, who are ſevere to the Sins of other Men only that their own may paſs unſuſpected, or whilſt they are ſcrupulous in Trifles, appear unconcerned for many Things of the greateſt Moment; and in their favourite Paſſions can neither ſee any Guilt, nor ſuffer the leaſt Controul. Such a one, as our Engliſh Satyriſt ingeniouſly ſays;

> Compounds for Sins he is inclined to,
> By damning thoſe he has a mind to.

CHAP. II.

On the INSTITUTION of the LORD'S DAY; Or, the CHRISTIAN SABBATH.

ALL the Ten Commandments of the Old Law, engraved by the Finger of God in the Tables, and given by him to Moſes, and the whole Nation of the Jews, his choſen People, are but a Re-publication of ſo many capital Precepts of the Law of Nature; conſequently are of all Times, and equally bind under all Diſpenſations. And it is agreed among Theologians (1) that by the Law of Nature itſelf, a ſet Day which frequently occurs, that is, one Day in ſeven or thereabouts, is neceſſarily to be conſecrated to the Divine Worſhip, with an Interruption of worldly Employments and corporal Labour. (2) Thus the Law of the Sabbath, inaſmuch as by it one Day a Week was commanded to be kept Holy, was a Precept of the Law of Nature (a); yet as preſcribed in

(1) S. Thomas 2. Secundæ, Qu. 22. Art. 4. &c. ibid.

(2) S. Thomas Aquinas 2. Secundæ, Qu. 122. Art. 4. And among the Proteſtants Ameſius, Diſſ. de Sabbato in Præf. Dr. Clark in his Sermons, vol. x. p. 59. and in his Expoſition of the Catechiſm, p. 173. 174. Jephſon on the Sabbath, p. 12.

(a) The Mahometans make Friday their Weekly Feſtival, partly from the ancient Cuſtom of the Pagan Saracens before the Birth of Mahomet, as Selden proves (*De Diis Syris*, l. 2. c. 4. p. 289.) And partly in Honour of the Flight of their falſe Prophet. (See Thomas Smith *de Moribus Turcarum* p. 28. Reland, *Vit. Mahometis*. Pocock, *Specimen Hiſtoriæ Arabum*, p. 317. Pearſon, of the Apoſtles, p. 472. Hottinger, *Primatiæ Hedelbergenſes*, p. 331. &c.) *Pleoven cum refut. a Maracc. Patav.* 1698. Conſtantine the Great commanded Friday to be kept a vacant final Day in all Courts of Judicature, in Honour of the Death of Chriſt. (See Euſeb. *de Vitâ Conſtantini*, l. 4. c. 18. Sozomen, p. 412. Tillemont, Hiſt. des Emp. p 593, T. iv.). Friday ſeems to have been obſerved in ſome manner Holy from the Apoſtolic Times. See James Godofred, in *Cod. Theodoſ.* T. i. p. 138. *Aſſemani*, *Bibl. Orient.* Vatican T. i. p. 217. 237. Martenne Theſaur. Anecdot.

T. v.

in the Mosaic Law, it was Ceremonial both as to the Particular Day of the Week to which it was affixed among the Jews, and as to some Circumstances relating to the particular Manner of observing it. After Christ's Resurrection, and the Descent of the Holy Ghost at Pentecost, the Festival of the Sabbath was changed from Saturday to Sunday, that is, from the last to the first Day of the Week. This we only learn from the constant Practice and Tradition of the Church. We find indeed in some Part of the Canonical Writings of the Apostles, mention made of the Lord's Day. St. John was in the Isle of Patmos on the Lord's Day, when the Divine Revelations which he has recorded concerning the State of the Churches of Asia in particular, and of the Universal Church in Times to come, were discovered to him. (3) And

(3) Rev. i. 10.

T. v. p. 66. Friday is also kept Holy by the Czeremises, an idolatrous People subject to the Muscovites, upon the Banks of the Volga, on the Borders of Siberia, as we are informed by de Strahlenberg in his account of Northern Europe and Asia, or Siberia, (p. 419.) The primitive Christians kept a Station on Wednesday, with fasting and public Assemblies in Prayer. See John Martin Caladen, *Diss. de Stationibus veterum, Christian. Ipsiæ*, 1744. §. 18. Bingham, *Chr. Antiquit.* l. 21. ch. 3. p. 266. Bona, *de Liturg* &c.

The Idolaters about Ormaz and Goa solemnize Monday; those of Guinea, Tuesday; many Tribes in the Territories of the Mogul, Thursday. The Japonese keep no Day Holy, but the 15th and 28th of every Month. See Franc. de la Mothe le Vayer. T. xii. ep. 11. p. 32. The principal Protestant Theologians teach with Catholics, that by the Law of Nature all Men are bound to consecrate to the Divine Service, one Day out of Seven or thereabouts: See Junius, (*Prælect. in Gen.*) Curcellæus (*Rel. Christ. Instit* l. 7. c. 31. §. 14.) Bp. Babington, " on the fourth Command. "Hooker, (*Eccles. Politie* b. v. p. 69. 70.) &c. they also agree that the Determination of the particular Day is a Ceremonial Precept. Some have carried this so far as to leave the Determination of the Day to particular Churches, and even to private Persons. Tindal treated this Day with such Indifference, as to say, in his answer to Sir Thomas More, that we are Lords of the Sabbath, and may change it to Monday, or any other Day; or appoint every tenth Day, or two Days a Week. And Barclay says of Calvin, that in Honour of Christ's Ascension, he once designed to Translate it to Thursday, as an Instance of Christian Liberty.

And St. Luke in the Acts of the Apostles (4), speaks of the *first Day* of the Week, on which the Disciples met together to break Bread or celebrate the Holy Eucharist, and on which St. Paul preached till Midnight. Also St. Paul ordered charitable Collections to be made among the Faithful in their religious Assemblies on the first Day of the Week (5). But these Passages which mention, only indirectly the Lord's Day, and the first Day of the Week, as consecrated to the divine Service in the Time of the Apostles, no way shew that the Obligation of the Jewish Sabbath was transferred to that Day, nor in what Manner we are obliged to observe it, nor even that it is a weekly Holy-day. All these Points we learn from Apostolical Tradition, in which even Protestants of all Denominations acquiesce. A learned Archbishop of the Church of England writes on this point as follows: "That the Apostles were not "only as Judges and Magistrates in a civil State, en- "trusted with the Execution of the Laws and Institu- "tions of our Blessed Saviour, but had also hereby "such constant, certain, and even infallible Assistance "from the Holy Ghost (*who guided them into all "Truth*, John xvi. 13. *taught them all Things, and "brought all Things to their Remembrance, whatsoever "Christ had said unto them*, ch. xiv. 26.) as put them "beyond all possibility of Error, to which even the "best Magistrates, and most learned Judges in wordly "Communities are subject (6)." Bishop White saith, "It "is not necessary to demonstrate out of Scripture that the "Apostles ordained the Sunday as a weekly Holy-day. "For it could not possibly have come to pass, that "all and every Apostolical Church throughout the "universal World should so early and in the Beginning "of their Plantation, have consented together to "make the Sunday a weekly Festival, unless they "had been directed thus by their Founders the Holy "Apostles themselves (7)." Archbishop Bramhall makes

(4) Acts xx. 7. (5) Cor. xvi. 2.

(6) Archbishop Synge's "Divine Authority of Church Government." p. 36. (7) Bp. White, "on the Sabbath." p. 192.

makes the same Observation, and adds: "He that "professeth Christianity, and will not be satisfied with "the perpetual and undoubted Tradition of the uni- "versal Church of Christ, i. e. of the whole World "of Believers, including the Apostles themselves, is "utterly incapable of any real Satisfaction, and build- "eth his Religion more upon his own wilful Humour "and private Phantasy than upon true Judgment (8)." The learned Bishop Taylor who resolves the Authority of the Lord's Day into mere ecclesiastical Institution, affirms, "that the keeping of this Day, besides "all the other Reasons derived from the Nature of the "Thing, yet even for this alone, because it is derived "from the Apostles, is to remain so for ever, the Rea- "son being at first competent, and the same Reason re- "maining for ever, and another cannot come in Place "of it, and a greater there cannot be." He farther remarks, that the Apostles were not only directed by the Holy Spirit in Matters relating to divine Worship and Religion, but also had his immediate Authority in their Determinations upon such Points, as is very evident from Acts. xv. 28. where the Apostles speaking of their Decision in the Affair of the Circumcision, express themselves thus: *It seemed good to the Holy Ghost and to us.*

The most ancient of the Fathers, and the immediate Successors of the Apostles, mention the Lord's Day as substituted in the whole Christian Church to the Jewish Sabbath. S. Ignatius, the Disciple of S. Peter, clearly alludes to it when exhorting the Christians of Magnesia not to be seduced into Error as to the Observance of the Jewish legal Ceremonies, he bids them not to keep the Sabbath of the Jews, but to lead a Life agreeable to the Lord's Day, on which our Life was raised from the Dead by him, and thro' his

(8) Bramhall's Works, p. 916. He died Archbishop of Armagh, in 1663. (9) *Ductor Dubitantium.* B. xi. ch. 2. Rule 6. § 51. & B. iii. c. 4. Rule 13. § 1. Bp. Pearson "on the Creed." p. 469. Lewis Capell Tr. de Sabbato. Menard in ep. S. Barnabæ, p. 202.

his Death (10). Clemens of Alexandria throws a Light upon this Paſſage, when explaining what it is to lead a Life conformable to the Lord's Day; he ſays, he that obſerves the Precept of the Goſpel makes his Life the Lord's Day, whilſt he caſts away every evil Thought, and takes to himſelf the true Gnoſtic, that is, ſpiritual and chriſtian thoughts of Wiſdom and Sanctity, thereby glorifying the Reſurrection of the Lord (11). Hence we learn, that the Chriſtians gave the weekly Feſtival the Name of the Lord's Day (b), and that to lead a Life conformable to the Lord's Day (c), in Memory of our Saviour's Reſurrection, was ſuitably to that Myſtery by which we are freed from the Slavery of Sin and the Luſts of the Fleſh, or the old Man, to walk in the new Life according to the Spirit of Chriſt, as S. Paul ſo often exhorts us (12). Though they gave this Chriſtian Weekly Feſtival the Name of the Lord's Day, yet they ſcrupled not, eſpecially when they ſpoke to the Heathens, to call it Sunday; for though that Appellation took its Riſe from an idolatrous Superſtition and the Worſhip of the Planets, yet it was become the uſual Name by which this Day was known, ſo that it might be employed as a baſe denominative Term without Reſpect to any Superſtition. S. Juſtin, Martyr, in his Greater Apology, which he delivered to the Heathens, calls it Sunday (13). Tertullian ſpeaks of it to the Idolaters under the ſame Appellation (14), but when he writes to Chriſtians only, he prefers that of the Lord's Day (15). The Emperours Conſtantine the Great, (16) Valentinian the firſt (17), and ſecond (18), and Theodoſius the elder and the younger in the Laws which they enacted, called it Sunday; though they ſometimes

(10) S. Ignat. ep. ad Magneſ. p. 9. See Cotelier's Note ib.
(11) Clem. Alex. Strom. l. 7. p. 877. ed. Oxon.
(b) Κυριακὴ
(c) Κυριακὴν ζῆν or κυριακὴν ἡμέραν ποιεῖν.
(12) Col. iii. 1. Rom. vi. 4. 1. Cor. xv. 22. 49. &c. (13) Apol. 2. (nunc 1. ed. Ben.) p. 99. (14) Apologetici c. xv. & l. 1. ad Nation. c. xiii. (15) De Corona c. iii. De Jejun. c. 15. (16) Cod. Theodoſ. l. 2. c. viii. De Feriis Leg. 1. (17) ib. Leg. 2. (18) Cod. Theodoſ. l. 8. *de Executoribus*, Leg. 1. & 3. & alibi ſæpe.

times add the Name of the Lord's Day. The latter Appellation is employed by S. Dionyſius of Corinth, (19) S. Irenæus (20), S. Melito of Sardis (21), Origen (22), S. Cyprian, and others (23.)

Various Motives are aſſigned for changing the Jewiſh Sabbath into Sunday: The firſt and principal was in Honour of the great Myſteries of the Reſurrection of Chriſt, and the Deſcent of the Holy Ghoſt, which happened on Sunday. By the latter, the new Law of Grace was promulged; and by Chriſt's Reſurrection, his Victory over Sin and Hell was completed, and the great Work of Man's Redemption finiſhed. To praiſe God for the Creation of the World was the primary Motive for the Determination of the weekly Feſtival on Saturday; which Law was more particularly confirmed by God to the Jews, on Account of the Promulgation which he made to them of the Moſaic Law and Diſpenſation, and their Deliverance out of Egypt. Now the Redemption of Mankind and the Reparation of the World by the Incarnation, Death, and Reſurrection of the Son of God, was a far greater Myſtery, and a Mercy infinitely brighter: It claims our Homages upon a far ſtricter Title than the Creation; nor can the Deliverance from the Egyptian Bondage bear the leaſt Proportion to this immenſe Benefit, the higheſt Effort, and utmoſt Exertion of divine Omnipotence and Goodneſs in Favour of a moſt ſinful Race of Creatures. S. Ignatius Martyr, (24) Clemens of Alexandria (25) and other primitive Fathers are Vouchers that Sunday is an univerſal weekly Feſtival among Chriſtians in Honour of the glorious Myſtery of Chriſt's Reſurrection.

apud Euſ. hiſ. l. 4. c. 23. (20) ib. l. c. 24. (21) ib. l. 4. c. 26. (22) Hom. 7. in Exod. 15. T. 1. p. 82. (23) See Thomaſin Tr. des fetes l. 2. c. 1. 12, 164.

(24) S. Ign. Ep. ad Magneſ. n. 9. (25) Cl. Alex. Strom. l. 7. p. 877. Ed. Oxon. S. Ambroſ. Serm. 61. See Coteler. in Ep. S. Barnabæ T. 1. Patr. Apoſt. p. 47. Mendoza in Concil. Illiber. T. 1. p. 116. 4. ed. Labbei. Valeſius ad Euſeb. p. 279. Conringii Programata Sacra p. 113. Joan. Gul. Janus, p. 16. ad Euſebii Alexandrini Sermonem inſignem de Die Dominico celebrando, quem e Codice Bodleiano et Vaticano, edidit Lipſiæ Anno 1720.

" The first Day of the Week was consecrated by " the greatest Gifts of Divine Grace, which on it were " conferred upon us," says S. Leo: " for the princi- " pal Mysteries which God, in the Dispensations of " his Mercy, has wrought in our Favour, give a lustre " to the Dignity of this Day. On it the World re- " ceived a Beginning; on it Death was vanquished, " and Life began to reign through the Resurrection of " Christ: On it the Holy Ghost descended upon the " Apostles, delivering to us an heavenly Rule (26)." A second Motive for this Change of the Jewish Sabbath was to shew, that under the Light of the Gospel, the Figures and Shadows of the old Law are passed away by giving Way to the new; and that its typical Ceremonial Precepts ceased to oblige upon the Promulgation of the Gospel (d).

CHAP.

(26) S. Leo Ep. 11. al. 81. ad Dioscorum, Alexdr. Episc.

(d) The Jewish Law was to be buried with Honour, as S. Austin observes. When its typical Rites and Figures which represented Christ to come, were completed in his Death and Resurrection, and in the Establishment of his Church; they ceased only by being fulfilled, and by the perfecting of all that was in them defective and imperfect, Mat. v. 17. From this Time the Jewish Sacrifices lost their Efficacy, and the ceremonial Rites were no longer of Force: They even became immediately superstitious and sinful in those who having received the Gospel, maintained them to be still obligatory by virtue of the old Law; nevertheless without this superstitious Error of their Necessity and Obligation, some of those Rites were still occasionally observed by the Apostles and their Disciples, not to offend the Jewish Converts, and not to give Occasion to imagine that they condemned the Mosaic Dispensation as Evil in itself, as certain Heretics did who blasphemously pretended, that it was derived from an evil Principle, and was in its origin, Evil. S. Paul himself, though the Apostle of the Gentiles, strenuously stood up for the Liberty of the Gospel against those who endeavoured to infringe upon it, by maintaining the Heresy, that there was an Obligation of some Subjection to the Jewish Rites, Gal. ii. 5. Yet he often complied with the Jews in many legal Observances, 1. Cor. ix. 20. Acts xvi. 3. xxi. 26. Hence the Oriental Christians, among whom the Jews were the first Converts, still kept the Saturday or Sabbath a kind of weekly Festival, on which all the People assembled at public Prayer, &c. (See *Constit. Apostol. l. 2. c. 59. l. 5. c. 15. & 20. l. 7. c. 23. l. 8. c. 33. Socrates l. 5. hist. c. 22. l. 6. c. 8. Cassian Instit. l. 3. c. 2. l. 5. c. 26. S. Basil Ep. 289. Conc. Laodic. c. 16. & 52.* &c. Yet the Preference was always

CHAP. III.

Motives for keeping the LORD's DAY.

IT is the first and most indispensable Duty of every Creature that is endowed with Reason and Free-will, and consequently capable of knowing and loving God, and conscious that he owes to him all that he is, or pos-

 sesses,

always given in many respects to the Sunday, as the chief weekly Festival. (See Bingham, *Origines Eccles.* Vol. ix. l. 20. ch. 3. Sect. 3. p. 60. Thomassin Tr. des Feres l. 2. c. 2. p. 17.) To oppose the Ebionites and some other Judaizing Heretics who pretended that the Obligation of the ceremonial Precepts of the old Law had not ceased, the chief Pastors of the Church abated more and more of the Jewish Festival of the Sabbath. The Apostolic Constitutions command Rest from manual Labour on both Saturdays and Sundays; but the Faithful prayed standing only on Sundays, besides several other Marks of Distinction and of a Preference to the latter. And against the Ebionites and Nazareans about the Year 363, the Council of Laodicea expressly defines, *That Christians must not judaize, and refrain from manual Labour on Saturday, but Work on that Day: and that preferring the Lord's Day, they then must rest, if this can be done as becomes Christians* (Can. 29). A Remnant of this Discipline still subsists among the Greeks in their never fasting on a Saturday even in Lent, except on Easter Eve, the Day on which Christ lay in the Grave. And on all other Saturdays the Faithful assemble to Mass. (*See Goar in Euchologium, & Heineck, Descript. Eccl. Græcæ Part.* 3. *p.* 152. &c.) It is not clear whether also the Western Church did not at first keep the Sabbath in some Degree a Festival. Albaspinæus makes no Doubt but it was so, (*Observ. in S. Optat.* l. 1. c. 13) Tertullian, at least is our Voucher, that in his Time neither Catholics nor Montanists in the West ever fasted on Saturdays, except on Easter-Eve, (*Tert. de Jejun.* c. 14. & 15.) Some Churches in the West, as that of Milan, always excepted Saturdays from the Fast, as S. Austin. (*Ep.* 86. *ad Casulanum, & Ep.* 118. *ad Jannan*), and others mention. The Fast of Stations on Wednesdays and Fridays was established in Honour of Christ's Passion, which he began on the former, and ended on the latter of these Days. At Rome, Saturday was added because Christ on that Day lay in the Grave: and very soon the Fast of Wednesday was removed to the Saturday, though in certain Churches, for some Time, all three Days were kept as weekly Fasts of the Stations, as appears from Bede, as to England. The Church of Alexandria and all Egypt conformed to the

ſeſſes, to pay to him a rational Homage as to the God of infinite Majeſty, his Creator, ſovereign Lord, moſt gracious Benefactor, and laſt End. Though this Homage is a daily, yea a continual Debt, Man is bound to ſet apart certain Days, as one in ſeven, in which he lays aſide all diſtracting temporal Employments, and diſengages himſelf as much as this mortal State will permit, from all Hindrances, in order to give his whole Attention to this firſt and moſt indiſpenſable Duty. God's ſupreme Excellence and infinite Perfections claim this Acknowledgement of his Sovereignty by our moſt profound Homages. The particular Relations in which we ſtand to Him, infinitely enhance this Duty, and bind it upon us by innumerable Titles and the ſtrongeſt Ties. If we owe Duty to a Parent, Gratitude to a Benefactor, Homage to a King, how much more are we bound to worſhip God, the ſupreme Parent, Creator, and Lord of all things? Of whom every Moment we hold our life, to whom we ſtand indebted for all we poſſeſs in the Order of Nature and for the incomprehenſible Advantages of Grace, and from whom we expect all thoſe which are to come. To allow that we are made by

the Roman Cuſtom in not keeping the Saturday a Feſtival, as Socrates atteſts, (*Hiſt.* l. 5. c. 21). And S. Epiphanius ſays, that that the Repoſe of the Sabbath is no longer kept ſince the Death of Chriſt, who is our Reſt and Sabbath, (*Hær.* 66). This Father obſerves, (Epitom. T. i. p. 1107.) that where it was kept a Feſtival (in the Oriental Churches), this was done not out of Judaiſm, but to worſhip the Lord of the Sabbath, and in Honour of the Creation, as Sunday is ſanctified particularly in Honour of Chriſt's Reſurrection. The ſame Remark had been made more at large by S. Athanaſius. Marcion eſtabliſhed an Obligation of faſting on the Sabbath, upon an impious heretical Principle of oppoſition to the God of the Jews, whom he pretended to be an evil Principle, as S. Epiphanius mentions, (*Hær.* xlii. n. 3.) In Abhorrence of this Blaſphemy, the Church then forbad any one to faſt on a Saturday (except on Eaſter-Eve) or on a Sunday, (*Can. Apoſt.* 64. alias 66). It is not, however, forbid to faſt on a Sunday provided it be not done out of ſingularity or ſome ſuperſtitious Motive: nor even if a Perſon who ſhould faſt every Day upon prudent Motives of Virtue, ſhould include alſo the Sunday, though the contrary is in general adviſeable in Honour of the Feaſt. (See Lugo, Bonacina, &c. *de Jejunio.*)

by him, and depend continually upon him, and at the same time to pretend that we are not bound to testify this Dependance, and acknowledge his Sovereignty by a suitable Homage, would be a plain contradiction (c), as all who confess a God, even they who most inconsistently deny any revealed Religion, are obliged to confess (26). For so great and solemn a Duty, set Times must be allotted. Secondly, this is again necessary that we may give due Attention to the Concerns of our Souls, may procure all necessary Helps, and make Provision of all proper Remedies for our spiritual Necessities. Our Sanctification and Salvation is our main, nay, our only Affair, and requires our constant and most diligent Care, both from its infinite Importance, and from the great Dangers to which it is continually exposed, from the Precept of Christ, and the End of our Creation, Redemption, and all the Mysteries of the divine Mercy in our Favour. If a proper Time is to be given to every Function and Business which concerns us, as to all our temporal Affairs, our corporal refreshment, &c. this is due in the first Place to our Souls. Therefore by the Law of Nature, and the Duty which we owe both to God and ourselves, we are obliged, as S. Thomas Aquinas demonstrates (27), to consecrate set Days to the Service of God, and to the Exercises of Religion. We indeed every Day give some Time with serious Attention to religious Exercises, and to the making a Tender of the spiritual Homage of our Affections to God. But to satisfy these great Duties, it is moreover necessary to dedicate to them certain Festivals, on which, freed from the Distractions of wordly Affairs, we may devote ourselves

(c) "Dependency in a Creature, without some Mark or Manifestation of such a State, is utterly unintelligible, or to speak "more properly, a Contradiction; because it is to that Creature "to all Intents and Purposes a State of Independency." *Revelation examined with Candour.* Vol. I. p. 89.

(26) Matthew Tindal, Christianity as old as the Creation, p. 115. Hobb's Leviathan, ch. xxxi. p. 192. And Lord Shaftesbury in the Characteristics, &c.

(27) S. Tho. 2. 2da 2dæ qu. xxii. art. 4.

ſelves wholly to them. If God has reſerved to himſelf Part of our Eſtates, can we refuſe him this without Sacrilege? He has a juſt Claim to all our Time, and to all that we are or have. But he allows us to give ſix Days in the Week to our temporal Concerns, ſo as even yet in them to have Him, his Honour, and his Will ſolely in View: Only he reſerves the ſeventh Day entirely to himſelf. Alas! ſo weak is Faith now become in the Hearts of the Generality of the Faithful, that they ſeem to live almoſt in a total Oblivion of their God, and all his wonderful Myſteries and Mercies. Far from making theſe the only Object of their Thoughts and Deſires at all Times, even in the midſt of their Labour and Employments, as they ought to do with the Saints, they give them their Attention only by halves, even on thoſe Days which are particularly conſecrated to the Exerciſes of Religion, and the Work of their Sanctification. Their Minds are ſo full of their temporal Concerns, of their Pleaſures and Diverſions, and of the Means of gratifying their Paſſions, that by the Diſſipations in which they live even on the Feſtivals of our holy Religion, they make theſe ſacred Solemnities themſelves, on which the greateſt Treaſures of Heaven are open to them, and which are the favourable Times for obtaining the divine Mercy, and the Times appointed by God for us to pay him our moſt fervent and beſt Homages, Days of Irreligion, Prophaneſs and Sin. Thoſe who abuſe the very Times of Mercy and Grace, who deſtroy the very Means of Sanctification which Religion affords them, and trample under Foot its moſt holy Precept, ſtand condemned by that Religion which was given to ſave them. The Neceſſity and Advantages of this holy Law and Inſtitution of the Sabbath ariſe not only from the private, but alſo from the public Duties of Religion. Hence a third Motive for the Inſtitution and keeping of the Lord's Day is drawn from the Obligation of Public Prayer. Man lies under various obligations both in his private Capacity, as he is a particular Perſon or Individual, and

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in a public Capacity, as he is a Member of the Commonwealth of Mankind. It is not enough to praiſe God in private; we are bound frequently to offer him a public Homage. This we owe to him both in as much as it is more honourable to his divine Majeſty, moſt advantageous to our Neighbour who is edified, ſtrenghtened, excited by it to Fervour and Devotion, and moſt profitable to ourſelves, to whom it moſt powerfully procures the abundant Succours of Grace. Even Deiſts acknowledge the Duty of public Prayer (d). It is therefore neceſſary that ſome Time and Place be determined for this Purpoſe, that all Men might meet together, as with one Heart, and one Mind, ſo in one Time and Place to glorify God. It is therefore an eternal and unalterable Law, that at leaſt one Day out of ſeven be appointed for the regular and perpetual Performance of this Duty. Hence the divine Wiſdom has ſeparated one Day in every Week for his Worſhip and Service through all the Ages of the World. That frequent ſtated Times are required for this Obligation, is an evident Obligation of the Law of Nature (28); and the particular Meaſure of Time neceſſarily to be appropriated to this End, is gathered from the divine Determination of one Day in every Week. The ſame divine Precept and Determination of this Day ſets before our Eyes other particular preſſing Reaſons. For, fourthly, we are bound to keep this Day with great Devotion upon the

(d) " Reaſon directeth not only to worſhip God in Secret, " but alſo, and eſpecially in Public, and in the Sight of Men; " for without *that* (which in Honour is *moſt* acceptable) the " procuring others to honour him is loſt." Hobb's Leviathan. ch. xxxi. p. 192.

" As to Matters relating to the Worſhip of God, it is the " Voice of Nature; that God ſhould be publickly worſhipped, " and that Men ſhould do this in the moſt convenient Way, by " appointing among themſelves Time, Place, Perſons, and all " other Things which require ſpecial Determination." Tindal's *Chriſtianity as old as the Creation*, p. 116. See alſo Machiavel's Diſcourſes on Livy, l. 1. ch. 11.

(28) See Puffendorf's *Law of Nature and Nations* B. ii. ch. 4. Berbeyrac, ib. Woolaſton, *Religion of Nature delineated*, p. 124.

particular Motives upon which the Determination of the ſeventh, and afterward of the firſt Day of the Week for this regular Feſtival, is founded. The firſt of theſe is, to thank and praiſe God for the great Work of the Creation of the World, and all the merciful Diſpenſations of his Providence in its continual Conſervation. In the Beginning before all Time, and from all Eternity, God alone exiſted unchangeable by himſelf, and out of him was Nothing. Infinitely happy within himſelf, and in the Contemplation and Enjoyment of himſelf and his own boundleſs Perfections, he ſtood no Way in Need of Creatures; neither could he receive from them the leaſt Acceſſion to his Bliſs. But being Almighty and infinitely good, to manifeſt his own Power and Liberality, and to impart to Creatures Meaſures of Happineſs and Perfection, He out of Nothing produced all Things that are by the ſingle Act of his omnipotent Will. He created Matter in a Chaos or confuſed Fluidity: Then by his Spirit moved over it, He brought it into Order and Beauty, producing on the firſt Day Light, which during ſo many thouſand Years has never failed in its Seaſon: On the ſecond Day, the Firmament or the Region of the Air, and the Space which divides the celeſtial and terreſtrial World: On the third, the vaſt Ocean, which though its Billows rage, and beat the ſhores with ſuch Violence, has ever ſince known its appointed Bounds, and obſerved God's omnipotent Mandate: At the ſame Time, He gave Birth to the Earth, with Graſs and Trees yielding Fruit and Seed till Time ſhall be no more: On the fourth Day, the amazingly glorious Orbs of the Sun and Moon, with the beauteous Canopy of the Stars, ſpread in the Firmament: On the fifth Day, Fowl that fly, and Fiſhes that ſwim in the Waters: On the ſixth, Beaſts and Reptiles on the Earth: And laſtly, Man to his own Image and after his own Likeneſs. Thus he created Heaven and Earth, all Things ſpiritual and corporeal, viſible and inviſible. *God commanded*, and at his Word, *all Things came forth out of Nothing*: *He willed*, *and*

and they were created (29); and each Object ſtood forth, and was ranged in its proper Place; the Myriads of bright Angels, Light, and all other Beings that exiſt, with Man, Lord of this inferior World and the numberleſs Tribes of its Inhabitants. All the Creation out of Nothing, were it of the leaſt Atom, is an Exertion of infinite Power, tranſcending infinitely the Faculties of all exalted beings, which can never exert their Action but on ſome pre-exiſtent Subject.

It is only in the Power or Will of Omnipotence, that Nothing itſelf is Fruitful. And in how wonderful a Manner are the Creator's infinite Wiſdom, Goodneſs, and Power, with all his other Attributes, diſplayed in the vaſt Orbs placed in the Heavens, in the regularity of their Motions, in the Beauty, Symmetry, and Adminiſtration of the whole Univerſe, and every the leaſt Part? After each Portion of his Work, and again after the whole was completed, he took a Survey, and ſaw it was Good, or ſuitable in all Reſpects to the great Ends he propoſed to himſelf, and by his Divine Complacency in his Work, He approved it as ſuch. "The riſing Stars," that is, all the Legions of bright Heavenly Spirits, by their Adoration and Praiſes inſtantly celebrated his Glory, both in his own adorable Greatneſs, and ſhining forth in his Works, (30) a Tribute which they never interrupt to Eternity. Man was called upon to make the like Tender of his Homage, and our firſt Parents paid it in rapturous Strains of Thankſgiving, Love and Adoration (e). God

(29) Pſ. cxlviii 5. (30) Job, xxxviii. 7,

(e) Some Jewiſh Rabbins imagined the 92d (Hebr. 93d) Pſalm, to have been compoſed by Adam, to praiſe God upon the Creation. This is affirmed in an ancient Chaldaic Paraphraſe under the Name of Jonathan on the firſt Chapter of the Book of Canticles. And this Title was anciently prefixed to this 92d Pſalm: "A Song which Adam recited on the ſeventh "Day," or as Lightfoot ſaith: "Which Adam made for the "Sabbath. It is a ſong of Praiſe on that account; but was more probably compiled by David, or as Bede thinks, by the Jews returning from the captivity of Babylon.

(f) All

God was pleaſed in Memory of this Diſplay of his infinite Mercy and magnificent Glory in the Creation, to ſanctify and conſecrate to Reſt from corporal Labour and to his Service the Seventh Day, on which he ceaſed from this Work, and re-entered as it were into the Contemplation of himſelf. Therefore on this weekly Feſtival it is our Duty (f) in our Devotions to offer Him a Tribute of Adoration, Praiſe, Oblation, Thankſgiving and Love, in acknowledgment of his Sovereign Majeſty and Goodneſs, and of his Munificence and Bounty towards us and all his Creatures in the Production of all Things, and in all the effects of his Holy Providence through every Age, and in every Moment of our Exiſtence. This Acknowledgment we daily make him at leaſt in the Morning and Evening Sacrifice of our Prayers: but the weekly Feſtival is ſet apart for the more perfect performance of the Duty, on which all Men jointly with the Heavenly Spirits and the whole Creation, may in one Chorus, celebrate together the Divine Praiſes. How great and cogent ſoever this Motive is, another far more exalted, and ſtill of a much higher Order is drawn from the Reſurrection of Chriſt, which put

(f) All zealous Servants of God have made it a particular Part of their Devotion often to adore and praiſe his infinite Power, Goodneſs and Wiſdom, manifeſted in all the Works of his Holy Providence. "The Heavens ſhew forth the Glory of "God, and the Firmament declareth the Work of his Hands." Pſ. xviii. (Hebr. xix. v. 1.) &c. See Pſ. cxliv. (Hebr. cxlv.) 15. 16. cxlvi. (Hebr. cxlvii.) 8. 9. Pſ. cxlvii. Pſ. viii. 3. &c. It is impoſſible for any religious Souls to conſider the leaſt ſingle Part of God's wonderful Works, without being ſtirred up to adore him in raptures of Amazement, Love and Gratitude. A Devout Perſon ſitting one Day upon a Hill above a gentle Stream, was ſo raviſhed and tranſported in contemplating the Beauty, Glory, Sweetneſs and Love diſplayed by God, before his Eyes in the Heavens, flowery Fields, Beaſts, Birds, and purling Streams of Water which he beheld, that he often declared, he had never been ſo much moved by any Sermon or pious Meditation in his whole Life. We may read on the wonderful Works of God in the Creation, the Sermons of S. Baſil, and S. Ambroſe on the *Hexaemeron* or Work of ſix Days: Du Guet's *Ouvrage de ſix Jours*. Ray's "Wiſdom of God in the "Creation:" Derham's "Phyſico-Theology and Aſtro-The-"ology: The Religious Philoſopher, by Nieuwentit, &c."

put a glorious End to his Labours and Sufferings, and was as it were the Seal of the Master-piece of the most astonishing of all God's Works, the Redemption of Man by the Mystery of the Incarnation of the Son of God. The most constant, and the utmost Homage we are capable of paying the Divine Majesty bears no Proportion to what is due on account of any one of his Attributes and Perfections, or in return for the least among the numberless Benefits he has conferred upon us. But the Incarnation of his Son for our Redemption so far transcends all his other Works and Mysteries, and all his former Benefits to us, that the Apostles changed the weekly Festival of the Sabbath into the Sunday, to put us in Mind that this Mystery must be the principal Object of our Thanksgiving and Praise. Christ in his Resurrection raised the lost World by the Reparation of Men, whom he translated from spiritual Death into immortal Life, and presented to his Father as a glorious Conquest to honour him and fill the vacant Seats of Heaven. We are therefore bound to give Glory to God as the Author of our spiritual and immortal Life, and of a new, better, and more glorious World which he has again created, not indeed out of nothing, but out of a sinful reprobate Mass; and this wonderful Work he has wrought in the Almighty Power of his Arm, in the Effort of his boundless Mercies. The Angels praise him in View of this Mystery with new eternal Hymns of Adoration and Thanksgiving (31). How then are we, who are the Objects of this Prodigy of infinite Mercy, bound by our best Acknowledgments and Homages to glorify in it the great and gracious Author? This is a continual Duty; but especially on the Lord's Day. God commanded the Jews to sanctify the Sabbath not only in Honour of his Divine Rest after creating the World (32), but also upon the new Title of the special Mercy by which he had delivered them from the Egyptian Slavery and its toilsome Labour (33), a faint Type of the Slavery of

(31) Hebr. i, 6. &c. (32) Exod. xx. 11.
(33) Deut. v. 15. Exod. xxxi. 13.

Sin. He enjoined this Law that a lively Remembrance might be impreſſed on the Minds of Men, that he is their Lord, their Deliverer, their Sanctifier, and Legiſlator. In the new Law we celebrate on the Lord's Day, above theſe other Titles, our Deliverance from the dreadful Sentence of eternal Reprobation, and from the Tyranny of the Devil and Hell; and gratefully commemorate the Promulgation of the Law of Grace, made on the firſt Day of the Week, on Whitſunday; a Law to which we ſtand indebted for all the infinite ſpiritual Advantages of which through the Divine Mercy we are poſſeſſed or which we hope for; a Law of which the Moſaic Diſpenſation with all its Privileges was only a Shadow. A fourth motive for the Celebration of this Feſtival is ſtrongly inculcated both in the old and new Teſtament, that as it is a Memorial of the Reſt into which God entered after finiſhing the Creation of the World, and of that of Chriſt after his Paſſion, ſo it is alſo a Figure or Emblem of that of all the Bleſſed in the Heavenly Jeruſalem to which we haſten. By that Reſt, God raiſed as it were above Creatures and ſeparated from them, (which yet he conſerved and governed) dwells in himſelf from Eternity to Eternity, in Contemplation, Love and holy Complacency; and Chriſt in his Humanity no more ſubject to Pain, Toil and the weakneſs of his mortal State, enjoys a Life perfectly Heavenly. We imitate this holy Reſt of God and Chriſt on Feſtivals, which we devote to converſing in Heaven, as St. Auſtin obſerves (34). This, in like Manner, is in ſome Degree an Imitation and Foretaſte of the Reſt or Sabbath of the Bleſſed in the Kingdom of eternal Glory. Of this St. Paul ſays, God "in "a certain place ſpoke of the ſeventh Day thus: "And God on the ſeventh Day reſted from all his "Works, and again: If they ſhall enter into my "Reſt (35). There remaineth therefore a Sabbath or "Reſt for the People of God (36)." The Life of the

(34) S. Aug. ep. 55. ad Januar. (35) Heb. iv. 4. 5.
(36) Hebr. iv, 9.

the Saints in Heaven is unchangeable and immortal, as is that of God, and their Reſt is wonderful ; not a Reſt of Sloth and Inaction, but of perfect Enjoyment, inceſſant ſublime Action and Fervour. This being to be our immortal State, and this Life a Preparation to it, Feſtivals are ſet apart for a kind of Noviciate and Anticipation of its Functions, and for fervently aſpiring to that Bliſs. The Motives hitherto mentioned belong in part to a Zeal for the Divine Honour, which ought to be more prevalent with us than any others if our Hearts are ſo warmed with any Degree of true Love of God, which teaches us to prefer him before all Things. Yet our Duty to God, and the Charity which we owe to ourſelves, oblige us alſo to be ſenſible to the eſſential Intereſt of our own Souls. The ſpiritual Advantages which accrue from a devout Celebration of the Sunday, furniſh a fifth Motive. 1ſt, This pious and religious Obſervance is a moſt powerful and neceſſary Means for keeping up a Senſe of God and Religion in our Souls. If we look into the World we ſhall eaſily perceive that the extreme Inſenſibility of the Generality of Mankind in their ſpiritual Concerns, ariſes from a Love of the World, by which they ſeem wholly buried in, and intent upon the Cares and Buſineſs, or the Diverſions and Pleaſures of this Life. Now the Remedy to this Evil is a conſtant Attendance on the ſpiritual Exerciſes of Religion, and aſſiduous Meditation on the Life to come. This the Sanctification of Feſtivals contributes to, even in thoſe who find themſelves moſt engaged in the World. It is not a bare Belief of the great Truths of the Goſpel, which makes Men truly Religious, or reforms the Vicious. Only devout Reflection on them can revive a Senſe of God, and of future Rewards and Puniſhments. On this account, even Infidels have proved the abſolute Neceſſity of appointing public Feſtivals for the ſafety of the Commonwealth (37). 2dly, Public inſtruction is moſt conducive to the public Peace, by

(37) Hobbes's Leviathan, ch. 12.

by teaching every Man his Duty to God, his Neighbour, and himself, and by keeping up a Spirit of Religion in the World (38). Hence an eminent Statesman and Writer on civil Polity observes (39), that, "if keeping Holy the seventh Day were only an "Human Institution, it would have been the best "Method that could have been thought of for polishing and civilizing of Mankind." 3dly, Every Exercise of an interior Life and of Virtue, every Means of securing our Salvation is provided for by Festivals, which afford Time to give them full Attention, and a glorious Opportunity of Holy Retirement after the public Office of the Day, to look into our own Heart, and rectify whatever is there amiss; and to contemplate the infinite Goodness of God, the Love of our Divine Redeemer, and other Heavenly Mysteries, an exercise most powerful to reform the affections of our Hearts, and so sweet that the greatest pleasures of Sense can never be compared with it. Moreover, how acceptable and how honourable to God, how powerful in obtaining his Mercy and all Favours, must be the joint Sacrifices and Homages of Thanksgiving, Praise and Love, the fervent Supplications, the Alms, and all other good Works of all his Servants on Earth, of the whole Church Militant, united with the Triumphant in her holy Fervour, by which the Earth on this Day is in some Measure changed into Heaven, and united with it. But what need of displaying all these Motives, since God has commanded us to observe this Festival in Terms which express the singular importance of this precept, which he has enforced under the severest Threats and Punishments? "Remember thou "keep Holy the Sabbath Day," says he (40). Not content with laying a simple Injunction as in the other Commandments, "Thou shalt not adore false gods; Thou "shalt not Kill," &c. he awakes our constant Attention by

(38) See Prideaux's Connexion, vol. ii. p. 561. ad an. ante Chr. 444.

(39) Addison, Spectator, No. 112. (40) Exod. xx. 8.

by charging us always to *Remember* this Holy Ordinance as we tender his Divine Honour. If we are tempted to Neglect this Duty by the dangerous Seduction of falſe Friends, by the example of the World, by our own Sloth, Avarice, or the Love of Pleaſure, let us call to Mind, and oppoſe to all obſtacles this emphatical Word, "Remember. Six Days," ſays our Divine Legiſlator, "ſhalt thou labour and do all "thy Work." Indeed as all Times and Moments are Holy and belong to God, ſo are they to be conſecrated to Him. "He made the Day and the Night, "Light and Darkneſs, all Times and Seaſons" (41). For this he commanded a Morning and Evening Sacrifice to be offered to him every Day (42). And all our Moments, and all our Actions, even in our ordinary Employs, ought to be ſanctified and made perfect Sacrifices by the moſt pure and fervent Intention of doing in them God's holy Will, and accompanying them with the exerciſe of Humility, Meekneſs, Patience, Devotion, Divine and fraternal Love, and all other Virtues as Opportunities call them forth. All Days are Good, and bleſſed by God, as were all his Works: But by a ſpecial Bleſſing he gave a particular Conſecration to the ſeventh Day, by which he made it more honourable and more Holy than the other Days, which he confirmed by his own Reſt, and by commanding his People to reſt upon it in Devotional Exerciſes of their Hearts in Honour of his Holy Reſt, in in the Enjoyment of his own adorable Perfections. To neglect the Sanctification of this Day is to trample upon the moſt ſolemn Precept of God, inviolable through all Ages; to refuſe to employ the moſt neceſſary Means of ſanctifying our own Souls, and the moſt eſſential Honour we owe to God. Our whole Life ought to be an uninterrupted Homage of Praiſe to God, and an Imitation, or a Novitiate or beginning of the Life of the Bleſſed in Heaven. How inexcuſable then are we if we refuſe to give to God this ſeventh Part of our Time, which He ſo ſeverely reſerves

(41) Pſ. lxxiii. 16. (42) ib.

ſerves to himſelf? And of which He is infinitely jealous, even as he tenders his own Honour in a moſt delicate Point? Of this we have the moſt terrible Inſtances in the Threats of his Vengeance, and in the ſevere Judgment he paſſed upon the Sabbath-breaker.

Soon after the Law had been promulged by Moſes whilſt the Jews were in the Deſert in their Paſſage out of Egypt into the promiſed Land, a poor Man was found gatthering a few Sticks on the Sabbath. He was brought before Moſes, and that great Legiſlator of God's People would not preſume to pronounce himſelf on the Crime, but in his Character of Prophet together with his brother Aaron the High Prieſt, conſulted God upon the Caſe. Almighty God commanded that the Criminal ſhould be ſtoned to Death by all the People; and in purſuance of this Sentence he was led out of the Camp to the Place where he had been taken in the Fact, and the whole Multitude made it a Duty to ſhew their Zeal for the Honour of God and the Sanctity of his Feſtival by becoming his Executioners (43). A great heap of Stones under which he was ſoon buried, remained a ſtanding Monument of Gods juſt Anger againſt his Sin, and a Warning to others never to profane his Holy Feſtival. Of this Law God has pronounced: "Whoſoever ſhall "have broke it, let him die (43)." And again (44), "Let that Man die. Let all the Multitude ſtone him "out of the Camp. He was rebellious againſt the Lord: He hath made void his Precept." How ought this Example and Threat make us tremble, and ſtrike us with an aweful Reſpect for the Sanctity of this Day! If the poor Man who trangreſſed this Precept in ſo ſmall a Matter, in which many Circumſtances ſeem to have extenuated his Fault, was puniſhed with ſuch Severity, what Treatment muſt we expect if his Example, and much greater Lights and Experience do not deter us from a like, or perhaps a more impious Profanation of the Lord's Day? When we conſider the

(43) Exod. xxxi. 14. (44) Num. xv. 15.

the rigorous Sentence paſſed by God upon the firſt Sabbath-breaker, we cannot be ſurprized that Nehemias ſhewed ſo much zeal in reforming Abuſes againſt this Precept, and that he cauſed the Gates of Jeruſalem to be ſhut on the Sabbath to hinder the Jews and eſpecially Pagan Tyrians from bringing in Wine, Figs, or other Burthens, and from ſelling Fiſh or any Wares on the Sabbath (45). Saying to the People; "What is this "Evil thing which you are doing, profaning the "Sabbath-Day? Did not our Fathers do theſe things, "and our God brought all this Evil upon us, and upon "this City? And you bring more Wrath upon Iſrael "by violating the Sabbath." Amongſt Chriſtians many have been overtaken by viſible judgments for this crime; of which many examples are related by ſeveral Councils and authentic Hiſtorians (46). The Fathers of the ſixth Council of Paris, in the Year 829, after expounding that all Country buſineſs, Bargains and the like are forbid on Sundays, by doing which the Light of Chriſtanity is darkened, and an occaſion of Scandal given to thoſe who Blaſpheme the Name of Chriſt, ſay; "Many of us have ourſelves ſeen, "others have heard of Perſons killed with Thunder "whilſt they followed their Huſbandry on theſe Days; "ſome have been puniſhed with a ſudden Contraction "of their Nerves, and ſome have been ſtruck dead by "viſible Fire, and their bodies, and very Bones con- "ſumed in a Moment, and reduced to Aſhes; and "many other terrible Chaſtiſements have been, and ſtill "are inflicted for this Crime (46)." But the moſt ordinary Judgments with which God puniſhes it, are inviſible, and of all others the moſt terrible, by which he abandons ſuch Sinners to a Spiritual Blindneſs and Hardneſs of Heart, and delivers them over to a reprobate Senſe.

(45) 2. Eſdr. xiii. 15. 22.

(46) S. Gregory of Tours, l. x. Hiſt. Franc. c. 30. and l. i. de Glor. Mart. c. 16. l. ii. ib. c. 11. A Council of Scotland, and Roger Hoveden on the Year, 1201.

Some Churches formerly dated the Beginning of the Precept of keeping Sundays and Holydays from the foregoing Evening, and ſome from the firſt Veſpers; and ſome ended on Sunday Evening, others not till Monday Morning. The Council of Compiegne held under Gregory IV. in 833, declares, " That we de- " cree that all Sundays be celebrated with the moſt " religious Veneration from the foregoing Evening to " the Evening of the Day, and that all ſervile Work be " laid aſide" (47). Pope Alexander III. (48) orders the Cuſtoms of Places to be kept in this reſpect. Hence as Gonzales obſerves (49), over all Europe the Obligation of all Sundays and Holydays long ſince, both begins and ends at Mid-night. And the ſame Rule is followed alſo on Faſting-Days (q).

Our Anceſtors the Engliſh Saxons carried the Obligation of the Sunday from Saturday Evening at Sunſet to Bed-time on Sunday Night; as is declared in the Conſtitution of King Withred and the Council of Berghamſted in Spelman (50). King Edgar, about the Year 967, extended it from three of the Clock on Saturday afternoon to Break of Day on Monday, (51). This is repeated in the Laws of Canutus (52), and again in thoſe of K. Edward the Confeſſor, confirmed by the Conqueror; during which interval of time no Chriſtian could be moleſted going to Church or returning

(47) See Thomaſſin *De Feſtis*, l. iii. c. 5. (48) Alex. III. Can. 2. *De Feſtis*, l. iii. c. 5. (49. Gonzales in Cap. *Omnes*. Littera (*De Feriis*). (50). Conc. Angliæ. T. i. p. 195. (51) Leges Edgari, c. 5. (52) Conc. Angl. Spelman ſive Wilkins. T. i. l. 14.

(q) The Romans before Chriſtianity, as appears by their civil Law, began and ended their *Feriæ* or Feſtivals at Midnight (Ff. *De Feriis*, l. ii. tit. 12. c. 8. More) which was followed by the Greek empire. See the *Baſilicon* l. vii. tit. 17. *De diebus Feriatis, leg.* 8. The Franks extended the Lord's Day, from Evening to Evening, as was declared under Charlemagne in 794, *Capitular.* 19. ed: Baluz. T. i. p. 267. 707. and 955. *Capitular.* 15. l. i. and *Capitular.* 18. l. 6. The Jews counted their Day of Attonement (*Levit.* xxiii. 32) their Sabbaths, and other Feſtivals from Evening to Evening. And the firſt appearance of the Stars they called Evening. (See Selden *de Jure Naturæ et Gentium* l. iii. c. 11. p. 343).

ing thence, or travelling to the Dedication of a Church or any public Chapter. Soon after the coming in of the Normans was introduced the Roman Cuſtom of counting the Day from Midnight to Midnight.

CHAP. IV.

On the Manner in which we are commanded to keep the Sunday, by reſting from ſervile Work.

THE Precept for keeping Sunday is in Part *affirmative*, by commanding certain Works to be done; and in Part *Negative*, by forbidding others.

It forbids all ſervile Work, or that in which Servants or Handicraftſmen are uſually employed. Such the Councils always reckon in the firſt Place all Work of Huſbandry and of Handicrafts (1). Nor does it Matter whether it be done for Hire or for Recreation; for the Intention or End no way changes the Nature of the Work. *Liberal* Employments, which belong to the liberal Arts, or are uſually reſerved to the Gentry or Perſons of a liberal Education, fall not under this Prohibition; as Reading, Writing, Studying, conſulting Lawyers, giving Advice, playing on the Organs, &c. In the ſame Claſs are *common* Employments, which equally belong to Gentry and Perſons of a ſervile Condition, as Fiſhing without Nets, taking a moderate Walk, or Travelling a little Way without loaded Baggage, &c. S. Antonius, Natalis Alexander, and Collet do not think it allowable for Perſons to make long Journies on Sundays, unleſs upon Motives of Piety or ſome Degree of Neceſſity: And what Divines unanimouſly condemn as a breach of the Feaſt all Travelling with loaded Horſes, Coaches or Waggons,

(1) S. Tho. Aquinas *in* 3. *Diſt.* 37, q. 1. Natal. Alexander *Theol. Dogm.* p. 500. Suarez *de Relig.* l. ii. c. 19. p. 208. &c.

gons, unleſs Neceſſity excuſe it, as when ſuch Carriages cannot ſtop on the Road without conſiderable Inconvenience or Loſs; or if when ſomething of Neceſſity for the Poor cannot be done for Charity at any other Time, and it appears allowed by the Cuſtom of the Place, or openly authorized by the Biſhops. Hunting on Feſtivals is alſo forbid by the Councils of Meaux, in 845, and Tours, in 1673. Certainly it can never be allowed unleſs it be for a ſhort Time towards Evening after all the Office of the Day is over, near Home, and without noiſy Dogs, Nets, Attendance, Company, or Danger of Scandal. Drawing Deſigns on Sundays is deemed Lawful, but not Painting, becauſe it is employed to produce a natural external Image or Reſemblance of an Object, though it be a liberal Art. Much leſs is the Compoſition of Letters or any other Part of the Work of Printing allowed. All Weaving, or working with a Needle is ſervile, and ſo it is defined by the Councils of Meaux, in 845, Aix la Chapelle, &c.

Four Kinds of the common or mixed liberal Employments are particularly forbid on Feſtivals by the Civil and Canon Law. 1ſt, Markets and Bargains; conſequently all buying and ſelling, except for Neceſſity or in trifling Matters (2). And many Councils command all Taverns, Ale-houſes, and Eating-houſes to be ſhut up on Sundays during the Hours of Divine Office (3). Secondly, all Actions of Law-Courts are forbid and invalid on Sundays (4), except in Caſes where Mercy, Charity, or the Neceſſities of the Public Good are concerned, as apprehending Robbers, emancipation of Slaves, &c. The Biſhops and lay Judges were commanded by a Law of Honorius (5) to viſit the Priſoners every Lord's Day, or have them brought before

(2) Cap. 1. de Feriis. the 3d Council of Tours in the Reign of Charlemagne, &c.

(3) See Natal. Alexander, Reg. i. p. 551.

(4) Cap. ult. *de Feriis.* and l. *ut in die.* & *de Feriis.* And the Laws of Conſtantine and his Succeſſors on this Subject in Bingham, b. xx. §. ii. p. 18.

(5) Cod. Theod. lib. ix. Tit. 3. *de Cuſtodia Reorum.* Leg. vii.

before them to examine whether the Keepers treated them with Humanity: So far were Offices of Charity from entrenching upon the Reſt of the Feſtival. Thirdly, All proceedings of Law in capital Cauſes are forbid in a particular Manner. Fourthly, All Public Oaths, or Oaths to confirm any Contract even out of a Court of Judicatory (6). The ſecond Council of Macon in the firſt Canon enforces theſe Laws under the ſevereſt Penalties. "Let no one on this Day proſe-"cute a Law-Suit, no Lawyer plead any Cauſes, no "one put himſelf under a Neceſſity of yoking his "Oxen; but be ye all intent and ready both in Body "and Mind to Sing Hymns and Praiſes to God. If "any one contemn this Admonition, he ſhall be pu-"niſhed according to the Quality of the Offence. "If he be a Lawyer he ſhall loſe his Priviiege of "Pleading; if he be a Countryman or Slave, he "ſhall be ſeverely beaten with Rods." Conſtantine the Great firſt ordained that no Courts of Judicature ſhould be open on Sundays, nor any Suits or Trials at Law, though for Works of Mercy and Neceſſity he made Allowance. This Prince had no ſooner embraced the Chriſtian Religion, but he commanded the Lord's Day to be obſerved by all Perſons whatever as a Feſtival and Day of Reſt. And becauſe there were many Heathens in his Army, he commanded them upon the Lord's Day to go out into the Fields, and pray to the true God; for which Purpoſe he drew up a ſhort Form of Prayer, which he ordered them to uſe; in which no mention is made of Chriſt. It is recorded by Euſebius in his fourth Book of the Life of Conſtantine (a). A Leſſon to all Maſters of Ser-

 vants

(6) See Gonzales in Tit. *de Feriis*. T. ii. p. 158.

(a) Diſney "in his View of ancient Laws againſt Immortality, in Folio. An. 1729. gives us a Collection of thoſe which regard the Profanation of the Lord's Day. Tit. A. p. 233 to 252. The ſame are given ſtill more at length in ſeveral other Authors.

Worldly

vants even if any have not been baptized, they are ſtill bound by Exerciſes of Devotion, to adore the Creator of

Worldly Buſineſs or Labour on the Sabbath was in the Jewiſh Law puniſhed with Death by God's expreſs Command. Exod. xxxi. 14, 15. In this prohibition Harveſt-Work was expreſsly included, notwithſtanding its frequent Neceſſity. Exod. xxxiv. 21. The Manner of Execution was determined to be by ſtoning the Offender. Numb. xv. 35. And this always continued the practice of the Jewiſh Courts. (See Miſna *Tit. Sanhedrim.* c. vii. And Selden *de Synedriis* l. ii. c. xiii. n. 5. p. 332). By the Laws of the Heathen Romans, the *Rex Sacrorum* and *Flamines* or Prieſts were obliged to ſee no Work ſhould be done on religious Feſtivals, which order they publiſhed by a Crier. An Offender was puniſhed by a fine laid upon him: if he had profaned the Day ignorantly, not wilfully, he was to offer a Hog in Sacrifice (Macrobius *Saturnal.* l. i. c. 16. p. 62. Servius *in Virgil Georgic.* l. i. p. 82.) This Author ſhews that Virgil only allows Water to be let out, or a dam to be made by Neceſſity in ſudden Floods which would otherwiſe deſtroy the Harveſt. For except the Caſe of ſuch a Neceſſity, this and all Handicrafts and other Work were forbid, and Shops ſhut that Men might not be drawn from attending the religious Sacrifices and Worſhip of the Day. The Prieſts ſent Officers before them to ſee this obſerved, for which he quotes Varro, and the conſtant practice. This rule was derived from a Patriarchal general Tradition in obſerving Feſtivals of true Religion. Mutius Scævola, the learned Lawyer, Caſuiſt and Orator, and diſtinguiſhed High-Prieſt and Conſul, being conſulted what might be done upon ſuch Days, made anſwer; "that which could not without damage be let alone." *Quod prætermiſſum noceret* (*Macrob.* c. 16.) for an inſtance Macrobus mentions the Caſe of relieving an Ox fallen into a Pit; the ſame which is mentioned by our Saviour. Luke xvi. 5. Thus the Heathen Romans allowed on Feſtivals only Works of Neceſſity and Charity: but were large enough in their Conceſſions of theſe, as appears from Columella, (*De re Ruſtica*, l. ii. c. 22.) and Virgil. Georg. l. i. v. 268, 269, 270, 271, 272.) Conſtantine the Great commanded every Heathen to ſhut up their Shops, and interrupt all Buſineſs, Arts, Trades and judicial Acts on Sundays, but did not prohibit Huſbandry, alledging leaſt the fruits of the Earth ſhould periſh by the Loſs of the Seaſon. (*Cod.* l. iii. *Tit.* 12. *de Feriis. omnes Judices.*) This Law with the Exemption of Works of Huſbandry was followed in the *Baſilicon* (or Code of Laws in Uſe in the lower Greek Empire,) compiled by the Emperor Baſil, the Macedonian, and and publiſhed in 886. by his Son and Succeſſor, Leo the Philoſopher (*Baſilic.* l. vii. Tit. 17. *de Diebus Feriatis.* l. xix.) But this Leo added a new Law to forbid all Huſbandry; for the Divine Law does not allow it on Feſtivals, as he ſays. (*Leo Imp. Conſtit.*

54. *ad*

of all Things whom they know by the Light of Nature, particularly on ſome weekly Feſtival. Servile Work

54. *ad Calcem in Juris Civ. Juſtin.*) And this remained ever after in force, as appears from Harmenopulas, (l. i. Tit. 4. n. 7.) Agriculture was never looked upon as allowed except in Caſes of Neceſſity; but this induced Conſtantine not to bring ſuch Work under the penalties inflicted by the Civil Law, which however, was done by his Succeſſors.

In the ancient Laws of the Burgundians (from the Conſtitution of King Gontram, Anno 585) in thoſe of the Bavarians, Alemans, or Germans, Chriſtian Goths, Hungarians, &c. Huſbandry and all other Work, except that which is neceſſary for dreſſing of Victuals, is forbid under ſevere Penalties. Among the French, King Childebert II. in 595, ordered every one who was convicted of having done any Work on Sunday to be amerced fifteen Shillings (or Solidi); if a Slave, three; or to be ſcourged, (*Baluz.* T. i. col. 20. Lindenbrog, 1°. 347. *Goldaſtus* T. iii. p. 116.) King Pepin in a Synod. A. D. 755. forbad Work on Sundays, but to ſhun the Jewiſh Superſtition, ſays, travelling in Carriages is allowed, (Synod. of Verneuil-ſur-Oiſe. c. 14. *conc.* T. vi. p 1664. Cointe, *Annal.* T. v. Capitular. l. vii. c. 276. Baluz. T. i. col. 173 and 1086.) Pepin's Son Charlemagne enlarged this Law, allowing only three Occaſions for Carriages on Feſtivals, viz. for the uſe of the Army, for Victuals, and for conveying dead Bodies to the Grave. (Capitular. l. i. c. 75. Baluz. T. i. p. 239, 240 and 716.)

Amongſt the Engliſh Saxons, Withred, King of Kent, ordained in the Council of Berghamſtede, that if a Servant does any Work from Sun-ſet on Saturday to Sunday, the Maſter be fined 80 Shillings, as Sir Henry Spelman exhibits it. According to Wilkins's Reading and Conſtruction of this Law; if a Servant worked without Orders, he was to pay ſix Shillings, or be ſcourged; if a Freeman, he was to loſe his Freedom or pay 60 Shillings (Wilkins p. 15.) By the Laws of Alfred and Guthrun the Dane, a Freeman working upon Holidays was to be made a Slave, or pay his Wita (or arbitrary Amerciament) and his Laſhite (or Daniſh ſettled fine). Laws of the like Nature had been before made by King Ina, in a Synod held at Berghamſtede under Bertuald Archbiſhop of Canterbury. By S. Stephen's Laws in Hungary, a Man that worked on a Sunday, was to forfeit his beſt Ox or Horſe, or all his Inſtruments and Tools, or redeem them by being ſcourged. (*Decr. Stephani.* R. C. ii. c. 7. *ad Calcem Bonfinii* and *Werbouzi.*

As to Law Proceedings.

With the Jews it was a ſtanding Maxim, that on Sabbaths and other Solemn Days of Religion, no judicial Acts could be allowed: To ſhew their Abhorrence of which, they would not

on

Work is excuſed on Feſtivals in the following Circumſtances. Firſt, If it be *inconſiderable*, as if a Perſon walking

on thoſe Days, ſo much as waſh or ſit in Converſation in the Courts where their Magiſtrates were uſed to determine Cauſes: ſee *Miſna* tit. *Bitza* ſec. *Tom. Tob.* c. 5. & Maimonides Sabbath. c. 23 Selden. *de Sinedriis* l. ii c. 10. n. 2. Under the Chriſtian Emperors, on the Lords Day all Proceedings at Law were ſilenced by Conſtantine the Great. (Cod. l. iii. tit. 12 *de Feriis* l. 3. *Omnes Judices* and again by Theodoſius, *tit* l. ii. *ut in die*). This Prohibition was extended to all Arbritations by Valentinian II. (Cod. Theod. *de Executoribus* l. xii. & *de Exactionibus* l. xiii.) To all Exactions of Debt and Arreſts by Valentinian, I. (ib. l. i. and 10.) & Valentinian II. (ib. l. iii. and l. xiii.) and by a Conſtitution of Leo & Anthemius, retained in Juſtinian's Cod. *de Feriis* l. xi. *Dies Feſtos*. The Puniſhment of the Tranſgreſſor was the Forfeiture of the Perſon's place, and of his whole Eſtate. Valentinian II. commanded this Offence to be puniſhed as Sacrilege, becauſe, ſays Gothofred, the Day was wholly devoted to the Worſhip and ſervice of God. But this was left out in Juſtinian's Code. The Seaſons of Chriſtmas, Eaſter, Epiphany, and ſome other great Holydays enjoyed the ſame Immunity. [Cod. *de Feriis* l. vii. *Omnes Dies.*] All theſe Laws, are repeated in the Baſilicon of the Lower Greek Empire. Like Immunities were granted by the Laws of the Chriſtian Viſigoths, Oſtrogoths Lombards, Franks and Engliſh-Saxons.

Edward the Confeſſor, in the Laws, which were confirmed by William the Norman, eſtabliſhes an Immunity from Arreſts, from three of the Clock on Saturday afternoon, to Monday morning. [*Leges Edw. Con.* c. 3. apud Wilkins, p. 197.]

Markets, & all Buying and Selling,

Are not expreſſly mentioned in the Law of Moſes concerning the Sabbath or Feſtivals. But to expoſe things to Sale on thoſe Days certainly was compriſed under wordly Buſineſs. And to buy or ſell even Victuals on the Sabbath without Neceſſity was a Profanation of the Feſtival, both from the beginning and after the Captivity, and was ſeverely enforced by Nehemias. 2 Eſdr. X. 29. 31. XIII. v. 15 to 23.

The Roman Laws are ſilent on this Article. Several Councils forbid all ſelling of Goods on Sundays, except of neceſſary Proviſions, nor theſe during the Hours of Divine Service. This Exception is alſo made in the civil Laws. Charlemagne forbad Markets on Sundays in his Laws given to the Lombards [*Leges Longob.* l. ii . tit. Ag. c. 1. and 2. Lindenbr. p. 645. Baluz. t. 1. p. 738. in capitular. l. ii. c. 7.] And to the French [cap. 18. ib. and l. i. c. 130.] Yet he allows thoſe which had been anciently and legally admitted. c. 8. l. i. Baluz. t. 1. p. 421.] This prohibition was renewed by Charles the Bald without any mention of the exception, which nevertheleſs Cuſtom has often

walking in a Garden pluck up a Weed, or if one make a Stitch or two of a Needle to mend a ſmall Hole

often authorized. [See Car. Calvi tit. 36. c. 19. Baluz. t. ii. p. 182.] In England, by the Laws of King Altheſtan [c. 24.] and by thoſe of Alfred and Guthrun the Dane, all buying and ſelling on the Lord's Day is forbid on pain of forfeiting the Goods or Price, and a Fine of 30 Shillings. Markets are forbid on that Day by King Ethelred under a ſevere Penalty: And again by King Canutus; and all ſecular Aſſemblies, unleſs in Caſes of the utmoſt Neceſſity. See their Laws publiſhed by Wilkins. Theſe Laws of the State are only intended for enforcing thoſe of the Church; by which buying and ſelling are forbid on ſuch Days. [See tit. *de Feriis* c. 1, and 2.] which yet are not underſtood of Caſes of Neceſſity, of trifling Things bought privately, and without any Circumſtances of Solemnity. Cuſtom may ſometimes have derogated a little from this Condition in leſſer Feſtivals in certain Places: In which however, Abuſes muſt be watchfully and strenuously guarded againſt. Neceſſity is a ſufficient Excuſe, when Peaſants cannot eaſily aſſemble or purchaſe Neceſſaries on another Day. Fairs have been allowed by Cuſtom on certain leſſer Holydays. On which account the Council of Mentz in 1549, orders ſuch Feaſts, when they fall on the Lord's Day to be transferred, adding; "we "decree that on the Lord's Day and all Feſtivals, no Markets, "Dances or Morrices, which the Council of Toledo, &c. con- "demn, be tolerated." On the Sabbath travelling was unlawful amongſt the Jews, as is clear from 2 Mac. viii. 26. 27. Mat. xxiv, 20. &c. It was only allowed them to go a very little Way, called the Journey of the Sabbath, which the Rabbins determined by the Diſtance of the Camp from the Tabernacle in the March of the Iſraelites, Exod. xxxiii. 7. This the Thalmudiſts define 1000 Paces (of five Feet each) or a Mile. (Thalm. Tr. *Erubin.* T. ii. p. 161. 166. Arator. Suidas. &c.) S. Luke ſays, Mount Olivet was a Sabbath Day's Journey from Jeruſalem. Acts i. 12. Joſephus counts it five *Stadia* or 625 Paces, perhaps to the Foot of the Mountain. (*Ant.* l. xx. c. 6.) S. Epiphanius ſays (*Hær.* 66.) that it is not allowed the Jews to Walk on the Sabbath Day above ſix *Stadia* or 750 Paces. Origen, quoted by Æramenius (in Act. i.) ſays, their Journey of a Sabbath Day is one Mile or 2000 Cubits. For the Jews made a Mile 2000 Cubits as Reland ſhews. (*Paleſtinæ* l. ii. c. 1, p. 397.) And the Rabbins quoted by him, agree with Maimonides (in *Hileth Sabbath*, c. 27. n 4.) where he ſays a Perſon may Walk 2000 Cubits on a Sabbath. The Journey of the Sabbath ſeems to have been determined at leaſt near Jeruſalem, by public Authority; but we find it in ſome diſtant Places a little more, in others leſs. The Jewiſh Cubit was two Roman Feet and a half, a Mile being 1000 Paces or 5000 Roman

Hole in his Coat or Stocking (6). Secondly, If it be required in the "Divine Service," as in carrying a Croſs or Relicks. "The Prieſts break the Sabbath in "the Temple, and are without Fault (7)." And the Jews carried the Ark on the Sabbath, becauſe this was not their Work, but God's, as Tertullian obſerves. But any more conſiderable Work in dreſſing the Church ought to be anticipated when it can be done. Thirdly, If required in ſome Duty of Piety, as the Burial of the Dead. Fourthly, If *neceſſary* (8). The Sabbath is for Man (8) and any grievous Neceſſity for the ſake of his Life, Health or Reputation, or to ward off any conſiderable Loſs in his Fortunes, is a ſufficient Reaſon for

(6) See Gonzales in *tit. de Feriis*, T. ii. p. 158. S. Antonin. part ii. Tit. 9. c. 7. §. 5.

(7) Mat. xii. 10. Tert. l. ii. adv. Marcion.

(8) Mat. xii. 1. Mark xi. 27. & xi. 1. Luke vi. 7.

Roman Feet. (See Reland, ib. p. 397. Lewis's *Hebrew Antiquities*, l. iv. c. 16. p. 581.) However the Travelling prohibited, was only ſuch as was in order to ſome temporal Buſineſs, or Amuſement, not of Devotion as to the Synagogue. (See Selden *de Jure Nat. & Gent.* l. iii. c. 9. p. 322.) If any Jew went on the Sabbath beyond 2000 Cubits, but not ſo far as 12 miles, he was ſcourged, as for tranſgreſſing the Rules of the Scribes or Doctors: But if one ſingle Cubit beyond 12 Miles, he was beaten with cudgels, as offending expreſsly againſt the Law of God itſelf. (Seld. ib. p. 316.

In Chriſtian States, the ancient Laws of the Bavarians, publiſhed by Herold (in his *Opus Legum Antiquarum Germaniæ.* 1557.) And again by Lindenbrog (in *Cod. Legum Antiquarum.* 1613.) Are moſt ſevere on this head; in theſe it is forbid for any one who is travelling by Land or Water, to proceed on the Lord's Day, (on which he ought to reſt) on Penalty of forfeiting 12 Shilling's. (*Leg. Bavar.* tit. vi. c. 2. & 4. 5. *apud Herold.* p. 99. *Lindenb.* p. 414. *Baluz.* T. i. p. 113. & in notis T. ii. p. 1016.) This was not only underſtood of loaded Carriages, as in other Countries, but of all travelling on Foot, on Horſeback, or by Water. Whence John Boem, in his valuable book *de Moribus & Ritibus omnium Gentium* l. iii. c. 17. p. 285, in his Account of Bavaria, applies the forfeiture of 12 Shillings to a common travelling Stranger. In a Council held by Cuthbert, Archbiſhop of Canterbury in 747, it is ſtrictly forbid all Prieſts and Monks to travel on Sundays unleſs on ſome urgent Neceſſity, and when it cannot be delayed. And in ſome other Canons of the Engliſh-Saxon-Church, it is commanded,

for dispensing in the Obligation of the Rest commanded on the Festival. Hence no Christian ever doubted but it is lawful for Physicians and Surgeons to afford on all Days the necessary Succours of their Art. 2dly, for Servants to dress necessary Food for that Day, and to kill smaller, but not large living Creatures: yet so as to reserve sufficient leisure for spiritual Duties, and to prevent the Day before what belongs to the remote Preparation for such actions. Wherefore Millers must grind the Corn, and Bakers bake Bread the foregoing Day, barring some particular Necessity (b).

3dly, It

commanded, that no one set sail or take a journey on a Sunday, unless leave be granted on some Necessity. By the Civil Laws in England, in the 29th Year of Charles II. a Statute was passed, enforcing the Laws by which Goods exposed for Sale on the Lord's Day are declared forfeited; Butchers, Higlers, &c. are forbid to travel or come to an Inn on it, on pain of forfeiting Twenty Shillings; or any one to travel with a Boat, Barge, &c. on this Day under a Penalty of Five Shillings. That —— it is enacted, that if any one travelling on it be robbed, no Hundred or Inhabitants can be made answerable for a Robbery so committed, as is the Law in England on other Days between Sun and Sun.

(b) The custom for Barbers to shave for a considerable part of the Morning is an intolerable Abuse, which Bishops and Magistrates ought to remedy. Persons who come out of the Country, and could not be shaved the foregoing Day, may alledge the Plea of Necessity, but no one Barber ought, if possible, to be too long employed on such an Account. Hence at Rome and in some other Places an Hour is fixed, in which alone it is allowed for Barbers to shave on account of Cases of Necessity. This Permission for an Hour, is approved by Natalis Alexander reg. 2. p. 504. T. 2, though Pope John XXII. in the Year 1315, and several Councils expresly forbid Barbers to shave on Sundays, their Profession being in itself servile. But formerly long beards were so fashionable that shaving was not necessary for Decency in Company; even in the 11 and 12 Centuries men did not shave their Beards above once in 14 Days. Then frequent or close shaving was not a necessary Part of decent Dress. The Letter of Pope John XXII. in which he condemns those in France who shaved on Sundays is extant in Odericus Rainaldus's Annals (ad ann. 1317) The Council of Angers in 1282 orders every one to be excommunicated who shaves or causes himself to be shaved on a Sunday or Holyday. But the Difference of Manners has somewhat mitigated this

5thly, If Harveſt or other Things be in Danger of periſhing, if the Neceſſity be general, the Biſhop or Pope grants a general Leave for Working; if the Neceſſity be of ſome particular Perſon or Perſons, the Curate gives a particular Leave: But this being a Law of a ſuperior Authority, *viz.* of the univerſal Church, the Diſpenſation given by the Curate is in itſelf null, unleſs the Neceſſity appear real; as in this Caſe alone does the Church allow him to diſpenſe in her Law (9). In the Body of the Canon Law is inſerted the general Diſpenſation granted by Pope Alexander III. (10) to catch Herrings and other Fiſh of Paſſage, *in a preſſing Neceſſity*, except on greater Feſtivals: But on Condition that a ſuitable Portion be given out of what is taken to the Poor, or to ſome neighbouring Church. In like Manner, ſome Compenſation in Alms, Prayers, or other good Works is piouſly annexed in ſuch a Diſpenſation, eſpecially if the Neceſſity appear not evidently preſſing. Thus will ſuch Perſons not only by their Deſire, but alſo by their Concurrence in good Works to the beſt of their Power, deſerve in Proportion to their Fervour, a Share in the general and united Devotion of the whole Church.

As to Recreation on Feſtivals, we are to take Notice that the great and primary End of the Reſt commanded on theſe Days, is that Men may give their entire Attention to, and due Attendance upon religious Duties. Yet a Secondary End is a Reprieve from hard Labour and a cloſe Attendance on worldly Affairs, to which moſt Men are confined on other Days; in which, according to the Obſervation of an ancient Philo-

this Diſcipline. But though a Servant may ſhave his Maſter or dreſs his Hair, only ſome degree of Neceſſity can excuſe this in a Barber. Some he may admit where the Laws of the Place do not hinder him, or Buſineſs makes it indiſpenſable: but this he ought to confine to a limited Time; in which the Advice of his Confeſſor or Diſpenſation of his Paſtor ought to be his Rule.

(9) Mark 27.

(10) See Barboſa De Officio Parochi, cap. 16. p. 119. cap. 3. de Feriis.

Philoſopher and Stateſman (11) if no Interruption be made, their Strength and Faculties are exhauſted, and their Minds become dull and languiſh. Whence all Legiſlators, even for civil Purpoſes, as the ſame Writer remarks, inſtituted Feſtivals on which Mens Minds may be cheerfully relaxed, that theſe Days may be an Eaſe, Comfort, Refreſhment and Delight amidſt the Fatigues of Life. For as Plato ſays, Feſtivals are neceſſary to relieve both the Mind and the Body (c). *We muſt therefore ſo expound* the Obligation of this Precept, both as to the Labour which is forbid, and the Reſt that is enjoined, as to ſhun on one Side the Licentiouſneſs of Prophaners, and on the other a Jewiſh and Phariſaical Superſtition and Enthuſiaſm. Nor is Recreation to be condemned on Feſtivals, provided it be innocent, inoffenſive, grave, decent and moderate, be only allowed after the publick Offices of Religion have been fulfilled, and be no Impediment to the private Duties of Devotion. Such may be a Walk in the Evening, a grave Converſation, or Viſit of a good Friend.

But all Diverſions are forbid on Feſtivals, which are inconſiſtent with the Dignity, Piety, and Gravity of Days conſecrated to Religion, or which give Offence or Scandal to good Men. Nothing can be admitted on the Lord's Day which is an Enemy, or even which is not a Friend to Religion, becauſe natural Reaſon abhors all irreligious Actions, eſpecially upon a Day of Religion; and 2dly, becauſe all pious Men, all Paſtors and Lawgivers of the Church ſeverely inveigh againſt, forbid and condemn the unchriſtian and ſcandalous

(11) Seneca L. de Tranquilitate Animi, c. 15. Plato l. ii. de leg.

(c) Not a Century ago, Martial Exerciſes being ſtill in Faſhion, and encouraged by the Great in order to inure Men to Fatigues, Stripes and Wounds; Men carried their Cudgels to Church by flagrant Abuſe on Sundays in the Afternoon, left them behind ſome Door during Service, and when it was over challenged one another and meaſured their Strength at bruiſing in the public Squares and Streets.

dalous Abuſe and Profanation of riotous Eating, immoderate Drinking, wanton Dancings and Songs, on a Day appointed for the Divine Service, for an Imitation of God himſelf in his holy Reſt and Divine Contemplation of himſelf, and for the Celebration of the great Myſtery of our Redemption. Many Councils particularly forbid on Sundays all Dancings, thoſe at leaſt which are publick and promiſcuous (12). S. Charles Borromæo condems all Shews, Combats, Dances, and Morrices on Sundays, &c. See his firſt and third Councils of Milan. Sotting in Taverns, and Alehouſes on Feſtivals is a moſt pernicious and criminal Profanation. (13). The Council of Cologn in 1536 orders Taverns and victualling Houſes to be ſhut up; and all Plays, rioting, drinking, dancing, and all unbecoming Recreations can never be tolerated on Feſtivals. The Council of Paris in 1557, decrees that all Plays, Dances, Drinking and idle Diſcourſe be avoided on Holydays. It is ſaid with Truth, that a Sabbath ſpent in Idleneſs is the Sabbath of Beaſts of Burthen; but thoſe who employ it in ſenſual Diverſions, Sports or Converſation, or in ſurfeiting, ſotting, or wanton Sonnets, make it a Sabbath of Satan, the Devil's Holy-day. Sins committed on a Sunday or other Feſtival, as all Theologians agree, contract from this Circumſtance of the Time ſome Degree of Sacrilege. This amounts to a diſtinct mortal Sin in ſcandalous, external, ſinful Actions, ſuch as Debauchery, Drunkeneſs, &c. (14). Hence the penitential Canons, and the beſt Theologians with S. Bonaventure in his Method of Penance, or Confeſſion, order Penitents to be aſked whether they committed a Sin in an holy Place, or on an holy Time

(12) See Natalis Alexander Theol. Dogmat. Reg. 3. p. 503. Conc. Pariſ. An. 1557. Carolus M. *in Capitular.* &c.

(13) S. Charles Borrom. Conc. Mediol. 3. apud Acta Eccl. Mediol. T. i. p. 85, 86. & Synod. Med. 11. p. 490.

(14) S. Tho. ſecunda ſecundæ q. 122. a. 4. ad 2. S. Antonin. 2. part. tit. ix. c. 7. § 2. S. Bonav. *Confeſſionale*, c. ii. partic. 20. & 3. diſt. 37. &c. See Merbeſius, p. 1. q. 75. p. 208. Collet. Tr. de Pecc. c. iii. p. 457.

Time or Festival; because such a Season as well as an Holy Place, is a Circumstance which aggravates the Malice of a Sin. Hence Sins of Action, at least if the Perpetration takes up a considerable Space of Time, or if they are scandalous and Publick, Contract on Festivals, &c. a Circumstance of a grievous Sacrilege. All Sin receives some Aggravation from this Circumstance, and is contrary to the End of this Precept, our Sanctification: therefore to be guarded against on Festivals, with more than ordinary Watchfulness. And though the End does not fall under the Precept, yet Sin defrauds the Christian of all the Advantages and Blessings of the Festival, and is a Profanation of a Time consecrated to our Sanctification, and God's Worship. Waving therefore the Dispute whether all Sin be expressly forbid by this Precept amongst servile Works, as some Theologians of the first Class have attempted to prove, it is certainly most contrary to the End of this Law, and the most grievous Evil that can befall a Christian on those Days of Sanctity. Whence S. Augustin says "Keep the Sabbath, but not carnally and "in Delights, like the Jews, who abused this Rest to "Sin. They would have done better to dig the whole "Day, than to dance the whole Day (15)." And again: "They had better card Wool and spin on the "Sabbath, than immodestly dance on that Day in "their Porticos or Balconies (16)." The Fathers often reproach the carnal Jews that though they would not work on their Sabbath, yet they made no Scruple to spend it in Idleness and unlawful Pleasures, as dancing and revelling (17). For which the Prophets themselves had frequently threatened them with Divine Vengeance (18).

Theodosius

(15) S. Aug. Enarr. 2. in Ps. 32. 4. 6. p. 191. T. 6.

(16) C. de 10 Chord. c. iii. quoted by S. Tho. 2. secundæ q. 122. Art. 4. ad 3.

(17) S. Aug. En. in Ps. 91. Prudentius, Apotheosis vers. ccccxxi. Rufin in Osc. xi. 11. S. Chrysost. hom. 1. de Lazaro. Theodoret. qu. 32. in Levit. & in Phil. 3. 19. & in Amos. vi. 3. Cyril. Alex. in Amos. vi. 3.

(18) Isa. v. 12. Amos. vi. 3.

Theodosius the Elder in 386, forbad even Pagans to be gratified on the Lords Day with any gymnastic Exercise of Gladiators in the Theatre, any public Sports, any Stage Play, any Horse Race in the Circus, or Hunting or Fighting of wild Beasts. (19) His Grandson Theodosius the Younger extends the Prohibition of these Diversions to the other great Festivals of the Year, as Christmas, Ephiphany, Lent, and Easter; enjoining both Jews and Gentiles over all the World so far to show Respect to these Days (19), nor would he allow any Exception to be made in honour of the Emperors Birth-day, or the Anniversary of his Accessions to the Throne, if it should fall on a Sunday or other Festival, adding that no greater Honour can be paid to the Imperial Majesty on Earth than by shewing a just Veneration to the Majesty of Almighty God in Heaven (b). Leo and Anthemius published a like Prohibition of all Stage-Entertainments and Shews on these Days, Commanding, that if the Emperors Birth-day happened to fall on any of them, it should be deferred. And they ordered that whoever trangressed this Law either by exhibiting these Games or Shews, or by being present at them as a Spectator, should forfeit his Office, if he enjoyed any, and be punished with Confiscation of his whole Estate. These Laws were made at the Solicitation of the Pastors of the Church. who were no less careful on their side to guard the Service of this Day from the Encroachment of vain Pastimes, and especially of

(19) Cod. Theod. l. xv. tit. 5. *de Spectaculis Leg.* 2. The same was again forbid by a joint Law of Valentinian II. Theodosius and Arcadius in 389. cod. l. iii. tit. 12. *de Feriis.* l. vii. *omnes Dies.*

(b) *Dominico & Natali, atque Epiphaniorum Christi, Paschæ etiam, & Quinquagesimæ Diebus omni Theatrorum atque circensium voluptate per universas Urbes earumdem populis denegata tota Christianorum mentes Dei cultibus occupentur.*

Theodosius junior (Cod. Theodos. ib. *de Spectaculis* leg. 5. p. 353.) He adds of the Jews and Pagans: "Let them "know that Times of Devotion are not to be confonded "with or converted into Seasons of Pleasure. Nor let any "Man think himself obliged in Honour of our Imperial Majesty,

of Diverſions which are in themſelves dangerous and criminal, and which the Church deteſted and forbad at

" Majeſty, to neglect the ſacred Buſineſs and Religion " of the Day, and apply himſelf to thoſe public Diverſions; for " let him not doubt, that we look upon ourſelves as then beſt " ſerved and honoured, when the Excellence of the Omnipotent " God, and his Mercies to all, are devoutly celebrated." ib. In the latter Greek Empire the Subſtance of theſe Laws is copied in the Baſilicon (l. vii. tit. 17. *de Diebus feriatis* l. xxiii. & xxvii.) Theſe Laws have been always rigourouſly obſerved wherever the Imperial Law was in Force. The Toleration of ſuch Diverſion in ſome other Places is an inſufferable Abuſe and Scandal, the Toleration of which nothing but abſolute Neceſſity from Dangers of greater Evil can excuſe in Legiſlators and Magiſtrates, and no Pretence can juſtify thoſe who exhibit or frequent them on theſe Days. What the firſt Chriſtian Emperours, by the Advice of the moſt holy and learned amongſt the ancient Fathers thought they could not tolerate in Jews and Heathens, Chriſtians cannot preſume to allow amongſt themſelves.

The ancient Franks had no reliſh for the Entertainments of the Stage: Indeed they underſtood not the Greek or Latin compoſitions of this kind, nor had any thing of that kind in the Teutonick. The Theatres were deſtroyed by the Franks in their firſt Conqueſt in Gaul at Mentz, Triers, Cologne, Lyons, &c. and never rebuilt by them, as we learn from the learned Salvian of Marſeilles in 443, (*de gubern. Dei* p. 144.) who aſcribes the Deſtruction of theſe Cities to a juſt Providence in puniſhing their incorrigeable Voluptuouſneſs and Crimes of which the Stage was the Proof. The Diverſions of the Stage were aboliſhed in like Manner by the Viſigoths in Spain. The firſt or old Roman Province in Gaul, or Southern Gaul fell under the Power of the Franks by Degrees, and rather by Submiſſion than by the Ravages of War. Hence the Diverſions of the Theatres were continued ſome Time at Marſeilles and Arles, and were ſeverely inveighed againſt by S. Cæſarius in his Sermons, as S. Cyprian of Toulon informs us in his Life. Actors were excommunicated by the firſt Council of Arles in 314, and again by the Second in 452. Theodoric diſcountenanced theſe Diverſions by Law in Italy, as appears by Ennodius's Apologetic (p 356), yet tolerated them in ſome Degree by Neceſſity, and againſt his Will, as appears from the fine Maxims he lays down on this Head, in his Letters (*ap. Caſſiodor.* l. iii. ep. 51. l. i. ep. 31.) In the Eaſtern Empire the Stage ſubſiſted till its deſtruction, eſpecially at Antioch and Conſtantinople; but always the Object of the ſevereſt Cenſures of all zealous Paſtors. Nor was it ever tolerated there on Sundays or Holy Days. Nicephorus, Patriarch of Conſtantinople, in the Beginning of the ninth Century, and Pope Nicholas I. in his Anſwers to the Conſultations of the Bulga-

at all Times. (d). The Council of Carthage in 425 preſented a Petition to Theodoſius the Younger, that

nians in 866 (c. 12. and 44.) order that no ſuch Diverſion be tolerated, particularly on Sundays or in Lent. Photius, in his Nomocanon, in the ninth; Balſamon, Patriarch of Antioch, Zonaras and Ariſtenes, able Canoniſts in the 12th Century, repeat this inviolable Maxim and Law both of the Church and State. In France, England, and Spain, no wonder we find no Laws framed on this Head, ſince all Plays were baniſhed. However, during this Interval, Childebert I. in France, forbad even on the preceding Evening of Days devoted to Religion, namely, Sundays, the Feaſts of Chriſtmaſs, Faſter, &c. all Drinking, Singing, Revellings, and mobbiſh Dancings in the Streets, which with great Indignation he calls Offences of God, and ſacrilegious Impiety; commanding any Perſon that ſhould be guilty of ſuch a Profanation, if of ſervile Condition, to be puniſhed with 100 Laſhes; if a Freeman, or a Perſon of Quality, ſeverely, at the Diſcretion of the Judge. (*Baluz.* T. i. p. 7, and S. *Labbe*, *Con.* T. v. p. 810, 811.) He again forbad Morrice-dancers to go about on Sundays. Charlemagne, with Labour and worldly Buſineſs prohibits on theſe Days Hunting, and all Sports of that Nature. (Capitul. l. i. c. 19. &c. Baluz. T i. p. 240. and 710.) His Son Lewis Debonnaire forbad all vain and idle Converſation, Singing and Dancing on Sundays (*Capitul.* l. vi. c. 205. *Baluz.* T. i. p. 958.) In England Canut forbad by Law all hunting on the Lord's Day, (c. 25.) which anciently no one could have thought of reconciling with the Feſtival. The Council of Oenham, in 1009, compoſed of the Biſhops and chief Nobility, with King Ethelred at their Head, had before enacted this a Law of the State, according to the Canons of the Church, and its conſtant Doctrine and Practice. Poetry being revived in France under Charlemagne, Singers and Muſicians introduced by Degrees various Arts of amuſing the Mob with little Shews, and Farces, accompanying groteſque Songs and Muſic, in the Streets and private Houſes, with various Poſtures, antic Tricks, jocular and ridiculous Geſticulations. Theſe we find often mentioned in Writers of that Period, and from theſe aroſe Buffoons, which in the Tenth Century were introduced into Courts, and generally entertained there. See John of Saliſbury (*De Nugis Curialium.* l. i. c. 8.) &c. Of theſe we are to underſtand Mezeray, when he commends Philip Auguſtus for expelling Comedians and Jugglers his Court: and when he mentions the fame of S. Lewis, who would only have at Court one Singer, who entertained him ſometimes with nothing but ſinging pious Songs and Pſalms. Poets were very numerous in Provence and at Avignon, whither they came from Italy in the 13th Century. Some of theſe took it into their Heads to repreſent upon Stages or Scaffolds pious ſcripture Hiſtories; which they firſt introduced at Paris in the Beginning

that the Law made by Gratian againſt public Shews might be enforced. Accordingly that Prince renewed

ginning of the 14th Century. (See Maire. *Paris Ancienne et Nouv.* T. ii. p. 503.) Boileau calls theſe a ruſtic Company of Pilgrims, who firſt ſet up the Stage at Paris. They had been at Paris a very few Years, when, in 1541, under Francis the firſt, the Parliament forbad ſuch pious Repreſentations, by which, under the Maſk of Devotion, holy Things were often profaned and Religion diſgraced. See ſuch Repreſentations of the Hiſtory of the Fall of Adam, the Incarnation and Suffering of Chriſt, &c. uſed among the Friars of Coventry, &c. in Stephen's Monaſticon, Hearne, &c. Inſtruction and Edification were the Motives alledged. But it is not eaſy not to border upon Buffoonery, which on ſuch adorable Myſteries is akin to Blaſphemy. From the Time of Francis I. profane Repreſentations, &c. began to be revived in France; but it was only in the voluptuous Court of Henry III. that regular Comedians were ſet up in Order to flatter the Paſſions of debauched Perſons. See Le Brun, (*Tr. des Jeux de Theatre* p. 214, &c. and Mezeray, Anno 1577.) We therefore cannot wonder that Laws and Canons were not at that Time framed in France againſt an Evil then unknown in that Kingdom. The Diverſions of Buffoons and Jugglers were often forbid to be tolerated in Church-yards, or on the Eves of Feſtivals before Churches: and ſeveral Councils forbad Clergymen to be Spectators at their Dances, &c. as the Council of Worceſter, in 1240, that of Buda in 1279, thoſe of Cologne, in 1280, of Niſmes, in 1284, of Bayonne, in 1300, of Paris, in 1515, &c. Such Amuſements were particularly forbid on Feſtivals. See the Councils of Cologne, in 1536, of Chartres, in 1538, of Cambray, in 1550. Whenever Plays were ſet on Foot, the Church always ſeverely forbad them, eſpecially on Sundays and Feſtivals; in France we ſee this in the Statutes of the General Aſſembly of the Clergy at Melun, in 1579, in the Councils of Bourges, in 1584, of Avignon, in 1594, of Rheims, in 1583, of Tours, in 1585, &c. See alſo Cardinal Camus's *Ordonnances Synodales*, where he ſhews them to be condemned by the Church, particularly on Feſtivals, and in Advent and Lent. The Councils of Spain, quoted for this Purpoſe by Cardinal D'Aguire, and the learned Canoniſt Gonzales. S. Charles Borromæo deſired that the Magiſtrates ſhould aboliſh entirely all Stage-entertainments; and he exerted his Zeal with extraordinary Vigour, that at leaſt ſo crying a Profanation of Holy Days, and of the ſacred Seaſons of Advent and Lent might be utterly extirpated. See his Life, his firſt Provincial Council, p. i. tit. 12, &c. Amongſt Proteſtants, it is well known how ſome ſeemed to reduce the whole Religion to a *Phariſaical* Obſervance of the Sabbath, conſiſting in outward Forms and a Jewiſh ſuperſtitious Reſt; which many abuſed by the moſt ſcandalous Hypocriſy, Affectation, and Pride to the

renewed the Edict and commanded the Circuſes and Theatres to be ſhut up on the Lord's Day, and great

Deſtruction of all ſincere Humility, Devotion and Religion, as is proved by remarkable Inſtances in Dr. Barnard's Life of Dr. Peter Heylen, &c. This affected Scrupuloſity in keeping a more than Jewiſh Sabbath made up a main Point of that Puritanic Fanaticiſm, which raiſed ſo great Broils and kindled the grand Rebellion in England. King Charles I, in the Firſt Year of his Reign, in 1625, paſſed "An Act for puniſhing Abuſes committed on the Lord's Day," in which it is forbid to hold or be preſent at Bear-baiting or any ſuch Paſtimes upon the Lord's Day: or any Meetings out of the Perſon's own Pariſh, for any Sports or Paſtimes whatever, on Pain of forfeiting Three Shillings and Four Pence, or of being ſet in the Stocks for three Hours. And another Act, in his 3d and 17th Year, in which it is forbid for any Carrier, Waggoner, Butcher, or Drover, to travel on the Lord's Day, upon the Forfeiture of Twenty Shillings: Laws ſtill in Force. Yet in 1633, he by a Declaration renewed the Law of his Father James I. enacted in 1618, allowing lawful Recreations on the Lord's Day, without Impediment of the Divine Service, and when People had firſt done their Duty to God. In the ſame Year, 1633, Archbiſhop Laud declared Wakes and Church-Ales might be tolerated on the Feaſts of the Dedication of Churches on Sundays. The Declaration of James I. had been well received, and was judged ſeaſonable and popular: but this of Charles I. was looked upon as irreligious and profane. The Archbiſhop and King were both cenſured by the Puritans. Many others thought a legal Declaration of that Nature might be made an Occaſion and Encouragement of Abuſes. To enumerate the different Opinions of Proteſtant Writers on the Sabbath or Lord's Day, would be a Taſk both tedious and of no Utility or Importance. It is ſufficient to obſerve, that they all diſagree in their Sentiments in many eſſential Points, and many fall into oppoſite Extremes; great Numbers, both in Germany and England, have confidently advanced that the Precept itſelf of keeping the Sabbath, or the Lord's Day, is barely ceremonial or eccleſiaſtical, not a moral Law.

Gaming, and other ſuch public ſcandalous Crimes are particulary forbid on Sunday by many expreſs Canons, and from the profanation of the Holy Time contract an aggravating Malice of Sacrilege. (*Synodus Lingon &c. apud Nat. Alex.* p.506. cap. and *conſideret.* de Penit. c 5. Lyran. in Exod. 20. *Alex. Alens.* &c.] The Modern Amuſement of Cards was no ſooner introduced than branded in ſome Councils as not agreable to the Sanctification of Feſtivals, eſpecially when followed in public Aſſemblies, or for any long Time or before the whole Divine Office is finiſhed. Thus the Council of Cracow in 1573, and that of Petricow in 1578, ordain, that "there ſhould be no Meetings at the Tavern, no "Drinking-Matches, Dice, Cards, Conſorts of Muſic, Dancing,

great Festivals. The 4th Council of Carthage about the year 401 orders those to be excommunicated, who neglecting

" or any such Pastime, especially at the Time when all ought to " be at Church." Cards in all Games of Hazard, are highly Criminal : In other Games unprofitable and dangerous, and easily creating a Passion and Attachment, especially if continued any considerable Time. Not only Games of Hazard, but all deep Play at Cards, which always proceeds from and nourishes a criminal Avarice, is in itself at all Times sinful and scandalous, and on Sundays a Profanation of the Festival. Moreover all playing at Cards at least for any considerable Time, is a bewitching Dissipation of the Mind, has a tendency to stupify the Senses, indispose the soul for spiritual Exercises, alienates the Mind from a serious application to God, and his worship, and renders it unfit for Devotional Duties. Therefore to pass a considerable part of the Day at Cards is contrary to the End and Spirit of this Precept, which is the Sanctification of our Souls by an Application to Exercises of Piety and Devotion. It is a transgression of the Precept itself, if it be so practised as to fall under public Sports or Diversions condemned by many Canons. That forbidden Sports may by allowed on Sundays after the public Duties of Religion have been complied with, is a false Plea ; for the whole Day being devoted by God to his Service, no one can pretend that the Precept of Sanctifying ceases to oblige when in the Evening the Church-Office even of the Afternoon is all over, and has been attended ; though suitable Diversion may be then more freely indulged for some short Interval, as it does not tend to withdraw any from the public Service. Continence in the married State being anciently prescribed on Festivals and Fasting-Days, we cannot wonder that some Churches forbad Marriages to be solemnized on any Sunday ; though this Prohibition is now abolished. Egbert, Archbishop of York, made this Canon, " Let nothing else be done on the Lords-Day, but to attend on " God in Hymns and Psalms and spiritual Canticles. Whoever " marries on the Sunday, let him do Penance for seven Days."

The Law of sanctifying the Sunday is to be understood of a natural Day of twenty-four Hours. The Jews counted their Day of Attonement, (Lev. xxiii. xxxii.) their Sabbaths and other Festivals, (Lev. xxiii. xxxii.) from Evening to Evening. And the first Appearance of the Stars they called Evening. (See Selden *de Jure Naturæ & Gent.* l. iii. c. 11. p. 343.)

The Romans before Christianity, as appears from their civil Law, began and ended their *Feriæ* or Festivals at Midnight. (ff. *de Feriis* l. ii. tit. 12. *leg.* 8. *more*] which was followed by the Greek Empire. [See the *Basilicon* l. vii. tit. 17. *de Diebus feriatis.* leg. 8.]

The Franks extended the Lords-Days from Evening to Evening, as was defined under Charlemagne in 794. [*Capitular.* 19 *ed.*

ting the ſolemn Worſhip of God on this or other ſacred Times, ſhould ſpend the Day in Plays, or ſuch like diverſions.

Baluz. T. i. p. 267. ſee alſo ib. p. 707. & 955. *capitular.* 15. l. 1. & cap. 189. l. vi.]

The Engliſh-Saxons named it from Saturday Evening at Sunſet to Bed-time on Sunday Night, as is expreſſly declared in the Conſtitution of King Withred and the Council of Berghamſted in Spelm. Con. T. i. p. 195. King Edgar, about the Year 967, extended it from Three of the Clock on Saturday Afternoon to break of Day on Monday. (*Leg. Edgari* c. 5.) This is repeated in the Laws of Canutus, [c. 14.] and again in thoſe of S. Edward the Confeſſor, confirmed by the Conqueror, during which time no Chriſtian is to be moleſted going to Church, or returning thence, or travelling to the Dedication of a church or any public chapter. Soon after the coming in of the Normans was introduced the Roman cuſtom of counting the Day from Midnight to Midnight.

(20) See this famous Law retained in the Juſtinian Code, (Cod. i. l. 3. tit. 12. *de Feriis.* l. vii. *dies Feſtos.*)

CHAP. V.

On the Obligation of Sanctifying the SUNDAY by Exerciſes of Devotion, and all Works of Piety.

TO imagine that the bare Reſt commanded by the Law ſanctified the Sabbath, and ſatisfied the Obligation of this Precept, was a pernicious Error of many carnal Jews. The very Terms in which it is expreſſed, clearly confute this Extravagance. For to keep the Sabbath holy is to employ it in the Worſhip of God, pious Meditation, and good Works, by which God is honoured, and our Souls ſanctified, as all Fathers and Theologians, and the very Critics and Grammarians expound theſe Words (1). It is ſaid both in the 2d Chapter of Geneſis, and in the 20th of Exodus, that God "bleſſed and ſanctified the ſeventh "Day" from the Beginning of the World. The Import of theſe Words muſt be, that God, by entering into his

(1) Lyran. in Exod. xx. 8. Bonfrerius ib. Critici apud Polum in Synopſi Critic. ib. Suicerus, v. Ἁγιάζω, Theodoretus, &c. Patres.

Holy

Holy Reſt in the Contemplation of his own adorable Eſſence and Perfections, and of his Work, in which he has diſplayed his Goodneſs, imparted a Bleſſing, and an outward Sanctification to this Day, derived on it from his Sanctity, and his moſt Holy Reſt: alſo from the external Deputation, by which he appointed that it ſhould be dedicated by his Creatures to his Service alone. All the glorious Inhabitants of the Heavens joined in their Jubilee at the Completion of this great Work, and at the holy Reſt of God. Hence we are told in the 38th Chapter of Job, that when "the Foundations of the Earth were laid, all the Sons "of God made a joyful Melody;" Men join their Homages with them, particularly on this Feſtival, inſtituted for this Purpoſe. When God repeats to Men this Law in Exodus, "Remember that thou keep holy "the Sabbath Day." And in Deuteronomy: "Obſerve the Day of the Sabbath, to ſanctify it;" he commands us to ſeparate this Day from the common Employments of life, to ſet it apart, and to devote, and conſecrate it wholly to his holy Service. For all this is naturally implied in the Word, *ſanctify*, as Theodoret and other Fathers and Interpreters unanimouſly explain it, and as Suicerus, and other Critics and Grammarians, prove from all the Paſſages where this Word is uſed in Holy Scriptures or in other Authors. It is therefore clear that the Word *Sabbath* does not here ſignify Reſt of Inaction, (which is the Import of the Hebrew Word *Noach)* but only a ceaſing from what a Perſon was doing before (2). Corporal Labour is in our preſent State both the Puniſhment and the Remedy of Sin; by our Fatigues we accompliſh our Penance, repair the Loſſes we have ſuſtained by Sin, and arm ourſelves againſt future Danger; by the ſame we recover Paradiſe, and Chriſt having by his Pains and Sweat opened it again to us, Suffering and Labour are become the fruitful Source of all Bleſſings

(2) See Leigh, Critica ſacra, in Voce שבת *Shabath*, whence Sabbath is derived.

Bleſſings for our Satisfaction and eternal Glory. But this Labour has its Seaſon, and cannot be a Defeaſance of our moſt eſſential Obligation, upon a Million of indefeaſible Titles of paying to God the Homages of our Hearts. Therefore, on this Feſtival we lay aſide all the Affairs of the World, remove ourſelves from its Importunities, Noiſe and Tumults, and ſhut our Eyes to its Vanities, not to indulge Sloth, which is always criminal, but that we may in Silence fix our whole Attention on God, and give up our Hearts entirely to him. Hence is Sunday called the Lord's Day, becauſe it is entirely devoted to his immediate Service. The Reſt therefore commanded on this Day is an Imitation of the Reſt of God in the eternal ſweet Contemplation of his own Perfections, and of that which the Bleſſed enjoy in God: both full of Ardour; both an uninterrupted Action. "God's "reſt is all Action," ſays S. Auſtin (3). The Reſt of a Chriſtian on Feſtivals is in like Manner to conſiſt in a ſerious Application to the Sanctification of his Soul, eſpecially by interior Exerciſes of Religion, as as S. Chryſoſtom excellently explains (4). The Principal Duties of Religion, by which Feſtivals are to be ſanctified, are public and private Prayer, holy Meditation or pious Reading, Inſtruction in the Myſteries of Faith and moral Duties, Self-examination, religious Education of Children, Works of Mercy ſpiritual and corporal, and above all the frequent Uſe of the Sacraments, as principal Means of our Sanctification, and an aſſiduous Attendance on the great Sacrifice of the New Law. The public Worſhip of God ought to be firſt mentioned. Without this no Religion can be eſtabliſhed or ſubſiſt in any Society of Men (5). Nor did

(3) S. Aug. l. i. Conf. c. 4. and l. iv. de Gen. ad litt. c, 13. and Tr. 29. in Joan.

(4) S. Chryſoſt. Hom. i. de Lazaro. (5) S. Aug. de Civ. Dei. l. ii. c. 4. 5. &c. See on this the excellent Reflections and Reaſoning of S. Thomas Aquinas, *Opuſc.* 4. *de Decalogo.* T. xvii. op. p. 57. S. Bonaventure, Serm. iv. de Decal. T. ii. &c. See alſo Woolaſton, *Religion of Nature delineated*, p. 24. *Minute Philoſopher*, vol. i. p. 23. Cudworth, *Intellectual Syſtem*, p. 691. Biſhop Long, Sermon v. at Boyle's Lectures.

did any Set of Men ever form themſelves into any Religion true or falſe without it; ſo ſtrongly is the Neceſſity of this Duty engrafted by the Author of Nature in the Hearts of Men. The public Worſhip of God ſupports the Belief of his being, a deep Senſe of his Majeſty, and humble Devotion in the World. By it is a Senſe of Religion preſerved and propagated amongſt Men: By it we more powerfully invite and engage others to ſerve God than we can by Words, and thus, by glorifying him publicly, exerciſe the Functions of Apoſtles in propagating his Honour amongſt many to his Glory on Earth, and to the Salvation of the Souls of Men to the End of Time; there being Nothing by which we more effectually contribute to the Edification of our Neighbour. So conſonant is this to Nature, that the idolatrous Nations, which were fallen into ſo ſhameful Irregularities and Blindneſs as to neglect all religious Inſtruction in Moral Duties, as the Fathers of the Church obſerve (6), always ſcrupulouſly retained their public falſe Worſhip, even when they were abandoned to ſo extravagant a Corruption of Heart as to reduce their whole Religion to theſe external Rites. So evidently eſſential is public Worſhip to all Religion, that the wiſeſt Law-givers and founders of States have ever made it an eſſential Part of their Civil Conſtitution. God, who by his holy Providence always provided for the Honour of his Divine Name a true Church of faithful Believers and Adorers that he might be glorified on Earth through all Ages, preſcribed to them public Sacrifices from the Beginning of the World, and directed them by expreſs Revelations and Commands always to honour him by a public Worſhip. By his Divine Appointment the ordinary Sacrifices commanded to be offered every Day in the Temple, were doubled on the Sabbath (7), and the Jews met in their Synagogues on this weekly Feſtival to attend public

(6) Lactant. Inſtit. l. iv. c. 3. S. Aug. de Civ. Dei. l. ii. c. 6. &c. (7) Numb. xxviii. 8.

public Prayer, and liſten to the Reading and Explication of the ſacred Oracles of the Prophets, as we learn from the Goſpels (8), the Teſtimonies of the Jewiſh Writers, and the Chaldaic Paraphraſes made uſe of by them after their return from the Captivity. Chriſtians from the Eſtabliſhment of the Church ſanctified the Sunday by meeting to attend together the Celebration of the holy Euchariſt and public Inſtructions, as appears from the Acts of the Apoſtles (9); and the moſt early amongſt the primitive Fathers (a), S. Juſtin Martyr, in the ſecond Age, in his greater Apology (10), ſays; "Upon the Sunday, all that "live either in the City or Country meet together "at the ſame Place, where the Writings of the "Apoſtles and Prophets are read, as much as Time "will allow; when this is done the Biſhop makes a "Sermon, wherein he inſtructs the People, and ani-"mates them to the Practice of the good Precepts. "At the Concluſion of this Diſcourſe, we all riſe up "together and pray; and Prayers being over, Bread "and Wine and Water is offered, and the Biſhop "puts up Prayers and Thankſgivings, with all the "Fervency he is able, and the People conclude all "by the Acclamation, *Amen*. Then the conſecrated "Elements are diſtributed to, and partaken of, by "all that are preſent, and ſent to the abſent by the "Hands of the Deacons (b)." Tertullian deſcribes theſe

(8) Luke iv. 16. Acts xiii. 14. (9) Acts xiii. 14. xx. 7.
(10) S. Juſtin. Apol. n. 87. p. 146. ed. Cantabr.

(a) "It ſeems a Contradiction to appoint public and ſolemn "Times for private Worſhip. If Men are bound to worſhip "God only in private, there is no need of public Days of "Reſt dedicated to God's Service. For every Man may take "his own Time for it, as he finds moſt convenient and uſeful. "But fixed and ſtated Times of Worſhip evidently prove that "ſolemn and public Days of Worſhip are not ſanctified by pri-"vate Acts of Devotion only". Sherlock on Religious Aſſemblies, part i. p. 123.

(b) Mr. Reeves in his Notes on this Paſſage, T. i. p. 117. and 110. and Dr. Potter, in his Diſcourſe of Church-Government p. 249. ſeverely condemn thoſe amongſt the Laity who ignorantly

these essential public Duties of Religion as follows: "We meet all together in one Assembly, that as it "were formed in an Army praying we beseech God "by our joint Supplications to him. This Violence "which we seem to offer, is agreeable to him. We "pray for the Emperors, their Ministers, the Magis- "trates, the welfare of the World, Peace, and re- "tarding the final Doom. We meet to hear the Holy "Scriptures expounded, as present Circumstances re- "quire that we be admonished and instructed. By "this our Faith is nourished, our Hope is strength- "ened, and our Confidence fixed and firmly settled "upon God. We also press the Duties of the Gos- "pel with all the Power and Argument we are able: "Exhortations are there made, Reproofs are given, "the Divine Censure of Penance is passed, and the "Judgments are here pronounced with the greatest "Authority and Circumspection, as before God, and "as the highest Anticipation of the Judgment to "come. If any one has grievously offended, he is "banished from Communication in Prayer in the "Assembly, and in Holy Communion. The Presi- "dents (Priests or Bishops), are Men of the most "venerable Age and Piety. Every one puts a little "into the public Stock. All here is a Free-will Of- "fering. All these Collections are deposited in a "common Bank for feeding the Poor, burying the "Dead, providing for Orphans, those who had suffer- "ed by Ship-wreck, or are condemned to the Mines or "Islands

ignorantly repeat with the Priest the Words of the Consecration, and those of the Absolution, which are peculiarly appropriated to the Priestly Office. Potter takes Notice, that the Scripture itself points out this Distinction where we read that Christ alone blessed and distributed the holy Elements. Whereas Acts iv. 24. in the other Prayers all lifted up their Voices with one accord, Acts iv. 24. He refers us for the same to *Constit. Apostol.* l. viii. c. 6. all the ancient Liturgies, and to S. Justin, who tells us, that the People repeated the other Prayers Κοινῇ πάντες *all together*. The Words of Consecration he omits out of respect, but comprized them under the Prayers which he mentions to be said by the Priest.

" Iſlands or Priſons, for the Faith of Chriſt (11)." That this Power of abſolving or pronouncing ſpiritual Cenſures was lodged only in the Prieſts, we are aſſured by conſtant Tradition, confirmed by the expreſs Teſtimony of Tertullian himſelf (12), S. Cyprian (13), and others; but it was denounced in the Aſſembly of the Faithful. The ſingular Efficacy, abſolute Neceſſity, and indiſpenſable Obligation of public Prayer, were the Voice of Reaſon, and Nature ſilent, appear evident from this, that God made it an Object of his principal religious Laws in every Diſpenſation of his revealed Religion, and with the moſt peculiar Attention, appointed for it regular Times, Places and Miniſters, and inſtituted Sacraments to be adminiſtered, and Sacrifice to be offered publicly, with many Ordinances relating to the ſame. Theſe Places he is pleaſed to call his Tabernacles in which he dwells amongſt Men on Earth; and to promiſe that his Eyes ſhall always be open, and his Ears attentive to the Prayers of his People which are made there (14); with ſuch Complacency does he delight to diſplay to us in them the Magnificence of his Glory, and the Riches of his gracious Mercy, Love and Munificence (15). God's Miniſters or Prieſts are the Angels of the Earth, and the conſtant Aſſiſtants before his Throne here, as the ſeven chief Angels always ſtand before his Throne in Heaven (16). In this Function they pay him for all Mankind an inceſſant Homage of Adoration, Thankſgiving, Praiſe and Love. How happy, how ſublime, and how glorious is this Employ! " Bleſſed are " they that dwell in thy Houſe, O Lord: They ſhall " praiſe thee for ever and ever (17.) The Prieſts, are moreover, Mediators between God and his People, and their Advocates with him, being appointed by God himſelf to offer him a Tender of their Homages, to lay before him their Neceſſities, to avert his

(11) Tert. Apol. c. 39. (12) l. de Pudicit. c. 14.
(13) S. Cypr. l. de Unitate Eccl. and Ep. ad. Felicem, &c.
(14) Deut. xii. 13. 2 Paral. vii. 13, 14, 15, 16.
(15) 2 Paral. v. 14. &c. (16) Apoc. i. 4. Job xii. 15.
(17) Pſ. lxxxiii. 5.

his Anger, and to draw down his Mercy and Bleſſings upon them. All the Faithful cloſely cemented together, and with their Paſtors at their Head, and infinitely above them their inviſible Head, Chriſt Jeſus, the great Mediator of the New Teſtament, form one Body. When they preſent themſelves together before God, their Homage is moſt honourable and moſt acceptable to him, as a King receives much greater Honour from Homage done him by a City, or the States of a whole Kingdom in a Body, than by that which private Perſons offer ſingle. In private Worſhip we honour God by the high Eſteem which we conceive and teſtify of his Excellencies. But we properly do him Honour when in his public Worſhip, we declare before others and in the Sight of Heaven and Earth, our unutterable Eſteem, Acknowledgment and deep Senſe of his Sovereign Perfections. It is then particularly that we " give him the Honour due to his Name." Hence the Angel ſaid to the two Tobies: " Bleſs ye " the God of Heaven; give Glory to him in the " Sight of all that Live (18). And the Pſalmiſt, " bring to the Lord Glory and Honour; bring " to the Lord Glory to his Name (19)." Every Branch of Prayer, every End and Motive of this Duty furniſh new Proofs of the Obligation of paying to God public Homages and Acknowledgments. 1ſt, The Duty of Adoration, Praiſe and Thankſgiving, is the firſt Debt and Law of our Nature; it was even the original Deſign of God in making us, that we might Praiſe and Honour him. When he had finiſhed the World, and put together its ſeveral Parts in exact Number, Weight and Meaſure, there was ſtill wanting a Creature in theſe lower Regions that could apprehend the Beauty and Order of his Works, read in them the Traces of his infinite Wiſdom, Power and Goodneſs, raiſe itſelf up to the Giver, honour him, and pay him a Tribute of Praiſe in all his Attributes. Irrational and even inanimate Beings, by bearing the impreſs and Marks of the Deity, pay Him a mute Homage

(18) Tob. xii. 6. (19) Pſ. xxviii. 2.

Homage of Praiſe. " The Heavens ſhew forth the " Glory of God, and the Firmament declareth his " Handy-Work. Day to Day uttereth Speech (20). But a rational and ſpiritual Homage was due to God. Man therefore was formed, and endued with Powers capable of knowing and acknowledging the unlimited Perfections of the Author of all Things, and placed in the World, as in the Temple of God, to offer up the Incenſe of Praiſe and Thanks for himſelf and for the whole Creation, particularly to ſupply the Want or Defect of that Part, which being inſenſible and mute, is incapable of this Duty in a ſpiritual Manner. By our Underſtanding we know and acknowledge God: And our Will, the Fountain of Gratitude, prompts, and even conſtrains us to make him a rational Return, to the beſt of our Power, by Love, Praiſe, and Thanks. To praiſe God is to own a due Admiration of all his infinite Perfections. This is the moſt eſſential Act of Prayer, and the firſt Act of Divine Love; the moſt indiſpenſable Tribute we owe to God; our moſt excellent Work; a Work common to the Church triumphant and militant, which we begin on Earth, but ſhall continue for ever in Heaven; a Work which even now raiſes us to Heaven, and unites us in Communion, Fellowſhip and Employment with the Angels. It fills our Hearts with Devotion and ſpiritual Joy. " Praiſe ye the Lord; for it is good to ſing a Pſalm; " it is joyful, and Praiſe is comely (21)." Then is the Soul " filled with Marrow and Fatneſs," when " the " Mouth ſhall praiſe God with joyful Lips (22)." From this Exerciſe we derive the higheſt Advantages upon ourſelves: By employing our Faculties on God and his Holy Perfections, the moſt noble of all Objects, it turns our Souls from low and grovelling Things, opens and unfolds thoſe Powers which lie hid and locked up in us, improves our Faculties to all Degrees of Perfection, and impreſſes, and continually perfects more and more the

(20) Pſ. xviii. 1, 2.
(21) Pſ. cxlvi. 1. (22) lxiii. 6.

the divine Image in our Souls. With a feeling Knowledge of God, an exquisite Sense of, and Zeal for his Honour, and Abhorrence and Dread of all Sin, which grow in us by these Exercises, we advance also in true Humility, discover and feel our own Weakness, Emptiness, Imperfections and Sinfulness, by which all Pride, Presumption, Self-sufficiency, Vanity and inordinate Self-love are vanquished and banished, and the Wounds these Vices have made in our Hearts, cured. And God never receives the Tribute of our Praise and Love without showering down upon us his richest Graces. God who infinitely transcends his Creatures in Goodness and in all Excellencies, can never suffer himself to be overcome by any in Love and Liberality. "Whoever shall glorify me, him "will I glorify; but they that despise me, shall be "despised (23)." We never repeat to God from our Hearts and with fervent Love, I am thine, or any other holy Desire of Sacrifice, Praise and Love, but he answers immediately with infinite Love: And I with all my Treasures of Heaven, with all my Graces and Blessings, I who am infinite, am all yours. And He communicates himself to us with a Love of Liberality and Profusion of his Gifts which is boundless. In like Manner when we adore him by the most profound Awe and Veneration, or when we glorify him, in return He communicates to us the Riches of his Grace and Glory. In all these Exercises, Love finds its inexpressible sweet Pleasure and Joy, and moreover receives most abundant return of Heavenly Graces and true never fading Glory. This Homage of Praise, Adoration and Love, we indispensably owe to God both in Private and particularly in Common and in Public. For this latter Duty chiefly is Man endued with Speech; for God equally hears the cry of his Heart. For the same principally is he framed to Live in Society. The instinct and mutual Necessities which link Men together, are not confined to the low Purposes of

(23) 1 Reg. xi. 30.

of animal Life: Their End is to adore and acknowledge in a Body him who is the Author of all the high Advantages which we enjoy in Common together. This public Praiſe is moſt honourable, and moſt eſſentially due to God; it is neceſſary to maintain in the World a Senſe of God, and of our due Obligations to him, without which all Society muſt be at an End. It is moſt edifying to our Neighbour, kindling in him a Deſire to love and ſerve that great God of all Creatures, and to invite Angels and Men to adore him to whom they owe all they are or have. Even they who are moſt backward and dull, cannot but be ſtirred up to Fervour at the Sight of ſo many devout Perſons aſſembled adoring God together with Hands and Eyes lifted up to Heaven. Who is there that is not here moved to proſtrate himſelf in like manner to worſhip the Lord of all Things, and to make him the ſame Acknowledgements? The Fervent themſelves muſt feel their Devotion inflamed, and be filled with ſpiritual Joy, to ſee others bleſs God the common Lord and Father, with their whole Heart and in perfect Union. This Joy muſt enlarge our Hearts if we have any Feeling of Divine Zeal or Charity: It ought to tranſport us beyond ourſelves. "Behold how "good, and how pleaſant it is for Brethren to dwell "together in Unity! It is like the precious Ointment "on the Head, that ran down upon the Beard of "Aaron to the ſkirt of his Garment. As the Dew on "Mount Hermon, or that which deſcendeth upon "Mount Sion. For there the Lord hath commanded "Bleſſing and Life for evermore (24)." God poureth down his Bleſſings of all Sorts upon a People thus united in his Praiſes. "Praiſe the Lord, O Je-"ruſalem: Praiſe thy God, O Sion (25). Let his "Praiſe be in the Church of the Saints (26)." The Pſalmiſt calls upon not only Men, but all Creatures both in Heaven and on Earth, viſible, and inviſible to Praiſe the Lord (27), in one Chorus with him.

The

(24) Pſ. cxxxii. Hebr. cxxxiii. (25) Pſ. cxlvii. l. 1. (26) Pſ. cxlix. 1. (27) cxviii.

The like Motives engage us to return to God in common public Homages of Thankſgiving, together with thoſe of Praiſe. His Bleſſings we enjoy in common together. The ſame Sun gives us Light and Warmth: The Fatneſs of the Earth is for all: And we are all Partakers of God's Graces and wonderful Redemption, and of the Comforts of his holy Providence. For all theſe Benefits he has heaped upon us, we muſt join together to confeſs his Goodneſs, declare the Wonders he hath done in our Favour, and offer him a common Sacrifice of Thanks. "I will "declare thy Name to my Brethren: In the midſt of "the Church will I praiſe thee (28). With thee "ſhall be my praiſe in the great Congregation: I will "pay my Vows before them that fear him (29)." David celebrating his own Deliverance, invites all the Faithful to join him in a Tribute of Praiſe and Thanks. "I will bleſs the Lord at all Times; his "praiſe ſhall be always in my Mouth.—O magnify "the Lord with me; and let us exalt his Name to-"gether (30). Let the People, O God, confeſs to "thee: Let all the People give praiſe to thee (31). "O praiſe the Lord, all ye Nations: Praiſe Him, "all ye People (32)." He deſires, "that God be "praiſed in the Congregation of the Saints;" and cries out: "Let Iſrael rejoice in him that made him; "and let the Children of Sion be joyful in their "King. Let them praiſe his Name in Choir (33)." To perform this Duty the Church has always had ſet Hours of public Prayer, at which, formerly, even the Laity, as much as Circumſtances permitted them, every Day attended both in the Night and Day Office, as is clear from St. Chryſoſtom, and other early Fathers; and from St. Peter Damian, and other later Paſtors and Writers. Origen tells us, that many

(28) Pſ. xxii. Hebr. xxiii. 23. Hebr. ii. 12.
(29) Ib. v. 25. (30) Pſ. xxx. 1--4.
(31) Pſ. lxvi. 4--6. (32) Pſ. cxvi. 1.
(33) Pſ. cxlix. 1, 2, 3, &c.

Chriſtians doubted not but that the angelical Hoſt obſerved theſe Hours with the Church on Earth, to join their Prayers and Praiſes (34). The ſtrongeſt Motives of Zeal for the divine Honour and Glory, ought to engage all Chriſtians to aſſiſt devoutly at every Part of the ſolemn Office, at leaſt on Sundays and other Feſtivals. If our public Homage is more glorious and acceptable to God, in like manner Petitions which are put up by the whole Church, are far more powerful than private Prayer in obtaining the divine Bleſſings. Maimonides mentions it as a Maxim in the ancient Jewiſh Synagogue, "That the "Prayers of the Congregation are always heard: "But not ſo aſſuredly the Prayers of particular Per- "ſons in private." In the old Law God commanded the People, even from the remoteſt Parts, to meet in the Temple on the great Feſtivals. On every Sabbath and other Feſtival, they failed not to aſſemble for public Prayer in their neighbouring Synagogues, or Oratories. The very Eſtabliſhment of the Church by Chriſt, his Doctrine and Practice, and that of the Apoſtles, ſhew us the indiſpenſable Obligation and great Importance of this Duty. St. Paul preſcribes, "That in the Church, firſt of all, Supplica- "tions, Prayers, Interceſſions, and Thankſgivings "be made for all Men: For Kings, and for all that "are in high Station, that we may lead a quiet and "peaceable Life, in all Piety and Chaſtity. For "this is good and acceptable in the Sight of God "our Saviour (35)." Our Lord by bidding us in Prayer to ſay, "Our Father," puts us in Mind, that we join in Company in putting up our Petitions to God, and that when we pray even in our Cloſets, we remember that we are Members of the Church of Chriſt, pray as Part of that Body, hope to be heard, becauſe we are in Union with it, and communicate with our Fellow Members in Prayer: Alſo, that we ought

(34) Orig. de Orat. p. 33-35. (35) 1 Tim. xi. 1, 2, 3.

ought to join them often in public Prayer. God often grants to one Man's Prayers that which he aſks; but to many who unanimouſly join in the ſame Petition, he gives more willingly, more largely, and more ſpeedily, ſays St. Thomas Aquinas, with the ancient Latin Interpreter, Author of the ordinary Gloſs on the Goſpels. " If when two of us on Earth agree " together to aſk any Thing, it is granted by the " Father of the Juſt, (for God delights in the Agree- " ment of his Creatures, and is diſpleaſed with their " Diſcord) what might we not expect, if not only a " ſmall Number, but the whole Roman Empire " agreed together to ſue for the divine Favour? They " might pray to Him, who ſaid heretofore to the He- " brews, when the Egyptians purſued them: *The* " *Lord ſhall Fight for you; and ye ſhall hold your* " *Peace* (36): And praying moſt unanimouſly, ob- " tain greater Victories than Moſes did by his " Prayers to God for Help (37)." The requeſts of great Cities, or Nations, are a Kind of ſuppliant Compulſion: They are not ordinarily to be rejected. And the Efficacy of the Prayers of the whole Church is all-powerful with God. All Prayer offered by the Miniſters of the Church, as her public Repreſentatives, draws a particular Virtue from their public Function and Character, and from the Faith and Devotion of the whole Church in whoſe Name it is offered. This is exceedingly ſtrengthened by the actual Preſence and Union of all the Congregation with their Paſtor. In it the Defects and Weakneſs of the Diſpoſitions of ſome are ſupplied by the Fervour of others, and whilſt all pray with the ſame Spirit, they form but one Voice, and one Prayer, which Chriſt, our Mediator and Head, preſents, and ſo ſtrongly recommends by the Price of his adorable Blood, that it offers to God an holy and agreeable Violence.

(36) Exod. xiv. 14. (37) Orig. l. viii. contra Celſum, p. 424. St. Thomas Lect. ii. in 2 Tim.

Chriſt, the Apoſtles, Councils and Fathers, preſs upon us this great Duty of public Prayer, as a moſt powerful and neceſſary Means of obtaining all Graces. Our bleſſed Redeemer declares: "Where two or three "are gathered together in my Name, there am I in "the midſt of them (38)." He is in the midſt of us in ſuch Aſſemblies animating our Prayers himſelf, in quality of our High Prieſt, preſenting them to his Father, and pleading for us, by ſhewing the Marks of the Wounds he received for us, and by which he purchaſed us a Title to Mercy and all Graces (39). To theſe Privileges of public Prayer, St. Paul has an Eye, when he tenderly exhorts us never to fail joining in it, "not forſaking our Aſſembly (40)." Would we learn how powerful public Prayer is with God? By it St. Peter was miraculouſly delivered from his Dungeon, and his Chains broken (41). The Prince of the Apoſtles, who by his Word, and by his very Shadow as he paſſed, cured the moſt inveterate Diſtempers, ſtood indebted for his own Preſervation to the joint Prayers of the Congregation of the Faithful. St. Paul who had been admitted into the third Heaven, and ſo often commanded Nature, placed his Confidence of the Divine ſuccour againſt Dangers, in the Supplications of his Flock to God for him, as St. Chryſoſtom obſerves (42). "I beſeech you," ſays the Apoſtle, "through our Lord Jeſus Chriſt, and by the "Charity of the Holy Ghoſt, that you help me in "your Prayers for me to God, that I may be deliver-"ed from the Unbelievers, &c. (43)." Alſo, for the Divine Bleſſing upon his Preaching: "That Speech "may be given me, that I may open my Mouth "with Confidence, to make known the Myſtery of "the Goſpel (44)." In this powerful Aſſiſtance he truſted under all Difficulties: "You helping withal "in

(38) Matth. xviii. 20. (39) 1 John ii. 1. Hebr. iv. 14. v. 5. vi. 20. vii. 11, &c. (40) Hebr. x. 25.
(41) Acts xii. 8. (42) St. Chryſ. Hom. ii. de Prophet. Obſcurit. T. vi. p. 187. ed. Ben. (43) Rom. xv. 30, 31.
(44) Epheſ. vi. 19.

" in Prayer for us (45)." Upon this Solicitude of so great an Apoſtle in procuring the Prayers of the Churches, St. Thomas Aquinas makes the following Remark (46). " The Prayers of many were more " eaſily heard." Whence the Gloſs. i. e. an ancient Commentary, ſays (47): " The Apoſtle very juſtly " begs the little Ones to pray for him: for many " little Ones when they are aſſembled unanimous, " become great, and it is impoſſible that the Prayers " of many ſhould not be heard." St. Chryſoſtom mentions the ſame Example, writing as follows (48): " If we are weak when we pray alone, we become po- " tent when aſſembled together in a Body.—By our " Union we overcome God. This, I ſay, that you " may learn to be aſſiduous in conſtantly attending " in the Aſſemblies. Alledge not that wretched Ex- " cuſe: Cannot we pray at Home? You can:— " But that Prayer will not have ſuch Power and " Virtue as when the Church in a Body preſents " Supplications with one Voice and Heart, and the " Prieſts being preſent offer the Words of the whole " Aſſembly.—Peter and Paul are the Towers and " Pillars of the Church: Yet it was this joint " Prayer of the Church that broke aſunder the " Chains of the former, and opened the Mouth of " the latter."

If we weigh well theſe Principles of our Holy Faith, we cannot but applaud the Zeal which all holy Paſtors have ſhewn, from the very Times of the Apoſtles, in exhorting all Chriſtians to the utmoſt Aſſiduity and Fervour in attending public Prayer. St. Ignatius, that Apoſtolic Man, that glorious Martyr, and moſt illuſtrious Diſciple of the Princes of the Apoſtles St. Peter and Paul, repeats this Precept at every turn in his Epiſtles: " Strive to hold Aſſem- " blies together, to pay to God the Homage of " Thankſgiving and Praiſe. For when you often

 " meet

(45) 2 Cor. i. 11. (46) 2. 2d. Qu. 83. a. 7. ad. 3.
(47) Gloſſa in Rom. xv. 30. (48) Loco ſupra citato.

" meet in the same Place, the Power of Satan is " broken, he is weakened, and the Destruction he " endeavours to bring upon us, is kept off by the " Concord of your Faith (49)." And again: " If " the Prayer of one or two be of such Force, how " much more powerful shall that of the Bishop, " and the whole Church be? He that does not meet " to join in it in the same Place is proud, and has " already passed Sentence of Condemnation against " himself (50)." And to the Smyrneans: " Follow " your Bishop, as Jesus Christ followed the Father: " And the Priests as the Apostles: And reverence " the Deacons as the Command of God. Let no " Man do any Thing of what belongs to the Church ", without the Bishop. Let that Eucharist be look- " ed upon as good and rightful, which is offered by " the Bishop, or by him to whom the Bishop has " given his Consent. Wherever the Bishop shall ap- " pear, there let the People also be: As where Jesus " Christ is, there is the Catholic Church (51)." The like Precepts he repeats to the Philadelphians (52), and Others (53). In the Apostolic Constitutions (54), the Bishop is commanded to exhort the People, " to " frequent the Church twice every Day, Morning " and Evening, that no one by absenting himself " leave it defective, by withdrawing a Member from " the Body of Christ." Divide not the Body of " Christ, nor dissipate his Members. Meet in Prayer " in the Temple of the Lord, especially on Satur- " day and Sunday; go more diligently to Church, to " celebrate the Praises of God, &c." Tertullian (55) speaking of Christians assembled in public Prayer, as quoted above, says: " We come in a formidable " Body, and close Batallion, as it were to besiege, " and do Violence to God, and to storm Heaven by " the Force of Prayer; such a Force is the most " grateful

(49) St. Ignat. ep. ad Ephes. n. 13. (50) St. Ignat. ep. ad Ephes. n. 5. (51) St. Ignat. ep. ad Smyrn. n. 7.
(52) Ep. ad Philadelph. n. 4. (53) Ep. ad Magnesianos, n. 7. ad Trallian. n. 7. (54) Const. Apost. l. ii. c. 59.
(55) Tertul. Apol. c. 39.

" grateful Violence to God." He says: " We pray " there for the Emperors, and for their Ministers; " for Powers, and for the State of the World; for " the Quiet of Things, and for the Delay of the " End of the World, or for averting temporal Calami- " ties." In the next Chapter, he repeats: " We " pray to the eternal God for the Health and Safety " of the Emperors, that they may have a long Life, " a secure Empire, a safe Family, a valiant Army, a " faithful Senate, &c."

St. Athanasius reasons thus on this Point: " Which " do you think is best, that the People should meet " in little separate Companies, or be united together " in a great Church, to sing the divine Praises with " one Voice, without any Thing to disturb the sacred " Harmony? Nothing, certainly, better represents " the Concord of a People, animated with the same " Spirit, than such Assemblies. Nothing more pow- " erfully inclines God to hear our Prayers. For if, " according to what Christ assures us, two Persons " united together in Prayer, obtain of God whatever " they ask, what must we think, when a numerous " People, joined together in the same Place, formeth " but one Voice, which answers, Amen, to all the " Prayers of the Priest (56)?" St. Chrysostom so often and so strongly inculcates this Duty, that we beg leave again to hear him speak on it. Preaching to the People of Antioch, he says (57), " You can " pray at Home indeed; but not as you can in the " Church. You will not be so favourably heard " when you pray single, as when you pray with your " Brethren. For there is more here; Consent of " Mind, and Consent of Voice; and the Bond of " Charity, and the Prayers of the Priests together. " The Priests, for this very Reason, preside in the " Church, that the People's Prayers which are weaker " by Themselves, laying hold on those that are " stronger, may together with them mount up to

 " Heaven.—

(56) St. Athan. Apol. 1. ad Constant. (57) St. Chrysost. hom. 3. contra Anomæos, p. 470. ed. Ben.

" Heaven.—God himſelf declares, that he is ap-
" peaſed by the unanimous Prayer of the People (58).
" Learn from Men, how great is the prevalence of
" the joint Petition of a Nation. Ten Years ago,
" when certain Perſons were condemned to Death
" for Treaſon, a Magiſtrate who had been convicted
" of the Crime, being led forth to the Place of Ex-
" ecution with a Halter about his Neck, the whole
" City ran to the great Square to beg his Reprieve,
" and by their Intreaties obtained the Pardon of the
" Criminal. You thus run with your Wives and
" Children, to appeaſe the Anger of an Emperor of
" the Earth; and have you not Zeal to join the
" Church, which is employed in rendering the King
" of Heaven propitious to you? When called upon
" to attend it, wherever you are, at Home, in the
" Throng of the Market, or engaged in the moſt
" preſſing Affairs, ought you not more eagerly, more
" reſolutely, and more courageouſly than a Lion,
" break all Chains and Hinderances, and repair to
" the common Supplication.—Not only Men, but
" even the Angels adore and pray in that awful
" Place, at that tremendous Hour; for the Angels
" then ſhewing the Lord's Body, pray to God for
" Men, as if they ſaid: We intreat your Mercy for
" thoſe whom you have prevented by loving them
" firſt, for thoſe for whom you ſacrificed this Body,
" &c." The Evidence and Importance of this Duty, extorted from an eminent Proteſtant Writer, the following Complaint (59): " He that without a neceſ-
" ſary Cauſe abſents himſelf from public Prayers,
" cuts himſelf off from the Church, which hath al-
" ways been thought ſo unhappy a Thing, that it
" is the greateſt Puniſhment the Governors of the
" Church can lay upon the worſt of Offenders; and
" therefore it is a ſtrange Madneſs for Men to inflict
" it upon themſelves."

In

(58) Jonas, iv. 11. (59) Whole Duty of Man, Sund. v. §. 11.

In this Spirit of Zeal for the divine Worſhip, and penetrated with theſe holy Maxims, the primitive Chriſtians could not be detered from aſſiſting at the Celebration of the divine Myſteries by any Hardſhips, Loſs of Goods, Impriſonment, or the moſt cruel Torments and Death. Amongſt others, Æmilian, Governor of Egypt, in the Reign of Valerian, a barbarous Perſecutor, made uſe of every Means in his Power to prevent the Chriſtians from meeting at religious Aſſemblies. Many he put to moſt cruel Deaths, others he tortured with all the Arts of exquiſite Cruelty, or kept in loathſome Dungeons loaded with heavy Chains. Yet no Artifice or Violence could deter the Chriſtians from keeping their Aſſemblies, and performing their Duty to God, to whatever Dangers, or Torments this expoſed them (60). " Hold no religious Aſſemblies," ſaid he, to the holy Patriarch St. Dionyſius, and the firſt Martyrs, whom he put to Death (b): Again, many gave illuſtrious Proofs of a like Conſtancy under Maximian Galerius in 304. Amongſt others, Saints Saturninus, Dativus (61), and many others, at Abiſina in Africa, being apprehended at their religious Aſſembly on Sunday, under the ſharpeſt Torments anſwered the Judge: " The Obligation of the Sun-" day is indiſpenſable. It is not lawful for us " to omit the Duty of that Day. We never paſſed " a Sunday without meeting to Prayer, &c." In the Acts of St. Dionyſia, Virgin and Martyr, at Theſſalonica, read on the twentieth of December, we ſee the ſame intrepid Zeal in aſſiſting at the divine Myſteries, in the Heat of the moſt cruel Perſecutions. The very Pagan Writers, who mention the Chriſtians of the primitive Ages, take particular Notice of their Fervour and Aſſiduity in aſſembling on Sunday

(60) Euſ. Hiſt. l. vii. c. 10.
(61) See their Acts, Febr xi. and in Ruinart.

(b) This Menace he afterwards changed, ſaying, eſpecially to the Clergy, " Renounce the Chriſtian Rites."

Sunday to Prayer before Sun-rise, at the imminent Hazard of their Lives, Estates, and Families (62). If the domestic Examples of our own immediate Ancestors seem more moving, we ought to have before our Eyes that in our own Country, during the greatest Part of the Reigns of Queen Elizabeth, King James I. Charles I. the Protector Cromwell, and Charles II. Great Numbers of Catholics, with the Hazard of their Lives and Fortunes, travelled very far the whole Night, and assembled in the most private Corners before break of Day whilst others were a-sleep, to have the Happiness of hearing Mass, and performing their Devotions on a Sunday. For this, many who were detected, were impeached; the Priests for High Treason, those who had harboured them for Felony, and suffered the Confiscation of their Estates, Imprisonment, and Death; being either drawn, hanged and quartered as Traitors to their Country, or hanged as Felons (63). The continual Dangers and Hardships which the Priests underwent, both in the lurking Holes, in which they lay concealed where they were harboured, and in their journies, especially by Night, and which the Laity often shared in, are not easily to be imagined, since we have no Idea of the Manners of those Times; of these we have in authentic Manuscripts, numberless striking Instances, too long to be here mentioned: Instances not to be related, or called to Mind without melting into Tears.

Amongst the Apothegms of the famous Marquis of Worcester, in the Reign of King Charles I. it is related, that in the great Civil War, the Marquis marching once in Cardiganshire in Wales, near the Ruins of a Mo-

(62) Plin. Junior, l. x. ep. 97. Lucian. vel alius Dial. Philopatris Amian. Marcell. l. xxviii. in fine.

(63) See Concertatio Catholicorum in Anglia and Bishop Chaloner's Lives of Missionary Priests, and many Mf. Accounts preserved in many private Families at Home, and Colleges, and religious Houses abroad.

a Monaſtery, at *Strata Florida*, a Woman, who was a hundred Years old, was preſented to him, who had remembered the Monks in Catholic Times, and had lived above threeſcore Years, in great Regret for the Loſs of the public Service of the Altar, and in conſtant private Devotion, without ſeeing a Prieſt, not thinking that any could be found in England. The Marquis aſked her, "When the Religion alter-"ed, you altered with the Religion." She anſwered, "No, Maſter, I ſtayed to ſee whether or no the "People of the New Religion would be better than "the People of the Old: And could ſee them in "nothing, but grow worſe and worſe, and Charity to "wax colder and colder, and ſo I kept me to my "Old Religion, I thank God, and mean, by God's "Grace, to live and die in it." The Gentleman of the Houſe, who was a Proteſtant, teſtified, "That ſhe "had always remained a Catholic, and could never "be brought from her Religion; and that ſhe "would often ſteal into the Church alone, to "ſay her Beads, and other Prayers, by herſelf." When the Marquis told her, "He would take "her to Ragland Caſtle (his Seat in Monmouth-"ſhire), where ſhe would find a Prieſt, and "might hear Maſs every Day (c);" ſhe was ſo tranſported with joy, that ſhe died in a very edifying Manner before the next Morning (64). The Marquis wept, when he heard it the next Morning, and ſaid, "If this poor Soul died, where ſhe might ſerve "God,

(c) When the Marquis aſked her, "When ſhe had been at "Maſs, or received the Sacrament?" She anſwered, "That "for 60 Years ſhe had never ſeen a Prieſt, but had never miſſed "ſaying her Office every Day; and being puzzled how to make "her Eaſter Communion, had in the Paſchal Time received the "Sacrament at the Hands of the Miniſter; having firſt prayed, "that God would change him into a Prieſt to her that Day, "which ſhe believed his Goodneſs did, to relieve her in her "extreme Diſtreſs, where her ſimplicity of Heart excuſed her "Action."

(64) Dr. Tho. Baily, in the Apothegms of the Marquis of Worceſter. Apothegm. 17. p. 26.

" God, how joyfully will she serve Him, in a Place " where she will never die." The principal Part of the public Office of the Church consists in the Holy Sacrifice of the Mass. 1st. By it we pay to God the supreme Homage and Worship due to his adorable Sovereignty, in a Manner, and by a Victim proportioned to his infinite Majesty. 2dly. We by this great Sacrifice of Thanksgiving, make him the most acceptable Return of Gratitude for all his Benefits. 3dly. We offer him that holy Victim, which is the most powerful Means to obtain his Graces and Blessings. And 4thly, The most effectual Means of Propitiation and Satisfaction for our Sins. Therefore, Zeal for God's Honour, and the Motive of our own greatest spiritual Interest, and our Sanctification strongly call upon us to acquit ourselves with the greatest Devotion of this highest Duty, and supreme Homage of Religion. Also the Love of our Divine Redeemer presses us earnestly to correspond to that excess of Love, in which he instituted this wonderful Mystery, and laid his Injunction upon us, saying: " Do this in Remembrance of me (64)." The primitive Christians stood in need of no other Prompter than the Ardour of their own Devotion, and the great Sense of Piety and Religion with which they were penetrated, to be carried with an holy Zeal to attend constantly the Celebration of this great Mystery. But the Fervour of many beginning to wax colder, the Church, by an inviolable Law, commanded all her Children to hear Mass attentively and devoutly on all Sundays and Holydays. Ancient Councils decreed, that a Christian living in a City, who had failed to attend the public Office of the Church for three Sundays, should be cut off from the Communion of the Church (65). Though this Sentence of Excommunication is not now carried into Execution; not to join the Faithful in assisting at the holy Mysteries, is for

(64) 1 Cor. xi. 24. Luke xxii. 19. (65) Conc. Eliber. Can. 21. Conc. T. ii. p. 972. Osius in Conc. Sardic. ib. p. 637.

for a Man voluntarily to deprive himself of a principal Benefit of the Communion of the Church, and a Violation of her Precept. The same is to be said of one who should be voluntarily distracted during a considerable Part of the Holy Sacrifice, especially its most essential and most sacred Parts, the Consecration, Elevation, and Communion. The Mass principally meant in these Canons of the Church is the Parish High-Mass, which was always attended with a Prone, or Instruction, and other religious Rites and Devotions. In the beginning of the Church, all the Faithful in a City met in the same Congregation, in which the Bishop, or a Priest deputed by him, presided, preached, and performed the Divine Office and other Rites relating to Catechumens, Penitents, &c. When the Congregations grew too numerous, they were divided into several Parishes, each of which was governed by its own Priest (66). All then heard their own Parish Mass. Though other Churches, especially of religious Orders, have been since multiplied, and many excellent Practices of Devotion and Methods of Instruction established in them, to the great Advantage of Piety; yet, that all may be united in the same common Act of Divine Worship and Prayer, with their Pastor at their Head, and may receive from him regular Instruction according to the established Order of the Church, all are bound frequently to assist at the Parish Public Office, whatever other Churches are visited at other Hours, for the sake of particular Devotions. The Council of Trent orders all Bishops to take Care, that the People be duly put in Mind of the Obligation every one is under of going to his Parish Church, at least on Sundays and great Festivals, to assist at the Sacrifice of the Mass, and hear the Word of God, when it can be conveniently done (67). This Obligation is frequently inculcated by

(66) See Van. Espen. Part. 2. tit. 17. (67) Conc. Trid. Sess. 24. de Reform. c. 4. Sess. 22. de obs. & evit.

by the Canons; and the moſt learned Doctors of the Canon Law (68). The Eccleſiaſtical Precept of hearing Maſs on Sundays, abſolutely may be ſatisfied by hearing Maſs in any Church, as Canoniſts and Theologians prove (69). But it is agreed (70), that for all to aſſiſt at their Pariſhes on Sundays, and the chief Solemnities of the Year, is, and has ever been the Spirit of the Church, and is a Duty ſtrongly recommended by the moſt venerable Authority, and ſpecial ſpiritual Advantages: Motives to which no ſincere Chriſtian can be inſenſible.

All who can without great Inconvenience, ought alſo to aſſiſt on Sundays at Veſpers, or ſome other Part of the public Office for the Afternoon, as the Benediction of the Bleſſed Sacrament. In Places where the Opportunity is eaſy, by the Cuſtom of pious and timorous Chriſtians, this is ſo far Part of the Law, that, when no kind of Impediment pleads an Excuſe, it is not omitted without a venial Sin.

The Church by commanding all to hear Maſs on Sundays, no way determines this to ſuffice for the whole Sanctification of the Day, as ſome have pretended: For by this it never could intend the leaſt Derogation from the divine Precept of ſanctifying the whole Day, a Precept invariable of all Ages, and Times. The contrary Opinion, the Council of Cambray in 1604, condemns as an Abuſe injurious both to the Divine and Eccleſiaſtical Precept (71). A Perſon who beſides Morning and Evening Prayers has devoutly attended High-maſs with a Prone or Sermon, and Veſpers or equivalent Devotions, if hindered, ſeems not to be charged with any Degree of Sin on this Score. It is an excellent Devotion to aſſiſt at all the canonical Hours of

(68) See Gonzales in Decretal. l. iii. tit. 29. *de Parochiis*, Cap. 2. *in Dominicis*, T. iii. p. 326. (69) Pontas V. Meſſe. Caſ. 53. Billuart, p. 429. Sylvius, &c. (70) Suarez, Henno, and other Regulars, &c (71) Conc. Camerac. tit. 4. cap. 1.

of the divine Office in the Church, at leaſt on Sundays, according to the Cuſtom of the primitive Chriſtians when freed from Perſecution (72), obſerved by Kings and the Laity in general in the middle Ages (73). Beſides Attendance upon the public Office of the Church, we ought on Feſtivals, diligently to practiſe every other Means of our Sanctification, ſuch are the frequent and devout Uſe of the Sacraments. 2dly, Sermons, reading pious Books, and ſome Degree of holy Meditation, neceſſary that the Seed of the divine Word be not choaked, and rendered unfruitful in us, and our Affections be ſet upon and totally ſwallowed up by the World and its Cares and Pleaſures. 3dly, The Inſtruction of Children, to give them a Tincture of that ſaving Knowledge of Religion, and of thoſe Principles by which they are afterward to govern the whole Frame of their Lives, and receive laſting Impreſſions of Virtue, which no worldly Dangers, no Temptations will ever be able to efface. 4thly, Self-examination and Compunction, by which we enter ſeriouſly into ourſelves, correct all Diſorders in our Souls, and improve our Hearts in all virtuous Sentiments. 5thly, The various Exerciſes of Charity, as by viſiting the Sick, or Priſoners, comforting the afflicted, giving larger Alms than uſual to the poor, &c. In the Apoſtolical and primitive Ages Contributions were made by the Faithful on the Sunday for the Relief of thoſe that were in Diſtreſs, of which mention is made by St. Paul (74), by St. Juſtin in his greater Apology, Tertullian and other Fathers: Whence St. Cyprian ſays, "Think-" eſt thou that thou keepeſt the Lord's Day, without " bringing thy Mite to throw into the Treaſury of " the Poor (75)." Laſtly, on Feſtivals, we ought to enlarge

(72) Fleury, "Mœurs des Chretiens." Thomaſin des Fetes, iii. c.6. p. 549. and eſpecially "Diſſertation ſur l'ancienne " maniere de garder les Dimanches & Fetes," in Monſ. de Salengre de l'Oratoire, in his "Memoires de Literature & d'Hiſtoire T. i. p. 1. (73) St. Pet. Damian, Opuſc. 10. &c.

(74) 1. Cor. xvi. 1. 2. (75) St. Cypr. l. de Oper. & Eleem.

enlarge our private Devotions in our Closets, or with our Families, especially in Hymns of divine Praise and Love, and in Thanksgivings for the Works of Creation and Redemption, and the Mercies of God towards us, general and particular (b). Sundays thus observed would have a wonderful Influence on each ensuing Week, and on the whole Lives of Christians.

All these Christian Duties have indeed a Share in our Attention every Day: But whatever the Distraction and Hurry of worldly Concerns, or human Frailty and Sloth, left them imperfect, must be supplied with the utmost Fervour of which we are capable on Festivals, on which, disengaged from all Hindrances, we are called upon to give our whole Attention to the divine Praises, and to the Sanctification of our Souls. "We are bound," says St. Gregory the Great (76). "To refrain from all Work on the Lord's Day, and "and to give ourselves up entirely to the Exercises of "holy Prayer, that if we have sinned by Negligence "in any Part of the six Days, this may be expiated "on the Day of our Lord's Resurrection." The same is repeated by Pope Nicholas I. in his Instructions to the new converted Bulgarians (77). Where he adds, "that a Christian ought on this Day to attend to "Psalms and spiritual Hymns and Prayers; make his "Offerings; honour the Memory of the Saints, ex-"cite himself to an Imitation of their Virtues, "hear Sermons, distribute Alms, all which if any "one shall neglect, and spend his Time in vain con-"versation, or abuse his Rest from lawful Labour by

(76) St. Greg. M. l. xiii. ep. 1. T. 2. p. 215. ed. Ben.

(77) Nic. 1. resp. ad Consulta Bulgararum c. 10. 11 Conc. T. viii. p. 522.

(b) The Fathers and Councils often inculcate, that married Persons ought to live continent on Sundays, all Festivals, and Fast-days. This was long a Precept of the Church, is still recommended as an holy Counsel by St. Charles, the Roman Catechism. See Thomassin, Tr. des Fetes. l. ix. p. 146. Ville-Thierry, "Vie de Gens Mariez." Loriot, sur l'Epitre du Second Dimanche du Careme, T. i. p. 431. Baillet Hist. du Careme. c. lv. &c.

" by employing it in wordly Vanities, it would have
" been better for him to work with his Hands on that
" Day that he might have had a Supply to afford
" some charitable Relief to those that are in Want."
And in the Body of the Canon Law is inserted the following Decree or Canon: "On the Lord's Day
" no Business is to be attended to but that of the
" divine Service. No Work must be done on that
" Day, but it is to be entirely consecrated to Prayer,
" Psalms, and spiritual Canticles (78)." S. Antoninus also explains the Duties of the Day in the following Terms (79): "The holy Day is to be spent in the spiri-
" tual Works of Prayer, holy Meditation, hearing
" holy Things, pious Reading, Alms-deeds, and the
" like.—As also in Compunction and Confession of
" Sins, in which Men are to call to an Account what
" they did on other Days in which they were taken up
" in worldly Employs: It is the Sabbath of Rest in
" which you shall afflict your Souls by a perpetual
" Religion (80), *viz.* by Contrition, as Origen expounds
" it; likewise in hearing Mass, the divine Office and
" Sermons; and in instructing and correcting our
" Brethren, especially of our own Family. Of this
" holy Job affords us an Example (81), when the Days
" were gone round, Job sent and sanctified them, i. e.
" on the first Day of the Week, he exhorted and cor-
" rected his children, as St. Thomas explains it; and
" he offered Prayers and Sacrifices for them. Alms
" also are to be given more liberally on this Day.
" In Leviticus, two Lambs were to be offered on the
" Sabbath, on other Days only one in an Holocaust.
" Tobit having prepared a Dinner on the Festival,
" sent his Son to call the Poor to eat it with them—
" But alas! Men now are taken up on Festivals in
" the Care of their Bodies. The Women spend much

(78) Cap. Jejunia. dist. 3. *de Consecratione.*
(79) St. Antonin. 2. p. tit. 9. cap. 7. § 4. St. Thomas also explains at large the Exercises and Duties by which a Christian is bound to sanctify the Sabbath. Opusc. 7. de Decalogo.
(80) Levit. xvi. 31. (81) Job. i. 5.

" Time in Dreſs to lay Snares for the Deſtruction of " Souls. Servants are buſy in dreſſing Meat more " daintily than on other Days. Men of an inferior " Condition run about to amuſe themſelves with hear- " ing News or ſeeing vain Shews. All ſeem aban- " doned to do Evil; and what they have gained by " their Labour or Induſtry in the Week they throw " away on Holy Days in the Ale-houſe, in Diverſions, " or at Play, rather than in Alms. O the perverſe " Abuſe of Things among Men, and the irreparable " Loſs of holy Time! O Employ moſt pleaſing to " the Devil! Of ſuch profanations Jeremy ſaid (82), " Her Enemies (i. e. the Devils, the moſt cruel Ene- " mies of the Soul and of the Church) have ſeen " her, and mocked at her Sabbaths, i. e. her Feſti- " vals, which ſhe conſecrated, not to God, but to " herſelf, to her Belly, and to the Devil. Alas! How " often do Chriſtians by Sloth, Debauchery, or In- " temperance make theſe Days Feſtivals of the Devil?" God ſaid to the Jews: " your New Moons, and Sab- " baths, and your Feſtivals my Soul hateth (83)." Upon which Words Origen gives this excellent com- ment: " The Lord calls theſe Days *my Feſtivals*, " ſo long as they were kept pure and holy; but " when they were profaned and defiled by Sin, he no " longer ſays *mine*, but *your Feſtivals* (84)."

The ſharp Complaint which God made of the Jews for the Profanation of their Feſtivals falls ſo much more heavily on our Chriſtians, as our Solemnities are more holy, in Proportion as the Myſteries which we com- memorate are more ſacred; and as our Exceſſes out-do theirs in our Age of more refined and more extrava- gant Vice. This ſacrilegious Abuſe of the very Means of Grace, is the Sin which God declares he can no longer bear. " My Soul hateth your new " Moons and your Solemnities, they are become trou- " bleſome to me: I am weary of bearing them (85).

S. Thomas

(82) Lament. i. 7. (83) Iſa. i. 14, (84) Orig. in Numer. c. xxviii. hom. 23; (85) Iſa. i. 14.

S. Thomas Aquinas lays down the Rules to be obſerved in the Sanctification of the Lord's Day, and other Feſtivals in the following Words (86). "The "corruptible Body is a load upon the Soul, and the "earthly Habitation preſſeth down the Mind that "muſeth upon many Things (87)." Therefore is Man in this corruptible State always weighed down to what is beneath him, unleſs he ſtrive to raiſe himſelf above periſhable Things. For this certain Times muſt be allotted. Some make this their employ at all Times. "I will bleſs the Lord at all Times: His "praiſe ſhall be always in my Mouth (88). Pray "without ceaſing (89). Theſe keep an uninterrupted "Sabbath on Earth. Others do this at certain in-"tervals in the Day: Seven Times a Day I have "given praiſe to thee (90). And have alſo a ſet Day "appointed, that the Love of God may not grow "cold in their Breaſt. If thou call the Sabbath thy "Delight, and make it thy Glory to glorify him by "ſeeking his holy Ways, then ſhalt thou be delight-"ed in the Lord, and I will lift thee up above the "high Places of the Earth, and will feed thee with "the Inheritance of Jacob thy Father (91); then "ſhalt thou abound in delights in the Almighty, and "ſhalt lift up thy Face to God; thou ſhalt pray to "him, and he will hear thee; and thou ſhalt pay "thy Vows (92). For this Day is appointed and "ſanctified by God not to be ſpent in Play and Di-"verſions, but in praiſing God and Prayer. It is "chiefly to be employed in three Things. 1ſt, In "offering Sacrifices: The daily Sacrifices in the old "Law were commanded to be offered double (93). "We muſt alſo make to God offerings of all that we "are or poſſeſs: Our Souls by Compunction for Sin "(94), and praying for the Divine Graces and Bene-

(86) S. Thomas, Opuſcul. 7. de Decalogo.
(87) Wiſ. ix. 15. (88) Pſ. xxxiii. Hebr. xxxiv. 2. (89) 1 Theſ. v. 17. (90) Pſ. cxvii. 164. (91) Iſa. lviii. 13, 14.
(92) Job xxii. 26, 27. (93) Num. xxviii. 9. See 1 Paral. xxix. 17. (94) Pſ. l. 19.

" fits. A Feſtival is always a Day of ſpiritual Joy, " which Prayer creates in the Soul; wherefore Prayers " muſt be continued long and with Fervour. The " Offering of the Body muſt be made by all good " Works, by a Preparation of Faſting or Penance of " the Eve. An offering of our Subſtance or Goods " is made by Alms, which ought to be doubled on " Feſtivals, becauſe theſe are Days of univerſal Joy " (95). Do not forget to do good and to commu- " nicate; for with ſuch Sacrifices God is well pleaſed " (96). Send Portions to them that have not pre- " pared for themſelves, becauſe it is the holy Day " of the Lord (97). 2dly, The Feſtival is to be " ſpent in hearing the Word of God, and making it " the ſubject of our Study and Meditation; not " knowing the Voices of the Prophets which are " read every Sabbath (98). He that is of God, " heareth the Words of God (99). 3dly, Feſtivals " are to be filled up with ſpiritual Exerciſes: On them " it is eſpecially ſaid by God: Be ſtill, and ſee that " I am God (100). As the Body when wearied ſeeks " Refreſhment by Reſt, ſo does the Soul, whoſe " Centre and Reſt is in God. There remaineth there- " fore a Reſt, or a keeping of Sabbath, to the Peo- " ple of God (101). When I go into my Houſe, " I will repoſe myſelf with her (the Divine Wiſdom,) " (102). Before this the Soul muſt reſt from Sin. The " Heart of the wicked Man is like the raging Sea " which cannot reſt, and the Waves thereof caſt up " Dirt and Mire: There is no Peace to the wicked, " ſaith the Lord God (103). She muſt reſt, 2dly, " from the Tumult of her Paſſions; for theſe wage " a furious inteſtine War (104). And from the " Tumult and Diſtraction of worldly Affairs. Martha, " Martha, thou art too ſolicitous about many Things, " but one Thing is neceſſary (105). How many " Saints

(95) 2 Eſdr. viii. 11, 12. (96) Hebr. xiii. 16. (97) 2 Eſdr. viii. 10. (98) Acts xiii. 27. (99) John viii. 47. (100) Pſ. xlv. 11. (101) Hebr. iv. 9. (102) Wiſd. viii. 16.
(103) Iſa. lvii. 20, 21. (104) Gal. v. (105) Luke x. 41.

" Saints left all Things to attend to this alone; for " this is that precious Jewel, to purchaſe which, a Man " ſells all that he has (106). This Reſt is eternal " Life, and eternal Enjoyment. This is my Reſt " for ever and ever: Here will I dwell for I have " choſen it (107)." This heavenly Contemplation, the eternal Employment of the bleſſed in Heaven, we anticipate, or prepare ourſelves for, by the holy Reſt of the Sabbath. It is alſo the moſt eſſential Homage of our Lives to God, and the Means of obtaining his Bleſſings and Graces upon our Souls. But alas! Chriſtians, inſtead of ſecuring to themſelves Proviſion of the Divine Graces and Bleſſings for the reſt of the Week, by a religious obſervance of the Sunday; inſtead of correcting their Diſorders, inſtructing themſelves in every Duty, and penetrating their Hearts with the holy Sentiments of Faith, with the Maxims of the Goſpel, and with a true Chriſtian Spirit; inſtead of animating their Hope, kindling in their Breaſts the Fire of Divine Love, withdrawing their Affections from Creatures by contemplating the Riches of Eternity; in a Word, inſtead of improving themſelves in Religion and in every Virtue on this holy Feſtival, by refuſing to God on it that tribute of Honour which is, on ſo many Titles, due to him, and of which he is ſo Jealous; and by converting the greateſt Sources of Divine Grace, and the moſt powerful Means of their Sanctification into the moſt fatal Maledictions, they make theſe Feſtivals the main Cauſes of their criminal Lives, and Seal of their eternal Reprobation. Hence Infidelity, Irreligion, Impiety, Profaneneſs, Ignorance of Chriſtian Duties, and a worldly Spirit of Pride, Vanity, Ambition, Covetouſneſs and Pleaſure, ſpread ſuch a Deſolation over the Face of Chriſtian Nations, that few are to be found in whoſe Lives any Traces of the true Spirit of Chriſt can be diſcerned: And he who neglects to ſanctify the Lord's Day by Exerciſes of Devotion and Religion, is in

 Danger

(106) Mat. xiii.
(107) Pſ. cxxxi. 14.

Danger of forgetting before the end of the Week that he is a Chriſtian. A religious Obſervance of Feſtivals is the great Means to put a ſtop to the Growth of Irreligion, and to the dreadful Decay of all Senſe of Piety and true Virtue, with which ſeveral Countries are threatened, and of which we already diſcover amongſt ourſelves the moſt alarming Symptoms. If any Zeal for God's Honour, or our own Sanctification and eternal Welfare, ſtill animates our languiſhing Faith, let it rouze us to Fervour in this eſſential religious Duty, which we may call the Head of all the reſt, and the Means by which they are to be quickened, entertained, and conſtantly ſupported.

God inſtituted this Feſtival to be the conſtant Mark of the Grace and Honour we have of being his by his Holy Faith and Vocation, and the Teſt of our Devotion and Zeal in ſerving him, as he gave the Law of the Sabbath to the Jews, that it might be a public continual Teſtimony of his Alliance and of the ſpiritual Privileges and Favours which they enjoyed by his diſtinguiſhing and ſingular Predilection (108). As the Jew therefore was known by his Sabbath, ſo is the true Chriſtian by his Manner of keeping the Sunday. This is the Proof of his Piety and Religion. And as the Chriſtian Law is far more Holy and more Perfect than the Jewiſh, ſo ought his Zeal and Devotion in ſanctifying the great Feſtival of the Law of Grace to be far more ardent, and more remarkably edifying to others. Thoſe ſtrive to ſolemnize the King's Birth-Day or Triumph with the greateſt Affection and Pomp, who have received of him the higheſt Favours, or are more nearly attached to his Perſon. Sunday, being the Lord's Day, and a Feſtival inſtituted by himſelf in his own Honour, with what Ardour and Devotion ought every one to celebrate it, the Chriſtian eſpecially, who is a Man of God, his Servant, his Son, the Heir of his eternal Kingdom, and ſo many ways infinitely indebted to him, and devoted to his Honour, and enrolled in his Service?

(108) Exod. xxxi. 3.

Service? " As if a Perſon could be a Chriſtian with-
" out giving Proofs of his Zeal in keeping the Lord's
" Day," ſays a learned Prelate of the fourth Century (109). This Zeal a Chriſtian muſt ſhew on it by his Earneſtneſs in inſtructing himſelf, his Children and Family, in the great Myſteries of our Faith, in its holy Maxims, and in all practical Duties. So careful were the Jews in this Particular, that though the Ordinances of the Law were ſo numerous and ſo burthenſome, yet the People, and even their Children, were ſo well ſkilled in them, that if any one amongſt them was aſked concerning theſe Laws, he would more eaſily tell them all than his own Name, as Joſephus aſſures us (110). Our Zeal in ſanctifying the Sunday muſt appear; 2dly, In our Devotion in approaching often the Holy Sacraments, and in our diligent Endeavours by Self-examination, Compunction, and good Reſolution to cleanſe our Conſciences, extirpate vicious Habits, reform our affections, and amend whatever is amiſs in our Actions. 3dly, By pious Reading and holy Meditation, in order to kindle in our Breaſts all chaſte Deſires, and Heavenly Affections. 4thly, In our Fervour in devout Prayer. How pathetically did holy David complain, when in Baniſhment he could not approach the Sanctuary! How earneſtly did he ſigh to join the Aſſembly of the Saints in praiſing God together in his Tabernacle, and to partake of the divine Ordinances, by which the Grace of God and his Holy Spirit were conveyed unto Men (111)? " O how
" amiable are thy Tabernacles, O Lord of Hoſts!
" My Soul longeth, yea even fainteth for the Courts
" of the Lord: My Heart and Fleſh rejoiced for the
" living God." And again: " One Day in thy Courts
" is better than a Thouſand (112)." How earneſtly does he at other Times invite Men to bear him Company in paying to God the public Homage due to his adorable Sovereignty, and the common Tribute of Thankſgiving, Praiſe and Love? In holy Tranſports of Fervour he cries out: " Bring to the Lord Glory
" and

(109) Euſeb. Cæſar. (110) Joſ. adv. Appion. l. ii. n. 9. p. 390.
(111) Pſ. lxxxiii. Hebr. lxxxiv. (112) ib. v. 10.

" and Honour : Bring to the Lord Glory unto his " Name. Bring up Sacrifices, and come into his Courts: " Adore ye the Lord in his holy Courts (113). Come " let us adore and fall down and weep before the " Lord our Maker : For he is the Lord our God (114). " Enter into his Gates with Praise, and into his " Courts with Hymns : Give Glory to him, and " Bless his Name (115). Let them exalt the Lord in " the Congregation of the People, and Praise him in " the Assembly of the Ancients (116)."

The Angels and other Heavenly Spirits, in one Choir, sound without Interruption the Praises of God in the most profound Adoration, in Transports of sweet and holy Joy and Love; exerting their whole Strength and all their Powers, they repeat: Holy, Holy, Holy, the Lord God of Hosts. On Festivals all the Servants of God on Earth join their Voices with the Heavenly Host, to form one universal Concert of the Heavens and the Earth. Sequestered from the Noise and Tumult of all worldly Business, and disengaged from all Hindrances and Distraction, we must hasten with the greatest Ardour of which we are capable to unite our Voices in the whole Attention of our Souls on God, and drown in Him all our Powers, and being already as it were by a kind of Anticipation of our future State of eternal Contemplation of God in Bliss, raised in Spirit into Heaven, take part and fill our Place in this holy and glorious Choir : Prostrating ourselves in Spirit, in the most profound Annihilation of ourselves before God, the sovereign Lord and Maker of all Things we must adore and praise him; return him our best Thanks for all his Benefits, raise our Hearts to love him, deplore our past Ingratitude and Infidelities, and consecrate ourselves with all our Strength to his Service. Our God is eternal without any Beginning or End; in his Duration he always was, is, and will be, and without Succession in himself or in his Attributes,

co-

(113) Ps. xcv. (Hebr. xcvi.) 8. 9. (114) Ps. xciv. (Hebr. xcv.) 6. (115) Ps. xcix. (Hebr. c.) 4. (116) Ps. cvi. (Heb. cvii.) 32.

co-exists to all Differences of Time, ever the same; contemplating the perpetual Vicissitudes and Changes of Creatures to which he subjects them, he remains for ever unchangeable; filling the Heavens and the Earth, present to every Part; moving and operating in and with every Creature, he by the immensity of his Being infinitely transcends the bounds of all Place. Essentially independent of all Creatures, he possesses sovereign Happiness in himself and from himself alone: Boundless in all Perfections, he is every way infinite: Of his Power, Magnificence, Glory, Wisdom, Goodness, Mercy, Justice and Love, there is no End: He is incomprehensible both in his Essence and in each Attribute, to the highest and most perfect Creatures: Unsearchable in all his Ways, and raised infinitely above the reach of all finite Understandings: Sovereignly holy in his Will, and all his Counsels which are Sanctity itself, and the unerring Rule and Standard of all Justice: To his supreme Dominion all Things are subject, nor can rebellious Sinners or Devils in the least withdraw or shelter themselves from his absolute Power and Authority over them: Perfectly free, he produces what he pleases, and disposes all Things as he pleases, but always by the Rules of infinite Wisdom, Sanctity and Justice. Such is the God of Glory and Mercy. Is it not just that all Creatures should adore him, and make the most humble Acknowledgement of his infinite Greatness and Excellency? In the most profound Humility we prostrate Ourselves before his sovereign Majesty. We must particularly confess and praise his Goodness, and make him the most thankful Return we are able for the wonderful Works of the Creation of the World, and of our Redemption (c).

All

(c) It has been a Custom established in the Church from the Beginning, to pray on Sundays standing. This Rule is mentioned by St. Irenæus, Tertullian, St. Clement of Alexandria, St. Cyprian, St. Peter of Alexandria, ep. Can. xv. T. i. Conc. p. 967. the General Council of Nice, St. Hilary, St. Basil, St. Epiphanius,

All Things that are, He created: At His Word, they ſtarted out of Nothing, and ſtood forth in their Order,

Epiphanius, St. Jerom, St. Auſtin, Caſſian, the Council in Trullo, that of Tours in the Time of Charles the Great, quoted by Bingham, B. xiii. ch. 8. Thomaſin, Des Feſtes, l. ii. c. 16. p. 362, &c. The Reaſon is aſſigned by the Author of the Queſtions and Anſwers, among the Works of St. Juſtin (Reſp. ad Queſt. 115.), that by this we repreſent that through Chriſt in his Reſurrection we are reſtored to Grace, and delivered from our Sins and the Powers of Death. Penitents were excepted from this Privilege, and prayed Kneeling, even on Sundays. Conc. Carthag. iv. Can. 82.

Chriſtians often lifted up their Hands and Eyes to Heaven at Prayer, held their Hands unfolded in Token of Simplicity, as Tertullian mentions (Apol. c. xxx.), and frequently laid them expanded tranſverſe in the Form of a Croſs. *Non attollimus tantum, ſed etiam expandimus, et Dominica Paſſione modulamur*; ſays the ſame Author (Tert. de Orat. c. xi. See Henr. Vales. Not. in Hiſt. Eccl. Euſebii, l. iv. c. 14.)

It was alſo the Cuſtom never to Faſt on Sundays, not even in Lent, becauſe it is a Feſtival of ſpiritual Joy. "We keep the "Lord's Day a Feſtival of Joy, becauſe of him who roſe upon "it," ſays St. Peter, Biſhop of Alexandria (ep. Can. xv. Conc. T. i. p. 96.) The Marcionites, Manichees, and Priſcillianiſts faſted on the Lord's Day, becauſe they denied the Reſurrection of Chriſt. This Practice founded on this or the like ſuperſtitious Motives, was forbid under Pain of Excommunication, in a Collection of Canons printed with the Works of St. Leo, cap. 17. See Canon Apoſt. cap. 64. Conc. Gangren. can. 18. Conc. Bracar. i can. 4. Conſt. Apoſt. l. v. c. 20. St. Epiph. Expoſ. Fidei, l. iii. adv. Hæreſes, n. 22. p. 1105. S. Aug. ep. 36. ad Caſulan. c. 11, n. 25, and 26. T. ii. p. 78. St. Hilary Prol. in Pſalm xi. xii. p. 8. &c. Even the Monks faſted not on Sundays. (Caſſian. Inſtit. l. ii. c. 18, 19, & Collat. xxi. cap. 19.) Yet where there was no Danger of Superſtition, Hereſy, or Scandal, it has been ſometimes done. St. Jerom obſerves, (ep. 28. ad Lucinium) that St. Paul, and others with him, faſted on a Sunday. Celerinus the Confeſſor faſted on Sundays, and in Eaſter Time, for the Apoſtacy of his Siſters, (Celerinus, ep. 21. ad Lucian. inter Cyprianicas, p. 45.) Theologians yet condemn the Affectation of ſingling out a Sunday for Faſting; but agree with St. Auſtin, ep. 36. ad Caſulan. c. 11. T. ii. p. 78. that a Perſon cannot be reprehenſible who ſhould continue on Sundays a Faſt begun for ſeveral Days, or on extraordinary Occaſions. The Diſcipline of the Church has from the Beginning excepted not only Sundays from the Law of Faſting, but likewiſe all the Paſchal Time, as an Emblem of our ſpiritual Joy on this Feſtival. (See St. Epiphanius,

Order, arrayed with Beauty, and finiſhed in the higheſt Perfection, by which, on every Side, they diſplay the infinite Power and Wiſdom of him who framed them. When the Heavens and the Earth were finiſhed, the Dwelling-place, or Houſe, being made ready, the Maſter, for whoſe Uſes and Convenience the World was raiſed out of Nothing, and ſo magnificently adorned, was to be introduced. Man was therefore created, and ſtamped with the Divine Image. How noble is the Being? How wonderful is the Frame even of the Body, which God hath beſtowed upon us? How exquiſite is the Workmanſhip, and how admirable the Contrivance of the Organs of each Senſe, and of every other Part? How excellently adapted to all our Wants, to all the Purpoſes of our Being, and to the Dominion over other Creatures which he has conferred upon us? How noble is the erect Poſture of our Bodies, by which we caſt our Eyes all around us, and not only take a View of all the raviſhing Beauties of the Earth, but alſo behold the Heavens, our glorious Country, the Region of happy Spirits, and our future dwelling Place, in a State of immortal Glory and overflowing Bliſs. How amazing is the Faculty of Speech, which Man enjoys above all other Creatures! By which we mutually communicate every Improvement, and make known to each other every Thought of our Mind, every Deſire of our Heart, and every Want which we feel! But all this falls ſo far ſhort of the Excellence of our Soul, or Mind, that by this we are raiſed to a ſuperior Order of Being, and bear the

Epiphanius, &c. loco cit.) St. Epiphanius adds Chriſtmas-day, which is privileged with an Exemption even from Abſtinence, though it falls on a Friday; and the whole Chriſtmas-time from Faſting. Certain other great Holydays, as our Lord's Aſcenſion, &c. have been exempted from Faſting in ſome auſtere religious Orders and particular Canons: But not all Holydays, the Joy of Feſtivals being ſpiritual, and not incompatible with the Practice of Penance. See Dom. De l'Iſle, *Hiſtoire Dogmatique & Morale du Jeune*, l. iii. ch. 3. p. 233.

the Image of the Deity, the likeneſs of God himſelf, being Spirits, as God is the moſt pure Spirit. With how admirable Powers or Faculties is our Soul endowed? With Underſtanding or a thinking Faculty which reaches the Heavens, penetrates the loweſt Abyſſes, ranges through all Beings, apprehends the moſt abſtracted and ſpiritual Objects, diſtinguiſhes Falſhood, and is capable of diſcerning both Divine and Human Truths. With a Memory, which retains ſuch a Multitude and Variety of Things, without being crowded or confuſed; and preſents them to us diſtinct and clear, when we have Occaſion to recall them. With Free-Will, by which we are Maſters of Ourſelves and our Actions, and are capable of moral Good. Theſe Powers, wonderful as they are, come not up to many other Excellencies of which they are the Subject, and which the Soul poſſeſſes, or is capable of, ſuch are Immortality, Virtue, Grace, Sanctity, the Knowledge and Love of God, the Enjoyment or Poſſeſſion of Him and his infinite Perfections in eternal Glory. To God we owe a continual Homage of Praiſe and Thankſgiving for his wonderful Mercy in thus creating us, and this vaſt Univerſe for our Uſe, as is expreſſed in the Pſalms, xcii. (Hebr. xciii.) and xciv. (Hebr. xcv.), &c. Likewiſe for all the other Benefits of his Providence, general and particular. God's glorious Image being miſerably defaced in us by Sin, He mercifully redeemed us. By the Death of our Saviour, and by his Triumph over Sin and Hell, completed in his glorious Reſurrection, he has re-inſtated us much more wonderfully, than he firſt created us out of Nothing. With Hearts overflowing with holy Joy, and in Raptures of Adoration, Love and Gratitude for this infinite Benefit, crowned with ſo many other incomprehenſible Graces and Mercies, we praiſe his Holy Name, particularly on this Feſtival; for which we may recite the Song of Zachary, the laſt Pſalms of Lauds, &c. This muſt always be a main Object of our Devotions at the Sacrifice of Maſs. And we

are bound in return to make to God the moſt perfect Sacrifice of Ourſelves, in Sentiments of Compunction and Love, and to endeavour to ſanctify our Souls on Feſtivals by moſt fervent Prayer, and frequent devout Uſe of the Sacraments.

Supplications for Ourſelves, Families, and the whole Church, make up another eſſential Part of our Devotions on Sundays and Feſtivals. In our Cloſets, or in the Church, we ought to take on theſe Days ſome little Time for Self-examination and for renewing our good Reſolutions in regard to every particular Duty; alſo for holy Meditation, pious Reading, or Sermons, and for the Inſtruction of Others under our Care. Theſe, and the like Duties, mentioned above, if duly complied with, will make our Feſtivals truly Sabbaths of the Lord, and have a powerful Influence over our whole Lives; for he who thus ſanctifies the Sunday, will always live in great Watchfulneſs over his own Heart, in the Spirit and Practice of Religion, and in the careful Diſcharge of all the Duties of his reſpective Calling. His Devotion on Sundays will always renew and much increaſe his Fervor, in continually advancing in divine Love, and in the perpetual Sacrifice of his Heart, and all his Actions to God. The Caution which is given us by the word *Remember*, placed before this Commandment, above all the reſt, intimates, that if this be duly attended to, it will greatly enable us to keep all the reſt: But if this is neglected, other Chriſtian Duties will be ſoon forgot. It ſhews this Holy Law, to be of the higheſt Importance in the Duties of Religion; the firſt of all others in a Chriſtian Life.

THE

THE SECOND TREATISE.

ON THE HOLY TIME OF ADVENT.

CHAP. I.

On the INSTITUTION of ADVENT.

ADVENT (a) is a Time of Penance and Devotion before Chriſtmas, appointed by the Church, to ſerve as a Preparation to that great Solemnity of the Birth of Chriſt. Feſtivals were commanded by God himſelf in the Old Law, to commemorate his principal Benefits and Mercies,

(a) This Latin Word ſignifies The Coming, becauſe it uſhers in and prepares us to celebrate worthily the Feſtival of the Coming of God, our Redeemer, in the Fleſh.

On the Inſtitution of Advent, ſee du Cange in Gloſſario Latino. v. Adventus, et in Gloſſario Græco, v. Παρουσια Menard, not. in Sacramentarium S. Greg. M. P. 215. vel. inter Opera S. Greg. M. T. iii. p. 445. Edm. Martenne de ant. Eccleſiæ Diſciplinâ in Divinis Officiis, p. 65. Theoph. Raynaud Op. T. ii. p. 479. Thomaſſin Tr. des Fetes, c. iv. p. 203. &c. et Tr.

cies, that Men might be more perfectly instructed in them, bear them always in Mind, be always thankful for them, and stirred up to dispose themselves to receive the Fruits of these wonderful Mysteries. The Festivals of the New Law of Grace, ought to be celebrated with so much the greater Preparation and Devotion, as the Mysteries which we commemorate transcend those of the Old Law, which, how wonderful soever, were no more than weak Types and Figures, and empty Shadows of them. We must present ourselves before God in the spotless Robes of Purity and Sanctity, and in the Spirit and Dispositions of the most ardent Devotion, especially on these Days which are Emblems of the eternal Sabbath of the heavenly Jerusalem, which we shall celebrate with all the Elect in uninterrupted Hymns of Adoration and Praise. On these Solemnities the whole People of God on Earth unite their Tears, Prayers and Sacrifices of Adoration and Thanksgiving to glorify God, for his unspeakable Mercies. With what Fervour ought we, their Fellow Members, who have the Happiness to share so plentifully in these Blessings, to join them in this solemn Duty and Tribute: The immense Treasure of divine Graces, purchased for us, and offered to us by these sacred Mysteries, will be imparted to us in so much larger Measures, as we shall present ourselves on them more fervently purified and prepared; and shall more earnestly implore the divine Mercy, and offer purer Homages of Thanksgiving, Adoration, and Praise, in Acknowledgment of these incomprehensible heavenly Favours. For this end Vigils, or Eves are appointed as a Preparation for great

Tr. du Jeune, l. i. c. 23. p. 174. et p. 2. c. 20. p. 485. et Hist. de l'Avent Joan. Freder. Meyer. Ecloga de Dominicis Adventus, at Gripswald in Pomerania, An. 1701. Also, Eclogæ Evangelicæ Meyero-Neumeisterianæ, Hamburgi, T. i. sub. initium. Abbot de l'Isle Hist. Dogmalde Jeune Moral. de Jejunio Card. Lambertini post Bened. XIV. In Institutionibus, T. i. Instr. XI. de Adventu Gavant. Comment. el Breviar de Adventu, Moran. ibid. Goar. Leo. Allatius.

great Feſtivals. Lent, as a more ſolemn and longer Vigil, or Preparation before Eaſter; and Advent before Chriſtmas, or the Coming of Chriſt in the Fleſh, the Source of all the other great Myſteries and Graces of our Redemption.

Advent conſiſts of Four Weeks, or at leaſt four Sundays, which commence from the Sunday neareſt St. Andrew's-day, whether before or after it, from the 27th of November to the 3d of December inclusive. Its Inſtitution ſeems as old as that of Chriſtmas-day, though the Diſcipline of the Church, in the Manner of celebrating it, has not been the ſame in all Places and Times. It was for ſeveral Ages of forty Days, or ſix Weeks, in the ſame manner as Lent, and for ſome Time kept with a rigorous univerſal Faſt, in ſome Places of Precept, in others of Devotion. The Church of Milan, tenacious of its ancient Rites of Diſcipline, obſerves to this Day ſix Weeks of Advent, which was the ancient Cuſtom of the great Church of Toledo, and of all Spain (which followed the Mozarabic Rite in the Liturgy), alſo of the Churches in France before Charlemagne, as Martenne and Mabillon ſhew from authentic Monuments (1). Hence in the Ambroſian Rite at Milan, ſix Sundays of Advent ſtand in the Liturgy, and there the firſt Sunday of Advent is always the Sunday after the Feaſt of St. Martin, as Rudolphus Tungrenſis obſerves (2), which we alſo find in the Mozarabic Liturgy. Though in the Gelaſian, uſed at Rome before St. Gregory the Great, only five Sundays occur in Advent, which Amalaerius confirms. The Council of Maçon in France in 581 (3), affirms Advent to be kept from St. Martin's-day to Chriſtmas, which, without counting the Sundays, comprizes the Time of forty Days, the ſame as of Lent. From the Capitulars

(1) Martenne de ant. Monachorum ritibus, l. iii. c. 1. Item ancienne Diſcipline de l'Egliſe ſur les Offices, ch. 103. (2) Radulph. Tungrens. Propoſitione xvi. Vide Miſſam Ambroſiam. apud Pamelium. (3) Can. 9, ſub Rege Guntramno.

tulars of the Emperor Charlemagne framed in several Councils, or from their Decrees, Advent is said to consist of forty Days, according to the Custom of the Faithful, and the Practice of our Ancestors (4), long after this St. Peter Damian in Italy (5), mentions Advent to have then been a Fast of forty Days. Yet before, and about that Time, some Churches began Advent, not in the middle but about the end of November, and kept it, as we now do, only of about four Weeks, as appears from Ratherius, Bishop of Verona, in 931 (6), and from Pope Nicholas I. (7), who in his Answers to the Bulgarians, reckons Advent an Abstinence and Fast of four Weeks. This Fast also is confirmed by Amalarius (8); and in England and Ireland, Advent anciently consisted of forty Days, on which the Monks eat only once a Day, in the Evening, as in the Fast of Lent (9). It was reduced to four Weeks in this Kingdom about the tenth Century, when the latter Roman Rite was introduced here: Thus we find it in the old Missal used in England before the Norman Conquest, taken from the Roman of that Age, which it much resembles (b). Almost the whole Latin Church, in Conformity to the Roman, has long since reduced Advent to the uniform Rule of four Weeks, or at least four Sundays, beginning about the end of November, from the Sunday nearest the Feast of St. Andrew.

(4) Capitular. c. 184. ed. Baluz. T. i. p. 954. (5) St. Petr. Damian, l. iii. ep. 10. (6) Ratherius in Synodico, apud D'Acherium in Spicileg. T. ii. p. 266. (7) Apud D'Acher. Spicil. T. ii. p. 264. et apud l'Abbé, &c. Concil. resp. iv. et Mabillon in Liturg. Gallic. l. iii. p. 1. (8) Amalar. de Offic. Eccles. l. iv. c. 3. et l. i. c. 36. et l. ii. c. 40. Rabonus Maurus, c. 2. (9) See Bede's Hist. c. 3. c. 27. Johnson's Canons, &c.

(b) This is observed in an excellent Copy of this Missal, of the tenth Century, still kept in the Library of the famous Monastery of Jumieges in Normandy. It belonged to the Archbishop and Church of Canterbury, and was given to this Monastery by Robert Abbot of this House, who was made Archbishop of Canterbury in 1050, in the Reign of the Confessor.

It was formerly obſerved, even by the Laity, with Abſtinence from Fleſh, and with a rigorous Faſt, in ſome Places, by Precept, in others of Devotion, and without any poſitive Obligation, though univerſal. The firſt Council of Maçon, in 581, orders in Advent, from St. Martin's to Chriſtmas-day three Faſting Days a Week, Mondays, Wedneſdays and Fridays; but the whole Term of forty Days, was obſerved with a ſtrict Abſtinence from Fleſh Meat. St. Peter Damian mentions in 1070, Advent to have been a Faſt of forty Days. Aiſtulphus, King of the Lombards, in 753, when he ſettled the Waters of Nonantula on that Monaſtery, reſerves to himſelf out of them forty Pikes, to be ſent for the Uſe of his Table in St. Martin's Lent, i. e. Advent, the ſame as in Lent, (10) whence it is clear that in Lombardy, in the eighth Century, Advent was a Faſt of forty Days; though at Rome, in the ninth Century, it was only of four Weeks. Ratherius, Biſhop of Verona, in the early Part of the tenth Century, reckons Advent in Lombardy at that Time only of four Weeks, as then at Rome, but mentions it as a Faſt (11), or at leaſt, as a Time of Abſtinence from Fleſh Meat. "In the Advent of our Lord, (ſays he) unleſs a Feſtival "intervenes, you muſt know, that all abſtain from "Fleſh Meat, and from Cohabitation in Marriage." The Author of the Epiſtle to Bibianus, which has been inſerted among the Letters of St. Auſtin, ſpeaking of St. Martin's-day, ſays: "Among us, "from the Feſtival of this Saint, Abſtinence from "Fleſh, and from Cohabitation in the married State, is "enjoined all the Children of the Church, by an indiſ-"penſible Precept, that they may more ſecurely ap-"proach the Holy Communion at Chriſtmas." Pope Nicholas I. in 867, in his Anſwers to the Bulgarians (12), reckons the four Weeks of Advent among the

(10) Apud Martenne de Antiqua Eccleſ. Diſcipl. c. 10. n. 5. (11) In Synodico in Spicilegio, T. ii. p. 256. (12) Conc. T. viii.

the Fasts, which the Roman Church had received, and at that Time observed (13). Pope Innocent III. in an Answer to the Archbishop of Braga, says, Advent with us is a Fast; which Decretal is inserted in the Body of the Canon Law. These Words rather seem to express a Fast of Devotion and general Custom, than of strict universal Precept, and insinuate that the Discipline was not every where uniform (c). Beleth, the Paris Theologian, in 1080, (14) mentions it as a Fast of Obligation, by the Reason which he alledges for the Vigil of St. Thomas the Apostle, not being set down in the Calendar, because it falls in Advent, in which we are to keep, as it were, a perpetual Fast. That Advent was formerly kept, even by the Laity a Fast, in some Places, of Precept, in others of Devotion, is shewn by Benedict XIV. (15) by Dom Martenne (16), l'Abbé de l'Isle (17), Thomassin (18), Baillet (19); and this last Author thinks the Fast of Advent to have been first commanded in certain Parts by an express Canon in the Diocese of Tours, by St. Perpetuus, Archbishop of that City. But the learned Martenne attributes the Precept of this Fast to St. Gregory the Great; who, as Amalarius, and Abbot Beno (20) assure us, first passed this into an express Law, which yet was never intended to be general. In the Sacramentary of St. Gregory, four Sundays of Advent are set down with particular Offices. The Fast of Advent being in many Places only of Devotion, though for some Time general, fell into disuse among

(13) Cap. Concilium de Observ. Jejunii.
(14) Beleth. de Div. Offic. c. 11. (15) Bened. XIV. Institut. xi. de Adventu, T. i. (16) Martenne de ant. Ecclesiæ. Disciplina, c. 1. n. 5. (17) Hist. Dogmat. du Jeune. (18) Tr. 1. du Jeune. (19) Baillet. Hist. del'Avent. (20) De quibusdam ad Missam spectant. c. 4.

(c) Jejunium apud nos etiam in Adventu Domini agitur. l. iii. decretal. p. 139.

among the Laity, but in moſt religious Orders, it is rigorouſly kept up to this Day. Some Monaſteries begin it from the Feaſt of St. Martin; others from that of St. Catharine; others from that of all Saints; others from the firſt Sunday of Advent, as Cardinal Cozza has accurately explained in his Dogmatical and Moral Treatiſe on Faſting, (21) commended by Pope Benedict XIV. yet in monaſtic Orders, the Faſt of Advent has always been looked upon as leſs rigorous, and leſs ſolemn than that of Lent. Peter Venerable Abbot of Cluny, calls it the middle or leſſer Faſt (22). The Faſt of forty Days before Chriſtmas was ſtrictly enjoined all religious Perſons in the ſecond Council of Tours in 567, in the Council of Saltzburg in 1281, and in many other Councils and Statutes of monaſtic Orders. The Greeks keep their Advent, or Παρσια of forty Days, as Goar frequently repeats (23). The Monk Gregory, firſt Proto-Syncellus, afterward Patriarch of Conſtantinople, in his Apology for the Council of Florence, againſt Mark of Epheſus, ſays, indeed that in the City of Conſtantinople itſelf, ſome began the Faſt of Advent on the 15th of November, others on the 8th, and others on the 20th of December. But he ſpeaks only of the Faſt of that penitential Time, in which the Practice of ſome Oriental Churches varied. This Diverſity of Diſcipline many private Perſons were allowed to follow at Conſtantinople. But in the Office of the Church, their Office was then as it now is, of ſix Weeks, like Lent, as Leo Allatius ſhews (24). St. Anaſtaſius, the Sinaite, in the Eaſt, mentions a Faſt of forty Days before Chriſtmas, no leſs than that before Eaſter (25); and the Oriental Churches with very few Exceptions, at this Day keep the Faſt, or Abſtinence of Advent, from the Feaſt of St. Philip, which

(21) Card. Cozza, part 2. (22) Bibliotheca Cluniacenſ. p. 1359, in Statutis Cluniacenſibus, c. 15. (23) Goar in Euchol. Græcor. p. 207, &c. (24) Leo Allatius de Hebdomadis Græcorum. (25) S. Anaſt. Sin. Tr. de Quadrageſ. T. iii. Mon. Eccleſ. Græc. p. 430.

which they celebrate on the 14th of November to Chriſtmas, which they call St. Philip's Lent.

In Sign of Compunction and Penance the Church uſes Purple or mourning Ornaments in her ſacred Offices, the Deacons wear no Dalmaticks in their Miniſtry, the Angelical Hymn, or *Gloria in Excelſis* is omitted in Maſs. On the Sunday's Maſs *Alleluiah* is repeated to expreſs the ſpiritual Joy of Chriſt's Coming, or its Expectation, but omitted in the Ferial Maſſes, to inſpire us with a Spirit of Compunction and put us in mind that all the Week Days were once an univerſal Faſt as Rabanus Maurus calls them (26). Hence the Ferial Office in Advent is equalled to that of Lent, by the additional Prayers of Compunction and penitential Solemnity (27).

(26) Rab. Maur. de Inſtitutione Clerici c. ii. &c.
(27) Gavant & Merati de Adventu.

CHAP. II.

The Motives for ſanctifying Advent.

WE are called upon to ſanctify the Time of Advent by the moſt preſſing Motives, firſt of our ſpiritual moſt important Intereſt; 2dly, of Duty and Gratitude to our moſt gracious God and Redeemer; 3dly, of Obedience to the Precept and Summons of the Church. To neglect the Time of Salvation argues a ſupine Inſenſibility of our moſt important ſpiritual Advantage. The Myſtery of the Incarnation and Birth of the Son of God is the Source and Cauſe of all the heavenly Bleſſings and Graces we can receive or hope for. By it we are to be raiſed from Sin, to receive Strength to ſubdue our Paſſions, and triumph over all our Enemies; by it we are enriched with all divine Graces, and exalted to the Dignity of Sons of God. To be freed from the ſlavery of the Devil, and the inexpreſſible Miſeries and Guilt of Sin, under which we lay groveling in the Maſs of Corruption and

eternal Perdition, to be cleanſed from all Filth, adorned with all Graces, and by God's moſt merciful Adoption made his Children and Heirs of his Kingdom, are infinite Advantages, in which we cannot conſider or repreſent to ourſelves the leaſt Circumſtance without being out of ourſelves, in Raptures of Aſtoniſhment, Adoration and Praiſe. Much leſs can we weigh the immenſe Price of our Redemption, or contemplate the wonderful Manner in which it was wrought, without being penetrated and quite overwhelmed with theſe moſt incomprehenſible Myſteries of the divine Mercy. Though we are not able to make a juſt Eſtimation of the boundleſs Treaſure of theſe ſublime Graces obtained and offered us through this Myſtery, we cannot be ſo void of Feeling as not to burn with the moſt ardent Deſire of attaining thoſe numberleſs and unſpeakable Advantages purchaſed for us, of many of which we may be now poſſeſſed, and others ſtill greater, we are intitled to, and already enjoy in Reverſion. "God who is rich in "Mercy, for his great Love wherewith he loved us "when we were dead in our Sins, hath quickened "us together with Chriſt and hath raiſed us up toge-"ther, and made us ſit together in heavenly Places "in Chriſt Jeſus (1).

The Fountains of theſe Graces are open to us at all Times; but great Feſtivals, on which we commemorate the principal Myſteries of our Redemption, are in a particular Manner happy Days of Salvation to us, on which theſe divine Treaſures are more abundantly poured forth. On theſe Days the whole Church, with one Heart and one Soul, preſents to God the moſt fervent Homages and Sacrifices of Adoration and Praiſe, and joint Suffrages, Sighs and Tears to move him to renew in his Servants the Wonders of his Mercies. On theſe Feſtivals he is rendered more propitious and favourable in receiving our petitions, and producing

(1) Epheſ. ii. 5.

producing in our Souls the moſt abundant Fruits of his greateſt Myſteries; Chriſt came in his Birth to beſtow himſelf upon us with all the Treaſures of his Divinity. But we can never hope that he will impart them to us unleſs we preſent ourſelves to him with Hearts diſpoſed and prepared to receive them. He is born for us, and he offers to us all the bourdleſs Graces which he came to enrich us with; we ought then to repreſent him to ourſelves as born viſibly for us in Bethleem, and as now coming in an inviſible Manner, or in Spirit to communicate to us all the glorious Effects and Fruits of his Incarnation and Birth: The Diſpoſitions which he finds in our Souls will be the Meaſure of the Grace which in his Mercy he will communicate to us through the Merits of this Myſtery. The Treaſure is infinite, and our Lord burns with infinite Love, and a Deſire which is infinite as he himſelf is, of imparting to us with a bourdleſs Liberality, the abundant Riches of his Graces. We cannot fear any Danger of exhauſting his Bounty, or draining the Fountain, both being infinite; the more we receive the better we ſhall be diſpoſed to receive again greater Supplies; and the more pleaſing ſhall we become to our moſt merciful and gracious Redeemer. How ſtrong an Incentive is this to Fervour in preparing and diſpoſing ourſelves for ſuch incomprehenſible Advantages? How much ſoever we open our Hearts to receive, we ſhall be filled to the utmoſt Extent and Ardour of our Deſires. Theſe Graces are nothing leſs than all the incomprehenſible Gifts of the divine Mercy, Redemption, Grace and Glory. That Grace which heals all the deep Wounds, and is the ſovereign Cure of all the Diſorders of our Souls, which wipes away the Stains of all our Sins, reverſes the Sentence of eternal Damnation, under which we lay, and reſcues us from the Slavery of the Devil and the Torments of Hell; that Grace which gives us Victory over all our Paſſions and Enemies, forms in our Souls the holy and glorious Image of Chriſt, and repleniſhes us with his divine Spirit; that Grace by which we are

called

called and really made the Sons of God, Fellows of the Bleſſed Angels, Heirs of the eternal Glory, Coheirs with Chriſt. Can we raiſe our Deſires to any thing beyond theſe ineſtimable Privileges? Can we frame an Idea of the leaſt Part or Circumſtance of them? What ought then to be the Tranſports of our Joy at the Sight or Thought; what the Fervour of our Devotion in aſking them, and the Ardour of our Deſires to obtain them? But alas! as when Chriſt was born among the Jews his own People, "He came unto his own "and his own received him not (2)." So we lament the ſame monſtrous inconceivable Blindneſs and Inſenſibility among Chriſtians in theſe our Days.

St. Bernard obſerves (3), that we are to diſtinguiſh three Comings of Chriſt: The firſt, by which he manifeſted himſelf in the Fleſh: The ſecond, by which he inviſibly enters our Souls, to dwell in us by his Grace and holy Spirit, and is thus ſpiritually born in us. The third is, when he ſhall come in Power and Majeſty to judge the world. The incomparable Advantages which we hope for, and reap from his firſt Coming, and our Security and Happineſs in his laſt Coming to judge us, depend upon our receiving him in his ſecond Coming, by which he takes poſſeſſion of and dwells in ſpirit in our Hearts. It is then of the moſt eſſential Importance and Neceſſity that we invite Jeſus into our Souls, that he may ſubject all our Affections and Powers to the Empire of his holy Love. O! happy is he, cries out St. Bernard (4), in whom thou eſtabliſheſt thy Dwelling. O Lord Jeſus, happy is he in whom the Divine Wiſdom has prepared himſelf a Tabernacle. In ſuch Souls he deſtroys the Empire of Sin, makes himſelf Maſter of their Affections, and reigns ſovereignly in them; to that every Deſire, and Power, and Senſe is moved by his holy Spirit, and obedient to his moſt adorable and perfect Will. If we take a View of our own Hearts we ſhall

ſee

(2) John c. i. (3) S. Bern. Serm. 3. and 5. (4) S. Bern. Serm. 1.

ſee ourſelves at an immenſe Diſtance from this happy State, and ſhall have Reaſon to fear that Chriſt is not yet ſpiritually born or formed in us, or at leaſt that his ſpiritual Birth in us is very weak and imperfect. Ah! Chriſt comes to viſit us, ſays St. Bernard, but if we do not receive him into our Souls, he comes againſt us, and to our Condemnation. If he is not ſpiritually born in us, it is in vain that he was born for us; we make the Deſigns of his Love and Mercy in his firſt Birth abortive, and he will come at the laſt Day, not to crown but to condemn us; let us tremble at the Sight of our paſt Sloth and Ingratitude. How many Advents have we already loſt? So many calls of the divine Mercy demand Vengeance againſt us. Let our Fervour in this Advent make Amends for paſt Neglects, and retrieve our Sloth after ſo much Time loſt, after ſo many Calls rejected and Graces abuſed, after ſo many repeated Infidelities, we muſt redouble our Pace that we may ſtill be of that ſmall thrice happy Number, of whom it is written, "To as many as have received "him he hath given Power to be made the Sons of "God (5)." We muſt be entirely callous and inſenſible if we do not aſpire moſt earneſtly after this exalted and moſt neceſſary Grace, our eſſential Happineſs, and dread ſovereignly every Danger of forfeiting it. The Fervour of this Diſpoſition in us will appear in our Earneſtneſs in every Means of preparing ourſelves for it in this holy Time of Advent.

Though our ſpiritual, only, and infinitely important Intereſt and eternal Happineſs were not ſo highly concerned in, and did not ſo eſſentially depend upon our Fervour in making this Advent a Time of our Sanctification; Duty, Love and Gratitude to God, ought moſt powerfully to excite us to it: Motives which weigh above all others with generous Minds. The eternal omnipotent God, whoſe Preſence the whole Creation would not be able to bear, ſhould he appear in the immenſe and incomprehenſible Glory of his Majeſty, before whom, according

(5) John c. i.

according to the Expreſſions of the Prophets, the Mountains would tremble, the Sun withdraw its Light, the Earth vaniſh out of Sight, and Nature ſhrink into Nothing: This Immortal God leaves the Throne of his Glory, clothes himſelf with our Weakneſs, and ſtooping down infinitely below his Majeſty, humbles, nay annihilates himſelf ſo as to appear the very Outcaſt of his own vileſt ſinful Creatures, only to enlighten our Darkneſs, deliver us out of the Jaws of everlaſting Death, raiſe us from the Abyſs of Miſeries, exalt us upon the Throne of his Glory, and enrich us with the Treaſures of his Divinity. And can we remain ſo deeply immerſed in the Filth of this Earth, ſo inſenſible and ſo ungrateful as to give no Attention to ſo bright a Mercy and to the Preſence of ſo adorable a Majeſty? Do not our Hearts burſt with Love, Gratitude and Aſtoniſhment at ſo wonderful a Myſtery, at this infinite Condecenſion and Goodneſs of our God? Are not our Souls all on Fire with glowing Deſires to go forth and meet him, to make him a Tender of our beſt Homages, offer ourſelves in return to him, and prepare him the beſt Reception we are able in our Hearts, which alone he comes to ſeek? If an earthly King would honour us with a Viſit, how would every Hand and every Contrivance of Art be employed in removing all Filth out of the Road and out of the Houſe, correcting every Deformity and Deficiency, and ſetting off the Dwelling with every Ornament that could embelliſh it; how careful ſhould we be that nothing ſhould be found in our Apartments that could give him the leaſt Offence or Diſguſt, and nothing be wanting that could give him Delight and Pleaſure, and teſtify our Senſe of the Favour and Honour done us? How unpardonable would be the Offence if we neglected ſuch a Preparation? We ſhould juſtly forfeit all the Favours we could promiſe ourſelves from his Preſence and ſhould incur by our Contempt his ſevereſt Indignation. Sin, worldly Attachments of the heart, and the Slavery of our criminal Paſſions, are an Abomination to our God, and incompatible with his

divine

divine Preſence: The Ornaments of all Virtues are the Charms and Attractives which invite him into our Souls, and make them an Abode for him: If we neglect to remove the Impediments, and make him this Preparation for his Reception, we ſhut our Hearts againſt him, ſuch an Inſenſibility and Indifference muſt quite freeze his divine Heart glowing with Love of us, ſwelling with tender Compaſſion for our Miſeries, and burning with a boundleſs Deſire of giving himſelf whole and entire to us, and to crown us with his infinite Mercies and Glory. For this he ſent John the Baptiſt before to announce to us the Neceſſity and Obligation which we lie under of ſuch a Preparation.

The great Summons delivered by the Baptiſt to the Jews, is equally addreſſed to Men of every Age, and belongs no leſs to us than it did to the Jews then living. Chriſt was born for all Men: It is then an indiſpenſible Duty in us to diſpoſe ourſelves to receive him, and by his Grace improve in ourſelves the Fruits of his coming. Leſt we ſhould deceive ourſelves in this point, and neglect ſo eſſential a Duty, our holy Mother the Church ever tenderly ſolicitous for the ſpiritual Welfare of her Children, and the faithful Depoſitary and Interpreter of the divine Oracles, proclaims the Summons of the Baptiſt to us during all the Time of Advent in the moſt preſſing and ſolemn Manner. The ſame pathetic Invitation, the ſame ſacred Voice, which formerly ecchoed on the Banks of the Jordan, and in the Deſerts of Jericho, is now ſounded in our Ears from the Altars and by the ſame divine Authority and Commiſſion. The Miniſters of God now cry out to us in the Words of the Prophets; "Sound your Trumpets, announce to all "Nations; behold God the Saviour will come: The "Lord is near: The Day is juſt at hand, prepare the "Way": The Church at this Time ceaſes not daily

to

to proclaim aloud and repeat to us the Exhortations of the Baptiſt, the great Herald of Heaven ſent for this purpoſe; of whom him it is "written. Be- "hold I ſend my Angel before thy Face who "ſhall prepare thy Way before thee (6) prepare ye "the Way of the Lord, make ſtrait his Paths, and "all fleſh ſhall ſee the ſalvation of God (7)." This divine Precurſor alſo points out to us in what this preparation of our Soul chiefly conſiſts, and what are the Conditions which it requires, Compunction, Penance, and moſt earneſt and aſſiduous Sighs and Prayer.

(6) Mat. xi. 10. (7) Luke iii. 4--6.

CHAP. III.

On the Exercises of holy Penance and Prayer by which we are bound principally to ſanctify our Souls in this holy Time of Advent.

THE firſt and moſt indiſpenſible Duty and Obligation for the Sanctification of Advent, upon which every other Part and Condition depends, is a ſincere and perfect Repentance. Mortal Sin entirely ſeparates a Soul from God, and baniſhes his holy Spirit from her. The leaſt venial Sin, eſpecially if habitual or of Attachment, obſtructs the abundant Effuſion of his Graces. Moreover to remove the Obſtacles to his ſweet and glorious being in us, not only all Sin muſt be put away by a ſincere and perfect Repentance, but alſo whatever Expiation remains due to his divine Juſtice, ought to be diſcharged, Satisfaction for Injuries done to our Neighbour, and Reſtitution for Injuſtices muſt be made

made, every inordinate Paſſion muſt be ſubdued, and every Diſorder, every irregular Attachment of the Affections corrected, that every impediment to the Viſit of the Holy Ghoſt and perfect Reign of his Grace may be taken away. The leaſt Stain, the leaſt Irregularity in the Will or Affections, raiſes Obſtacles to the perfect Effuſion of his Bounty and Love; the moſt ſpotleſs Purity and perfect Sanctity become the Sanctuary or Dwelling of him who is Sanctity itſelf. We intreat him in his Viſit, and by his divine Preſence perfectly to cleanſe our Souls, heal all our Wounds, correct all Diſorders, and enrich us with all his Gifts. But this we cannot ſincerely aſk of him unleſs we truly deſire theſe Graces, endeavour earneſtly to prepare our Hearts to receive them, and remove every thing that can obſtruct them. We abſolutely exclude him if we lie under the Guilt of mortal Sin, and we ſet up Obſtacles to his Graces, if we entertain any irregular Attachment, or live in an habitual Infidelity or Sloth in any Duty, or if we do not to the utmoſt of our Power endeavour to make Atonement for the leaſt Offences, and correct the leaſt Diſorders in our Souls. This is the work of holy Compunction and Penance.

To diſpoſe the World to receive its God and Redeemer in the wonderful Myſtery of his Incarnation, all the Prophets from the beginning ceaſed not to exhort all Men to Repentance. This is as it were the Summary of all their Preachments, and of all their moſt pathetic and earneſt Diſcourſes. This they ceaſed not continually to inculcate and repeat with the greateſt Earneſtneſs; enforcing it with the Divine Threats and Promiſes, and with every Motive that holy Zeal, and the moſt tender Charity could employ; ſupported with all powerful Graces, which the Holy Ghoſt, whoſe Organs they were, failed not to afford or at leaſt offer to all who did not reject them. The immediate Precurſor of our Divine Saviour, whom he came to uſher in, and point out to the World, was the great

Doctor

Doctor and Preacher of Penance: To announce this to the World, in order to prepare Men by ſincere Repentance to receive the Grace of their Redemption, was his only Errand; the only ſpecial Mandate of the high Commiſſion on which he was ſent by God in ſo ſolemn a Manner, and inveſted with the moſt ſublime Character, as he himſelf declares, and the Evangeliſts repeat, in order to preach Penance by Example, no leſs than by his moving Diſcourſes and by his Baptiſm, though he had been privileged with the moſt ſingular Grace of Innocence above other Saints, (except the Mother of God): He lived from his Infancy in the Wilderneſs, an innocent Martyr of the moſt auſtere Penance; when he went forth to enter upon the Function of his Miſſion, he preached on the Confines of his Deſert, not to mix with the World, or entirely leave his penitential Solitude: Locuſts dried, an inſipid hard Food, uſed by ſome among the Poor in that Country, and wild Honey, were the only Nouriſhment he allowed himſelf, and his Garments were no other than rough Camels Hair: Thus cloathed with the Weeds of Penance, and bearing its Marks in his Body, holding forth its Standard in every Circumſtance of his Life, he appeared on the Banks of the Jordan to adminiſter a Baptiſm of Penance to thoſe who deſired it, as an Emblem of their interior cleanſing from Sin by their Compunction. "He came "into the Country of Jordan preaching the Baptiſm "of Penance unto Remiſſion of Sins, as it is written "in the Book of Iſaias the Prophet; a Voice of one "crying in the Deſert, prepare the Way of the Lord, "make ſtrait his Paths: Every Valley ſhall be "filled up, and every Mountain and Hill ſhall be "levelled, and crooked Things ſhall become ſtrait, "and rough Ways plain (8). That is, all Pride muſt be lowered and baniſhed by Humility, all inordinate Attachments corrected, and every Diſorder of our Souls cured. For this Purpoſe it was the conſtant

(8) Luke iii. 3, 4, 5.

ſtant Theme of his zealous Sermons, "Do Penance, "for the Kingdom of God is at Hand; bring forth "worthy Fruits of Penance, for the Axe is laid to "the Root of the Tree (9)." Our holy Mother the Church now repeats theſe ſacred Proclamations and ſolemn Summons, to invite us to the practice of Penance; and moreover puts on herſelf its Badges in the Weeds of her Miniſters, the Ornaments of her Altars, the Ceremonies of her ſolemn Office, and the Prayers and Leſſons of which it is compoſed in this holy Time. The ſolemnizing of Marriage, is not leſs forbid in Advent than in Lent, and anciently married Perſons paſſed Advent, Lent, all other Faſting Days and all Feſtivals, in Continence, which was for ſeveral Ages a Precept of the Church, and is ſtill recommended by it, as we are put in Mind by the Catechiſm of the Council of Trent, the repeated Inſtructions of Saint Charles Borromæo, and many ancient and modern Synods, Statutes and Rituals St. Lewis is mentioned to have moſt religiouſly obſerved this holy Law (10). It has been already remarked, that formerly Advent was a Time of a general Faſt, ſcarce leſs ſolemn than Lent; in ſome Places of Precept, every Day, except Sundays and Holy Days; in others, on three Days in the Week, with a perpetual Abſtinence from Fleſh; in ſome Parts of the Latin Church, it was only a Faſt of Devotion, which inſenſibly prevailed, and by the Tepidity of the Faithful at length terminated in a diſuſe among the Laity, and was confined to Monaſteries: If this Faſt is little thought of out of Cloiſters, all Chriſtians ought ſo far to enter into the Spirit of the Church, as to ſanctify this holy Time at leaſt by the Practice of ſome Mortification and Retrenchments, particularly on Fridays and ſome other Days in the Week, and by a conſtant extraordinary Sobriety and Temperance: This

(9) Mat. iii. 10. Luke iii. 8.
(10) Boniface. VIII. in Bulla Canoniz. S. Ludovici. and Rainaldus, ad Ann. 1297. n. 64. 161. Capitul. l. vi. c. 187.

This is an indiſpenſable Part of Penance, and a neceſſary Means to fit our Souls for the Exerciſes of Heavenly Prayer, a reliſh of Spiritual Things, the Conſolations of the Holy Ghoſt and all Virtue: "The "Kingdom of God is not Meat and Drink, but Juſ- "tice, and Peace, and Joy in the Holy Ghoſt (11); its pure Delights are infinitely ſweeter than all the baſe Gratifications of Senſe, according to the Expreſſion of St. John Climacus, are more incompatible with them than Fire with Water; the Filth and Dung of what is earthly and ſenſual, is abſolutely inconſiſtent with a Heavenly Spirit, an habitual Abſtemiouſneſs, and Indifference in the choice of wholeſome Food, is an indiſpenſible Duty, and is attended with the greateſt ſpiritual and corporal Advantages. This holy penitential Time ought to be ſanctified by a ſeverer Curb on our Appetite, as it is the beginning of a ſpiritual and truly Chriſtian Life, in which the firſt Step is a perfect Victory over Senſuality and Gluttony, as St. Baſil (12), and St. John Climacus (13) obſerve; without this Condition our Penance is fruitleſs, or eſſentially defective, ſays St. Baſil, and an Oppoſition is raiſed by a ſenſual and carnal Diſpoſition of our Hearts, to the ſpiritual Birth of Chriſt in our Souls and to the reign of his Grace in us.

But the Penance here required, is moſt eſſentially that of the Heart, by the Exerciſes and Tears of ſincere Compunction, and the interior Sacrifice of our Affections; this is what the Precurſor and Prophets moſt emphatically exhort us to, as the moſt eſſential Part of the divine Precept of Penance, and the very Soul of that indiſpenſible Virtue, and the Condition of our Juſtification and Salvation. The crooked and miſplaced Affections of the Will muſt be reformed and made Strait, its Diſorders muſt be atoned for by ſuitable Fruits of Repentance, which will effectually root out and correct the evil Inclinations, redreſs all that has been done amiſs, and be the Beginning

(11) Rom. xiv. 17. (12) St. Baſil. Serm. 1. De. Cap. Jejun. and in (13) S. Climacus p. 14.

beginning of a new Life, a Seed of all perfect Virtue. For a Soul to be ſincerely converted from the Love of the World to the Love of God, to diveſt herſelf of the carnal Affections of the old Man, to put on the new Man, and to form in her Heart Chriſt, and his Spirit, is not ſo eaſy a Taſk, nor in the ordinary Courſe of the Diſpenſation of divine Grace, to be made perfect in ſo ſhort a Time as many ſeem to imagine. Can any one be ſo fooliſh as to perſuade himſelf that this total Change is effected by once ſtriking the Breaſt, ſuperficially reading certain forms of Acts of Contrition, or crying out, Lord have Mercy on me? Barring an extraordinary Miracle of Grace, ſuch as we admire in the Converſion of St. Paul, and ſome others; this is not the Work of a Day, but requires repeated Prayer, many Sighs and Groans continued a long Time, accompanied with Faſting and other Mortifications of the Senſes, and with abundant Alms and Works of Mercy, Charity, Meekneſs, Humility and all Virtues. Deep Sores are not ſoon healed unleſs cleanſed to the bottom; if by palliative Cures they are only ſkinned over, the Wounds by breaking out again become often deſperate, and reſiſt all future Remedies. If we are ſenſible of our ſpiritual Miſeries and Diſorders, and feel our interior Weakneſs, and complicated Infirmities, we ſhall dedicate, with the greateſt Fervour and Joy, this holy Time of Advent to the Exerciſes of Compunction and Penance, crying out to God from the bottom of our Hearts: Waſh me O Lord more and more from all ſtain of Iniquity; O cleanſe me from all Sin, and ſprinkle me O Lord with Hyſſop, &c. Such Sighs ought to be our familiar Aſpirations to God at this Time, and we muſt daily ſet apart ſome Time to recite devoutly ſome Pſalms or other Prayers of Compunction. Nothing but our Sins raiſe a Wall of Diviſion betwixt our Souls and God. The more earneſtly we deſire to invite him into our Hearts, and to ſhare in the Graces of his Coming, the more ſolicitous ought

we to be to purify our Souls from all Sin in the ſacred Laver of his Blood, and to diſengage and ſcour our Affections from whatever is earthly and carnal. To excite us powerfully to this ſaving Compunction, the Church, in the Goſpel which ſhe ordains to be read on the firſt Sunday of Advent, ſets before us the Terrors of the laſt Coming of Chriſt, and the Severity with which he will then judge us. To prevent the effects of his Vengeance againſt Sin in that dreadful Day of the divine Juſtice, we ought always to have it before our Eyes, and frequently to meditate on it, eſpecially at this holy Time, that we may be effectually ſtirred up to ſincere Compunction and Penance, proportioned to the Enormity of our Offences, and the depth of our Diſorders; and be diſpoſed to lay hold of the infinite Mercy which is offered us in his firſt Coming. Compunction is to be the firſt, but not the only ſpiritual Entertainment of our Souls at this holy Time; the main Part of our Devotions ought to be taken up in contemplating and honouring the Incarnation of the Son of God, in order to excite ourſelves to continual fervent Exerciſes of Thankſgiving, Praiſe and Love, with moſt ardent Deſires of the perfect Union of our Souls with God through his Mercy, held forth to us in this incomprehenſible Myſtery. Hence the Church conſiders Advent as a Time partly of Compunction and Penance, and partly of ſpiritual Joy and Thankſgiving for the approach of the Redemption of our Souls, with the higheſt heavenly Advantages, and ſhe intermingles her Alleluias with her ſighs and cries of Compunction.

Theſe melting Aſpirations and Canticles are to be more the Work of the Heart than of the Voice. St. Bernard obſerves that God, who is the moſt holy and pure Spirit, being to be honoured in Spirit and Truth, nothing can be a more contrary to true Devotion, nothing a more inexcuſeable Hypocriſy than for a Chriſtian to paſs the holy Time of Advent in religious Exerciſes, performed merely by

Cuſtom,

Cuſtom, without interiour Sentiments of Compunction for Sin, and of Love and Thankſgiving to God: Such an inconceivable Indifference and Inſenſibility, is a Baſeneſs unworthy an human Heart, and a moſt criminal Ingratitude againſt our moſt merciful God and Redeemer. In our pious Meditations and fervent Devotions, we muſt be tranſported with inexpreſſible ſpiritual Joy, be raviſhed with Admiration at every Circumſtance of ſo ſtupendous a Mercy, and inflamed with burning Love of a God, who by beſtowing on us his only and co-eternal Son, gives us the moſt wonderful Proofs of his infinite Love for us. To ſtir up our Souls to theſe lively Sentiments of Devotion, and baniſh all criminal Inſenſibility, we ought at this Time to ſet a-part every Day ſome ſhort Time to meditate on ſome Circumſtance of the great Myſtery of the Incarnation, or the infinite Wiſdom, Power, Juſtice, Goodneſs, Mercy and Love, which ſhine forth in it; or on ſome Part of the Goſpel Hiſtory of this moſt incomprehenſible of all the Works of God. In theſe Meditations we muſt dwell on the moſt feeling Sentiments of Adoration, Love, Praiſe, Thanksgiving, Compunction, Humility, and the Oblation and Conſecration of ourſelves, to the Service and Love of ſo gracious a God. To honour our divine Redeemer incarnate for us, and to conjure him to viſit, to be ſpiritually born, and to dwell in our miſerable Souls, to be our complete Redemption and infinit Treaſure and Source of all Bleſſings, we may recite daily in the moſt profound Spirit of Adoration, Love, Praiſe and Compunction, the Litany of the holy Name of Jeſus, or that in honour of the Virtues of his hidden interiour divine Life, ſome moving Paraphraſe on the great Anthems of Advent, or ſome other like Prayer, were it but three Our Fathers and Hail Maries with Devotion for this Intention. During our ordinary Employments and Converſation in the Day, we ought frequently

to raiſe our Hearts to God with more than ordinary Devotion at this holy Time, and entertain ourſelves with him by warm Affections or Aſpirations of Compunction and Humility, of Love, Praiſe, Thankſgiving, Supplication and Sacrifice, or the Offering of our Hearts to Him: Habit will ſoon make this Practice eaſy and familiar, if we avoid the dangerous Indiſcretion of attempting it by a conſtrained Application of the Brain, which is the Bane of true Devotion, by ſtraining the Affections, and weakening the Head and Faculties of the Mind. Love is only kindled by ſuch Reflections and Aſpirations as are its ſpiritual Nouriſhment, thoſe which the Heart produces with Eaſe, without ſtudy or Intenſeneſs of Thought: By theſe the Soul will feel how ſweet it is to contemplate God in holy Love, and that nothing brings ſuch unſpeakable Joy to the Heart as the Remembrance of Jeſus; and that nothing can be ſo advantageous to us as to return him Love for his eternal Love of us. We muſt be void of all Feeling, and harder than the Flint and Adamant, if the Contemplation of this Myſtery does not continually fill our Souls, and ſtir up in us the moſt ardent Deſire of paying our God and Redeemer the inceſſant Homages of Love, Gratitude and Praiſe: We can never offer him the leaſt Tender of our Love, but he in return communicates himſelf to us with all the Marks of infinite Love. For every Homage of praiſe, he with a Liberality worthy a God, whoſe treaſures of Beneficence are without bounds, will glorify thoſe who glorify him. As often as we offer him ourſelves in Sacrifice for all that he has beſtowed on us; or ſay to him from our Hearts and without reſerve, I am thine, he anſwers us, and I am yours, infinite as I am, and with all my Treaſures. Whilſt we never ceaſe to bleſs him, he well never ceaſe to enrich us with his divine Bleſſings, which inſure to us all his Graces, Love, and Glory.

Aſpira-

Aſpirations of Thankſgiving and Praiſe muſt be mingled with the moſt ardent continual Deſires, that by viſiting us he be ſpiritually born in our Souls. All other Conditions and Diſpoſitions prepare us to this, and are compleated and perfected by it. All the Graces we can hope to receive are its Fruit. God beſtows them according to the Ardour of our Deſires; theſe both invite him into our Hearts with the moſt tender Effuſion of his infinite Love, and produce in our Souls the neceſſary Temper and Diſpoſitions to receive him worthily. He viſits only thoſe who by their moſt earneſt Sighs call him into their Souls, and for us not to ſigh moſt ardently after this Happineſs, is the moſt ungrateful Contempt of him and the moſt ſtrange Inſenſibility to our own higheſt Advantages. Both the Abyſs of Miſeries, in which we are ingulphed, our immenſe Intereſt and the Love, which we owe to our infinite God and Redeemer for his boundleſs Goodneſs, and in Return for the Exceſs of his eternal Love for us, ought to kindle theſe burning Affections in our Souls; as according to the Meaſure of our Fervour and Aſſiduity in inviting him, we ſhall be inriched with the Abundance of his Graces. The Holy Fathers frequently obſerve that the principal Reaſon why Chriſt did not come immediately after the Promiſe of a Redeemer was given to our firſt Parents after their Sin, was, that Man might for a long Time feel and groan under the Weight of his ſpiritual Miſeries, be made ſenſible of his Want of a Saviour, and his Attonement for him and his Grace, and by uninterrupted Sighs, invite him down from Heaven. God upon Adam's Lapſe deferred not to reveal to him this unſpeakable Myſtery of his Mercy, to raiſe his Faith and his Hope in a Redeemer to come, and invite him by continual Tears and Prayers to haſten his Coming, and diſpoſe himſelf to receive this Mercy. He had no ſooner ſinned, but God, touched with Compaſſion at his unhappy Condition (14), revealed to him this

 divine

(14) Gen. iii.

divine Mediator, and assured him that from the Seed of the Woman who had been seduced by the Devil, one should come who would crush the Head of the infernal Serpent; without this comfortable Promise he must have sunk and perished in Despair. If after this divine Promise he wept and laboured in the Sweat of his brow during 900 Years, it was in a lively Faith and Hope in Christ, who was to reconcile him with his God. This was his Comfort, this supported him under the Weight of his Miseries; this Redeemer was the continual Object of his Prayer, Praise and Love, this he instructed his Posterity in. Happy were they who were faithful in this Tradition! Abraham saw in Spirit the glorious Day of this divine Saviour 2000 Years before he came, and he exulted with holy Joy (15). To this Patriarch God said, that all Nations should be blessed in him who rose from his Seed (16). The same Promise was repeated to Isaac, and again to Jacob, who in blessing his Children said to Juda (17). "The Scepter shall not be "taken away from Juda till he come who is to be "sent," that is this same Saviour. Moses knew this Redeemer, and judged that the Ignominy of Jesus Christ was a greater Treasure than all the Riches of Egypt (18). And Christ assures us that Moses had written of him. The Prophets succeeded the Patriarchs, and spoke of him in still clearer Terms. "A Virgin shall "conceive, said Isaias (19), and shall bring forth a "Son, who shall be called God with us." All the just who lived either before or under the Law, lived in the Faith in him: All the ancient Saints from the Beginning died in this lively firm Hope, not "having "received the good things which God had promised "them, but seeing them, and as it were, saluting "them at a Distance (20)." no Man could be justified or raised from Sin, no Man could ever come to God but by Faith in this Man God, and by his Ministry

(15) John viii. 56. (16) Gen. xxi. 18. (17) Gen. xlix. 10.
(18) Hebr. xi. 25, 26. (19) Isa. vii. 14. (20) Hebr. xi. 13.

Miniſtry (21). It is only in his Name, that Man in every Diſpenſation of the divine Law could be ſaved (22). Jeſus Chriſt, ſays the Apoſtle, was " the End of " the Law for the Salvation of all who were to believe " in him (23)." The ancient Law was entirely referred to him; every Type, every Figure, every Sacrifice and every Ceremony pointed him out; and it was only in the Faith, Hope and Expectation of this Almighty Deliverer who was to be ſent them, that the Jews put up their Prayers, or could be heard by God. All true Jews under the Law, all the holy Patriarchs before the Law, were Chriſtians by Aticipation: and how earneſtly did all the ancient Saints weep, ſigh and ſolicit Heaven, that the coming of Chriſt might be haſtened; they prayed Night and Day that " the Heavens would drop down " their Dew, and the Clouds rain the juſt Man, and " that the Earth would be opened and bud forth a " Saviour (24)." They cried out, " ſend forth, O " Lord, the Lamb, the Ruler of the Earth (25). " O that thou wouldſt break through the Heavens " and come down (26). Stir up thy Might and " come to ſave us (27). Who will give thee to me that " I may find thee without and kiſs thee, and now no " one may deſpiſe me (28)." We ought to die of Shame and Confuſion when we conſider that the ancient Saints prayed with ſo much Ardour that Chriſt would come ſpeedily; yet we who have the Happineſs of ſeeing him already born for us, and of enjoying the brighteſt Beams of this glorious Mercy, are ſo ſlothful and indifferent in inviting him to viſit our Souls and enrich us with his divine Preſence and Graces. The more fervently and more ardently we repeat our Sighs and Aſpirations, the more vehemently ſhall we kindle theſe holy Deſires in our Souls, and the more ſhall we prepare and fit ourſelves to receive the moſt precious Gifts which our Redeemer opens his

(21) John xiv. 6. (22) Act. (23) Rom. xix. 4.
(24) Iſa. xlv. 8. (25) Iſa. xvi. 1. (26) Iſa. lxiv. 1. (27) Pſ. lxxix. 3. (28) Cant. viii. 1.

his divine bosom to pour forth upon us. Sometimes we may address ourselves to our Redeemer under the various Titles and Characters which he bears in Relation to us, or to his divine Father, as his eternal consubstantial only Son, his omnipotent subsisting Word, his living Image, the Splendor of his Glory, &c. our only Saviour, Mediator, Light, Legislator, Advocate, High Priest, King, Spouse, &c. To this Purpose we may adapt any of the Petitions of our Lord's Prayer, the great Anthems of Advent, &c. for which no one can be at a Loss: Sometimes we ought to cast an Eye upon our extreme spiritual Weakness, Blindness, Baseness and Miseries, to stir up our Souls, to push forth earnest Cries to our omnipotent compassionate Deliverer. "Unhappy Man that I am! Who will deliver "me from this Body of Death (30)?" No other is able but our Almighty Saviour by his all-saving Grace. We must, in all our Applications to our God and Saviour, humble ourselves in the Abyss of our Nothingness and Baseness. It is only to the Humble that he communicates his saving Knowledge and divine Graces: "I confess to thee, O Father, Lord of Heaven and "Earth, because thou hast hidden these Things "from the wise and prudent and hast revealed them "to little ones (31)." From the Depth of our Miseries we must look up at the infinite Treasures of Mercy and all the Graces which our divine Saviour brings us by his Incarnation. If we have learned to set a just Value on these incomparable Benefits, we shall set no bounds to our Sighs and Desires to obtain the largest Measures of them; especially if the divine Love glow in our breasts, we shall burn with the most vehement Desire that this great Mystery be accomplished in us, and daily rendered more and more perfect.

To give more Time to these Devotions; and be better disposed for them, we must in Advent study to live in Recollection and Retirement as much as Circumstances

(30) Rom. vii. 24. (31) Luke x. 21.

cumſtances will permit us. This the Baptiſt proclaims to us by his Example. He had paſſed near 30 Years in the Wilderneſs converſing only with God and the Angels before he entered upon his Miſſion; he opened it by preaching in the Confines of his beloved Deſert, ſo that the Evangeliſts ſay he preached in the Wilderneſs, that is, on its borders; and his preaching is called, by the Prophet, "the Voice of one crying in "the Deſert." During his Miniſtry his beloved Solitude was ſtill his Centre and his Delight, in which he recruited his interiour Forces and his Spirit: A moving Leſſon to us, how dear Solitude and Recollection ought to be to us at all Times, but eſpecially during our immediate Preparation for celebrating the Birth of Chriſt, and diſpoſing our Souls ſpiritually to receive him. Every Chriſtian is indiſpenſably bound to withdraw himſelf always from the World and the Contagion of its Vices, its ſpirit and Maxims, and to live diſengaged from its fatal Snares and all irregular Attachments. "Remove out of the Midſt of Babylon, and go forth out of the Land of the Caldeans (32), that World which is filled with the Abominations and Proſtitutions of its ſpiritual Fornications and Idolatry, to uſe the figurative Expreſſions of the Prophets. That Company, thoſe Circles, thoſe Amuſements, which breathe the Spirit of Pride and Vanity, of Avarice, Love of Pleaſure, Indolence, Sloth and Diſſipation, declare open War and unreconcileable Enmity againſt Chriſt and his Goſpel, are the Bane and utter Deſtruction of his Spirit, and are directly oppoſite to the moſt eſſential and fundamental Obligations and Engagements of all who deſire to be called Diſciples of Chriſt. "Thou art "among Unbelievers and Deſtroyers, and thou "dwelleſt with Scorpions (33)," whoſe Sting is Death. Certainly theſe falſe Chriſtians diſhonour the Sanctity of their Profeſſion, and live dead to God in the State of Sin, and Enemies to Chriſt, that is to ſay, truly

(32) Zach. ii. 7. (33) Ezech. xi 6.

truly Antichriſts, who do not ſcrupulouſly ſhun ſuch Abominations and Snares. If they feel not theſe their Wounds and their Miſeries, they underſtand not the moſt eſſential Obligations and Sanctity of their State, or what is meant by them and the baptiſmal Renunciations which they have made. In this holy Seaſon of Compunction and Penance, all Chriſtians are bound to keep themſelves at a more ſcrupulous Diſtance from whatever wears the Appearance of theſe fatal Snares of the Devil, Inſtruments of Sin, and Incentives of the Paſſions. To love and frequent worldly Aſſemblies, of which Vanity, Senſuality and Sloth, are the Entertainment, is to breathe in the contagious Air of the World, which ſtifles and expells the Spirit of Chriſtianity. Fire and Water are not ſo eſſentially oppoſite to each other as worldly Diſſipation is to holy Compunction.

Chriſtian Solitude requires, moreover, in every State, ſome Degree of interiour and exteriour Recollection, with certain Times of Retirement in the Day for pious Reflection and Prayer. This ought to be prolonged in Advent with greater Attention to ſeaſon our exteriour Employment, and Converſation with devout Sighs and Aſpirations; "He ſhall ſit "Solitary, and hold his Peace," is the Chriſtian's Motto, at this holy Time.

In the ſerene Air of Solitude, the Sacrifice of our Prayer will be more purè, more fervent, and more acceptable to God; in the Silence of our Senſes, and interior Faculties, we ſhall liſten to the Voice of the Holy Ghoſt, who will ſpeak to our Hearts in a Language hitherto unknown to us, will give us a new Knowledge of ſpiritual Things by his interiour Lights, and will moreover fully penetrate our Hearts, by his holy Motions, ſtir up in us fervent and pure Deſires, holy Reſolutions, unutterable Sighs and Gróanings, with ſweet flowing Tears of divine Love, Compunction and Prayer. Now we muſt ſay to importunate diſſipating Companies, idle Amuſements, and tumultuous

nuous Clamours; "Go your Way, for I am left "alone; I have put off the Robe of Peace (or car- "nal joy) and have put upon me the Sackcloth of "Supplications, and I will Cry to the moſt High in "my Days (34)."

Above all other Exerciſes we muſt in this devout Recollection, earneſtly deſire upon all the powerful Motives of holy Love in this Myſtery, to be united to our God and Redeemer, filled with his Graces and animated with his Spirit, that he be ſpiritually born in us, and we be ſpiritually incorporated in him.

This Love which inſpires the Soul with an earneſt Deſire of the cloſeſt Union with her beloved, her God and Redeemer, ſeeks this not only by converſing with him, and entertaining her Affections, and all her Powers and Faculties with him, but alſo by the moſt intimate Union with him in the holy Sacrament of his Love, which he inſtituted only to communicate himſelf to us, and incorporate us with himſelf, that we may be made one with him, live by him and his Spirit, and be enriched with all his Gifts and Graces. St. Charles Borromæo, in ſeveral provincial and dioceſan Councils, and in paſtoral Charges to his Clergy, ſeverely commands all Rectors of Pariſhes, Curates, and others, who have Charge of Souls, earneſtly to warn and exhort the Faithful to receive the Holy Communion in Advent and Lent, at leaſt every Sunday, if not oftner. He repeats the ſame Charge to the Laity, in ſeveral paſtoral Inſtructions which he addreſſed to them. The ſacramental Union of the loving Soul with her Spouſe and Saviour, though infinitely ſublime and wonderful, being under Veils, does not perfectly ſatiate her Love. It is, indeed, her chief Comfort, ſpiritual Strength and Support, her Viaticum in her mortal Pilgrimage; but with the Increaſe of her Love it kindles in her more longing

(34) Baruch, iv. 19, 20.

longing Desires of the perfect Union and Reign of her God, and his Love in her, by beholding him Face to Face, and possessing him in his Glory. From the vehement Desires of being perfectly delivered from all our spiritual Evils and Miseries, and being united to, and possessing him in his Grace and Love, and in the Holy Sacrament of his precious Body and Blood, our Hearts are raised by strong Desires after our eternal and perfect Transformation into him in his Bliss. St. Augustine shews (35), from that Petition of our Lord's Prayer, "Thy Kingdom come," that this Desire is the continual Sigh and Prayer of every faithful Pilgrim Soul on Earth; this earnest Love and Desire of Christ's Coming to us, and uniting himself to us in his Glory, the Holy Ghost inspires into the Heart of his Spouse with continual Sighs and Groanings. "The Spirit and the "Bride" (or faithful Soul animated by the Holy Spirit), "say come (36):" St. John adds, "and let "him who hears this, say come." What can be more natural, or more reasonable in Religion, than for a loving Spouse to desire earnestly to be with her beloved, or a Creature made for God, to sigh continually to enjoy him her Centre and her last End, her sovereign, eternal, and only Good; for one who is held Captive with impatient Longings, to wait for Liberty, for a Soul enslaved and besieged by Vanity and Dangers, to long for a glorious Immortality, where Sin and the Devil will have no Power over her, and God will be to her all in all. This is so regular an Effect of divine Charity in us, that St. Paul calls these Sighs after our perfect Redemption and Deliverance, the Fruit of our Adoption (37). It would be an intolerable Presumption for any one to think himself fit to die; as no Christian can think of appearing before his Judge, who is infinite Sanctity, without being seized with just Dread and Trembling. But with Compunction

(35) St. Aug. in Ps. xcvii. in Ps. cxlvii. et ep. 199. ed. Ben. &c. (36) Apoc. xxii. 17. (37) Rom. viii.

Compunction he has Recourſe to the divine Mercy, fears by living to encreaſe his Debts, conſiders Life as an infinite Mercy, by affording Means to do more perfect Penance, and after all accepts Life as a Mercy and Bleſſing, yet with Submiſſion to the divine Will, ſighs to be with God. Moſt grievous will be the Puniſhment of thoſe who let ſlip theſe penitential Times of Mercy, by an Abuſe, perhaps more Criminal than that of the Jews; who, by being deaf to the divine Call in the Days of Mercy, deſerved to be caſt off by God, and found him not, even when he was in the midſt of them.

The Church, in her Office, teaches us to employ our Devotions in Advent on each of the four Comings of Chriſt; the firſt, when he was born in the Fleſh for us, that we praiſe and thank him for this incomprehenſible Myſtery; the ſecond, by which he inviſibly viſits our Souls, and is ſpiritually born in us by his Grace and Dwelling within us; the third, when he will viſit us inviſibly to take us to himſelf at the Hour of our Death; the fourth, when he will come viſibly to judge the World, and crown his Elect at the End of Time. Theſe Comings of our Lord are the Object of our earneſt Deſires, and we pray that they may be accompliſhed by the divine Mercy in our Favour; eſpecially, the ſecond, or his ſpiritual Birth in us, by which the Redemption and Deliverance of our Souls from the Slavery of Sin and the Paſſions is completely conſummated, and his Reign of Love perfectly eſtabliſhed in us. Our Share in this Grace of his inviſible ſpiritual Birth will be the Meaſure in which we ſhall be Partakers in the Happineſs and Joy of his Coming, both at the Hour of our Death, and at the End of the World: This we eſpecially aſk and deſire, with the moſt ardent Sighs and Prayers.

Pope Innocent III. explains this Doctrine in the following Terms (38), we read of four Comings of Chriſt, two viſible and two inviſible. The firſt viſible

(38) Innoc. III. l. de miſeriâ Hominis poſt. St. Bern. &c.

Coming

Coming was when he came to redeem the World; The second will be when he shall come to Judge it. His first invisible Coming is that by which he visits the Soul of the just Man by Grace; of which he says, "We will come unto him, and will take up "our Dwelling with him (39)." The second invisible Coming will be at the Death of every just Man, of which St. John writes, "Come Lord Jesus (40):" Whence the Church prays, that at the Christian's Death, Christ may come forth to meet him. These four Comings of Christ, the Church represents in the four Sundays of Advent, not only in the Number, but also in Part, in certain Prayers and Lessons of her Office.

The four Sundays of Advent are to be sanctified with particular Devotion, viz. by longer devout Prayers, by frequenting the Sacraments with more than ordinary Fervour, by assisting at Sermons and catechetical Instructions, which are more frequent during the whole Time of Advent. See the Instructions of St. Charles Borromæo, and his Councils in the Acts of the Church of Milan, which the Apostolic See has justly stiled, The Treasure of Ecclesiastical Discipline. The third Sunday of Advent in its Office, holds forth the near approach of the World's Redeemer, by redoubling our Fervour in our Sighs, stirs us up afresh to Compunction and spiritual Joy. The Greeks keep before Christmas a Feast of the ancient holy Patriarchs and Prophets (41), in Honour chiefly of their ardent Sighs, and Expectation of the World's Redeemer.

The last Week of Advent is celebrated with a more solemn Office, as a more immediate Preparation to the great Festival of Christ's Birth (42).

The

(39) John xiv. 23. (40) Apoc. xxii. 20. (41) Sudelange in Gloss. Græc. v. Προπατερες. (42) See Theoph. Raynaudus de Hebdomada Præparationis ante Festum Nativitatis, T. vii. Oper. p. 454.

The Ember Days of December.

BESIDES the general Motives of this ancient Homage of Prayer, Alms and Fasting in each of the four Quarters of the Year, were particularly instituted, as St. Leo the Great (43) observes, in Thanksgiving for the Fruits of the Earth, after all are gathered in, with a Sacrifice of severe Abstinence and Temperance: For what can be more powerful or profitable, says this holy Pope and Doctor, than a wholesome Fast, by which we draw near to God, by disarming the Devil, subdue our Passions, and vanquish the Blandishments of Vice. Fasting is always the Nourishment of Virtue, from it come forth good Thoughts and Desires; by it the Flesh dies to its carnal Appetites, and the Spirit is renewed and strengthened in all Virtue. But as the spiritual Health and Vigour of our Souls is not maintained by Fasting alone, our Abstinence must be made agreeable to God, by concomitant liberal Alms-Deeds: "Let all be given "to Virtue, which we take from Sensuality; let the "Abstinence of our Fast be a Feeding of the Poor; "let it be our Care to protect and provide for Widows "and Orphans; to comfort all that mourn; reconcile "all who are at Variance; entertain poor Strangers; "assist the Oppressed; clothe the Naked; relieve and "cherish the Sick; that by offering to God from our "Labours, this Sacrifice of Piety to him, who is the "Giver of all Things, we may receive of him the Re-"ward of the heavenly Kingdom; let us therefore "fast the Wednesday and Friday, and likewise on "Saturday watch the Night in Prayer, at the Tomb "of the blessed Apostle S. Peter, that assisted by the "Suffrages of his Merits, we may obtain what we "ask through our Lord Jesus Christ."

On

(43) St. Leo in Serm. 2 de Jejunio decimi Mensis, et Collectis.

On Wednesday, the Office of the Incarnation, in Thanksgiving for the Accomplishment of the Sighs of the ancient Saints, and of God's merciful Promises by this holy and incomprehensible Mystery, was formerly celebrated with the utmost Pomp and Solemnity, and sung by the Abbot in every Monastery, and by him who presided in all Cathedral and Collegiate Churches. It was called from the first Words of the Gospel on it; *missus est Angelus Gabriel.* For several Years, St. Bernard preached the beautiful and pathetic Sermons, intitled on the *missus est.* The learned Dom Martenne (44) says of this most solemn Office, that if any other Feast, though of the first and highest Rank, fell on this Day; it gave Place to this Office, and was deferred to the next Day, that on it, even the Sick arose at Midnight, and assisted at Matins, and the whole Office, if they had Strength. The Homily of Venerable Bede was first read, but after St. Bernard, another was instituted from his Sermons on the Gospel of this Day. The great Anthems or the O's at Vespers are sung Double with Solemnity, beginning on the 17th, during seven Days before Christmas. Formerly an 8th Anthem was sung on the 16th Day of the Month, as may be seen in the Breviaries, or Books, of the Divine Office of that Antiquity, and is mentioned by Amalarius (45).

On the last Week of Advent, the Monks formerly kept their Fast much more severe (46), as in Holy Week before Easter, on the Eve of St. Thomas, unless it happened to be a Sunday; their Beards were shorn for Christmas, and the Bath was allowed to those who chose to make Use of it (47), neither of which was permitted in Times of Compunction and Penance, till near the End, that they might be neat and sweet on

(44) De Antiquis Monachor. Ritibus, l. iii. c. 2. p. 271. (45) Amalar. de ordine Antiphon. c. 13. Martenne l. iii. de ant. Monachor. ritibus. c. 2. (46) Regula Magistri apud Holstem, &c. (47) Lanfrancus in Statutis, &c.

on the Feſtival, and announce their Joy on their very exteriour.

The Eve of Chriſtmas was of all others the moſt ſolemn. All were invited to ſpiritual Joy, by reading the little Chapter at Veſpers, " Rejoice (48)." The Verſicles of the foregoing Veſpers contain the moſt languiſhing Sighs of the ancient Saints. That ' Come to redeem (49)," was ſung by two Children. That " Drop down in Dew, &c." by one Child. The Lauds of the Eve were ſung with the greateſt Solemnity, by the Provoſt of the Collegiate, or Abbot of the Monaſtery, accompanied with the Muſic of all the Inſtruments (50).

(48) Capitulum Gaudete. (49) Veni ad liberandum; Rorate Cœli. (50) Martenne de Ant. Monach. Ritibus, l. ii. &c.

THE THIRD

TREATISE.

ON THE

FEAST of the HOLY NAME of JESUS.

SECOND SUNDAY

AFTER

EPIPHANY.

THE devout Christian Soul which has learned to know her divine Redeemer, the Author and Finisher of her Salvation, and being crucified to the World, and all sensual Appetites, and having purified her Affections from all Infection of their Poison, is capable of tasting the Sweetness, and comprehending the Glory and Happiness of his holy Love, finds him in every Mystery, and in every Circumstance, infinitely amiable and infinitely adorable. Every Feast in his Honour, she embraces and celebrates with unspeakable spiritual Joy and Devotion. That of his holy Name, seems in some Measure, to comprise every Mystery, every Mercy, every Title of Honour, every Benefit, every Grace, every Effort of divine Love, which we adore

in

in the whole Proceſs of his Incarnation, Life, Death, Reſurrection, Aſcenſion, and Coming as ſovereign Judge of the Living and Dead. This ſacred Name of Jeſus preſents to our Mind the Majeſty and Glory of his Divinity, the moſt endearing Charms of his Humanity under the Character of the divine Saviour and eternal Spouſe of our Souls. The adorable Name of Jeſus was given by the Father to his only co-eternal Son, to be the Title of his ſupreme Majeſty, Power and Dominion, and of his glorious Victory over Sin and Hell, and to expreſs in him the unexhauſted Source of all Grace, Bleſſings, and Comfort which he is to us.

The holy Name Jeſus was given to our bleſſed Redeemer at his Circumciſion. It was a devout Cuſtom among the Jews to Name the Male Children at that religious Ceremony, a Cuſtom derived from their holy Patriarch Abraham; for when he was circumciſed, God changed his Name Abram, i. e. High Father, into Abraham, which ſignifies Father of Multitudes (1). It is indeed moſt fitting, that at the Time when a Perſon is enrolled among the Children of God, honoured with his Alliance, and moſt precious Graces, and made Heir of his eternal Promiſes, he ſhould then take a Name, which may be a Title, or Badge of this Honour, and always put him in mind of the ſublime Character which he bears, from which he dates a new heavenly Life. Chriſt would take his auguſt Name at his Circumciſion, to conform himſelf in all Things, not only to the Ordinances, but even to the pious Cuſtoms of the People of God, and of the Law, to teach us to conceive the greateſt Love and Eſteem of, and the moſt ſcrupulous Fidelity in all the religious Practices and Rites of the Church. This Ceremony was alſo moſt ſuitable for taking this ſacred Name which ſignifies Saviour, becauſe he ſhewed himſelf our Saviour, by offering the firſt Fruits of his precious Blood, the Price of our Redemption.

(1) Gen. xvii.

We must not imagine that an Angel, or St. Joseph or the Virgin Mary herself, gave this Name to the divine Infant; St. Luke assures us that the Arch-Angel Gabriel brought it from Heaven before the Christ was conceived (2). It was then revealed to Mary; it was again discovered by an Angel in another Vision to St. Joseph (3). These Visions and Revelations serve to raise our Expectation and Veneration of this Mystery lest we should look upon it with Indifference: They were only preparatory; the Mystery was reserved to God himself; it was necessary that God himself should give the Name to his own Son. None but the eternal Father had such a Right amongst Men; even it is the Father's prerogative to Name his Children, and those Names are most suitable which agree to, or express the Nature and most essential Excellence of the Things which they signify. Adam, who knew the natural Properties of all living Creatures upon Earth, gave to each a Name expressive of its Nature. Among the ancient Patriarchs and our own remote Ancestors, Parents who knew not the Characters or future Dispositions or Actions of their Children, often borrowed their Names from trifling Circumstances which attended their Birth, or from imaginary Qualities with which they hoped they would be endowed; in which how often did the Event disappoint their Expectations? We frequently see the most illustrious Names borne by the most infamous of Men; Christ ought to bear the Name which best expressed his most adorable Character: The Father alone knew perfectly the unmeasureable Excellencies of his Dignity, Nature and Functions: He alone fully comprehended his Con-substantial and Co-eternal Word; the boundless Perfections of his divine Nature and Person; the unsearchable Mystery of his Incarnation, or his Quality of Redeemer of the World. No Angel, no Creature, in Heaven or Earth, is capable of comprehending these his Perfections and Mysteries, each of which is an Abyss which no finite Under-

(2) Luke i. 31. (3) Mal. l. xxi.

Understanding can fathom. The Father alone to whom the right belonged, and who knew him from Eternity, could give him a Name agreeable to his sacred Character and Dignity. Some Prophets have received Names from Heaven, but not as Jesus, to whom God himself assigned a Title, which he bears to Eternity. For this Mystery God chose the most suitable Time; beholding his Son the Object of his infinite Complacency and Love, cloathed with the Veil of a created Nature, in the likeness of Sinners, subjected to the humbling Knife of Circumcision, in order to honour him before all Creatures, declared that he was no Sinner, but that he was Innocence and Sanctity itself who came to justify Sinners. This he did by bestowing on him a Name of Glory; a Name above all other Names, at the Sound whereof all Creatures are bound to bend their Knees and adore him. The word Jesus signifies Saviour (a): The Jews could not be surprised to hear the divine Infant called by this Name which had been taken of many others. We meet with Jesus or Jehosuah the Son of Nun, of Jesus the Son of Sirach, and Josephus mentions a certain Jew called Jesus, who foretold the impending ruin of their City and Nation; but in these, the Name was only an Appellative, a Shadow, not expressing any Reality, or at most, it denoted only a Deliverer of a particular Nation from Slavery or other temporal Calamities: It was not so in our divine Redeemer, "This my Jesus, says St. Bernard "(b), does not bear an empty Name which imports "nothing; it is not in him a Shadow of a great Name, "but the Truth." He is truly and emphatically our great, our only Saviour, who has rescued us from Sin, and that deluge of infinite Evils and endless Miseries into which it had plunged us, moreover purchased for us all Good, all the Advantages of Grace, and an im-

 mense

(a) Jesus in Hebrew Jesuah or Jehosuah, i. e. Saviour. See St. Thomas 3 p. Qu. 37. a. 2. Suarez 2, in 3. S. Thomæ. Tom. ii. Disp. 15. Sect. 2.

(b) Non ad instar priorum meus iste Jesus Nomen vacuum & inane portat: non est in eo magni nominis Umbra sed veritas. St. Bern. Serm. i. de Circumcis.

menſe eternal Bliſs and Glory; laſtly, has ſubdued and triumphed over Death and Hell, and delivered Man from their Jaws by his Redemption. This wonderful Salvation he has wrought at the infinite Price of his Incarnation, Sufferings and Death; from which Myſtery the God-head itſelf receives an infinite Glory, ſuperior beyond all Compariſon to that which accrues to him from the Homages and Fidelity of all mere Creatures; a Glory commenſurate to his own Immenſity, and worthy of him. In Recompence of this Victory is Chriſt's Humanity exalted above all pure Creatures; as Man, he is declared by the Father in an Order far above them all, and appointed by him ſupreme Judge of all Men, the Living and the Dead. The moſt illuſtrious Roman Conquerors often took Names or Titles of Honour from Countries which they had ſubdued, or from ſome great Victory or Exploit; as the African, the Aſiatic, the Parthian, the Germanic, Dacic, &c. This was fooliſh Flattery and idle Vanity: But nothing in God himſelf challenges our Homages of Adoration and Love in a ſtricter and more ſacred Manner than his Goodneſs and Mercy which is over all his Works. Nor does this Attribute ſhine forth in any of them with ſuch a bright and overpowering Blaze as in the Incarnation. It was therefore moſt ſuitable that he ſhould take his Name from this glorious Work of our Salvation, and his Victory over the Devil and Sin: Nor could any Name be more glorious in him, or more amiable to us. He hath ſaved us, and that by humbling himſelf even to the Death of the Croſs; for which cauſe God hath exalted him, and hath given him a Name which is above all Names; that in the Name of Jeſus every Knee ſhould bow of thoſe that are in Heaven, on Earth, and under the Earth, and that every Tongue ſhould confeſs that the Lord Jeſus Chriſt is in the Glory of God the Father (4). This Name preſents to us the God Man, who is the true God, proceeding from the true God, infinitely Holy, Wiſe, Powerful

(4) Phil. iii. 9, 10, 11.

Powerful and Merciful, made Man to become our Saviour, ſhewing Pledges and Tokens of Mercy and Love, bearing the Marks of his Sufferings for us, Prints of his Wounds, and diſplaying all the charms of Grace and Virtue; him in whoſe Faith and Name alone we can be ſaved (5); in whoſe Redemption Adam believing was raiſed from his Sin; him at the ſight of whoſe Day to come Abraham exulted with Joy (6); him whom all the Prophets foretold, and all the ancient Juſt ſighed after, and ſolicited Heaven for with continual Tears; who was the deſired of all Nations (7), and the deſire of the eternal Hills (8); the End of the Law (9); the Omnipotent Word, who from Eternity dwells in the Boſom of his Father (10); in whom are locked up all the Treaſures of Wiſdom and Science (11); who is one with his Father (12); born of him from Eternity (13); truly the Son of God; whom the Father loves, and in whoſe Hands he has put all Things (14); and loves all who love him (15); the perfect ſubſtantial Image of the Father, in whom all his infinite Perfections are expreſſed (16); the Figure of his Subſtance, the ſplendor of the eternal Light, the increated Wiſdom, his eternal Self-exiſting Word (17); who doeth all which the Father doth (18); by whom all Things were made (19); in whom all Things are and ſubſiſt (20); the Heir of all Things (21); to whom the Father hath given us (22), and all Nations (23): He is our only Mediator (24); brings us to the Father and reconciles us with him (25); takes away our Iniquities (26), and effaces the Hand-writing which was againſt us, and all the Bonds of our Debts (27); is our

(5) Acts iv. 11. John iii. 16. xiv. 6. (6) John viii. 59. (7) Ag. ii. 8. (8) Gen. xlix. 26. (9) Rom. x. 4. (10) John i. (11) Col. ii. 3. (12) John x. 20. (13) Pſ. cxix. (14) Mat xvii. 5. John iii. 35. (15) John xiv. 23.
(16) Hebr. c. iii. Sap. vi. (17) John i. &c. (18) John v. 29. (19) John i. iii. Col. xvi. (20) Col. i. Sap. ix. 26. (21) Hebr. c. ii. Hebr. xi. 1-8. Pſ. viii. (22) John xvi. 16. (23) Pſ. xi. (24) Tim. xi. 5. Gal. iii. 20. Col. c. 10. (25) John xiv. 6. Eph. iv. 19. (26) Eph. xi. 16. (27) Col. xi. 14.

our moſt merciful Redeemer (28); Delivering us from the Slavery of Sin and all Evil with the Price of his Blood (29); our eternal High-prieſt, placed at the Right-Hand of the Father, offering himſelf for us (30); in whom we are filled with all Bleſſings (31); our Victim voluntarily offering himſelf (32), and preſenting Supplications for us (33); our Victim on the Croſs by the Effuſion of his Blood (34), and continued in an unbloody Sacrifice on our Altars (35); our Pattern and Model in carrying his Croſs, and in all Sanctity and Virtue.

Our Father of whom we are born not only by Creation but more glorioufly in Spirit and by Predeſtination to his Grace and Glory (36); the King of Kings and Lord of Lords, whoſe ſpiritual Kingdom is of all Nations, and of all Ages (37); in particular King of our Souls by his Love, by which he reigns in us by the continual Diſplay and Effuſion of his Graces, and by the Homage and Obedience of our Hearts and all our Powers and Faculties (38); our Head in whom we are Fellow Members and one with him (39), by the Union of Charity, and the moſt ſacred Incorporation in him, with the abundant Effuſion of his Merits and Graces; our moſt loving and faithful Spouſe (40); the Way which leads us to God; the Life of our Souls, the eternal and unchangeable Truth; our Doctor and Legiſlator; our Bread and our Strength, our Light, our Comfort and Joy; our Peace, our Judge, our Happineſs, and our laſt End. All theſe and the other Titles and Qualities which the Holy

(28) Iſa. xii. 14. Col. i. 13. Rom. viii. 2. Gal. iv. 4. Heb. xi. 14, 15. (29) 1 Pet. i. 18. 1 Cor. vi. 20. Tit. ii. 14. (30) Hebr. v. 5. Pſ. c. ix. Pſ. xliv. Hebr. vii. 26. Hebr. x. 11, 12. (31) Eph. i. 4. (32) Eph. v. 2. 1 John xi. 1 Peter xi. 24. John v. (33) Hebr. v. 7. John xvii. 17. (34) Hebr. ix. 28. (35) Mal. ii. 1 Cor. xi. Hebr. x. 14. ix. 28. (36) Iſa. ix. 6. Hebr. xi. 13. (37) Eph. i. John xii. John iii. 1. (38) Apoc. xix 6. Zach. ix. 19. Luke xxxii. Pſ. cxliv. 13. Luke xxxiii. 1 Cor. xii. 24-28.

(39) Epheſ. iii. 17. John iv. 16. (40) Epheſ. 1 John xv. 5. Mal. ix. 5. Col. i. Eph. v. 30. Apoc. xix. 7. xxi. 11. Cor, xi. 3. Apoc. xxii. 29. 17.

Holy Scriptures attribute to Chriſt, this holy Name comprizes, with the Abſtract of all the other Names which are given him by the Holy Ghoſt, as the ſtrong God who diſarms the Power of Hell, the Admirable, whoſe Life and Doctrine are full of incomprehenſible Myſteries; the Father of wiſe Counſel (or Fountain of Wiſdom); the Father of the Age to come, or of the Church of Saints, the Prince of Peace who reconciles all Things in Heaven and on Earth; the Chriſt or anointed by his Father, with the Plenitude of all Grace, the Meſſiah, or who was to be ſent Emmanuel or God with us; the Prophet emphatically ſo called, &c. For all his other Qualities flow from, or make up his Character of Saviour. This glorious Name calls to our Mind his holy Zeal, Love and ardent Deſire of our Salvation, his Meekneſs, Mercifulneſs and Goodneſs, with all his other divine Virtues, the Torments and Ignominies which he ſuffered for us, the Myſteries which he performed, and all he has done for us, and all the Benefits he has conferred upon us. This glorious Name expreſſes alſo in him the Source of all Graces.

The Faith, Hope, Charity, Humility, Purity, Devotion, and other Virtues of all the Saints, all the Gifts, ſpiritual Beauty and Glory, with which they are adorned, are the rich Fruits of Chriſt's Salvation. There is no other Name under Heaven given to Men whereby we muſt be ſaved (41). Of his Plenitude we have all received (42). From his Salvation and Victory we derive alſo all our Strength and all the victorious Graces, by which we overcome our ſpiritual Enemies. This Name muſt always excite our Veneration and Love, and give Glory to God, and be moſt pleaſing to him. This Name of Jeſus, pronounced or repeated by the Heart in a Spirit of Love and Prayer, is moſt powerful. By it the Servants of God have often commanded all Nature, reſtored the Dead to Life, cured all Diſtempers, and filled the World with Miracles.

(41) Acts iv. 12. (42) John i. 16.

Miracles. St. Peter healed the lame Man, by saying, "In the Name of Jesus of Nazareth, arise and walk (43)." By it the Powers of Darkness have been disarmed in every Part of their Empire; of it we may repeat, the Name of the Lord is to be praised from the Rising of the Sun to the Setting thereof (44). Over all Nations and Provinces is the Sound of the Name of Jesus heard. St. Bernard cries out (45) "O Name! worthy of all Blessing and Praise." Its sweet Perfume was shed from Heaven upon Judea, and thence spread over the whole Earth. The Church in all Parts of the World sings, thy Name is Oil poured out; its Perfumes have not only filled the Heaven and Earth, but have also reached Hell, tho' in a very different Manner. All Creatures are invited or compelled to pay their Homages, and repeat in Concert, Thy Name is an Oil poured out.

It is a Name of Terror to the Devils, who tremble at the Sound when it is devoutly pronounced; not that the material Syllables contain any Virtues or Charm, but they are drove away by the Power of him who is pleased with the Love, Confidence and Devotion of those who in these Sentiments honour and invoke his Name. And the infernal Spirits are dismayed and disarmed at the Thunder of that holy Name by which they were vanquished, and which they are compelled to adore. Hence it has often chased them out of those whom they corporally possessed, and when devoutly invoked, it weakens the Power of the Tempter in his Assaults. That Christians thus, by an ordinary Rule, expelled Devils out of Demoniacs in the primitive Ages is attested by the unanimous Consent of the Fathers, and other Writers of those early Times. Any Devil adjured by the Name of Christ, is vanquished and subdued, says St. Justin (46), the most learned and ancient primitive

(43) Acts iii. 6. (44) Ps. cxii. 3.
(45) S. Bern. Serm. xv. in Cont.
(46) St. Justin. Dial. cum Tryphone p. 161.

tive Father and Martyr. And in his second Apology before the Roman Senate, within fifty Years after the Days of the Apoſtles, he ſays, he is called Chriſt becauſe he is anointed; which very Name has in it a myſtical Signification. As alſo the Appellation God, is not a Name but a Sign of ſomething unutterable added to a human Nature. But Jeſus has both the Name and Signification of Saviour: For he was made Man, according to the Decree of him who is God and the Father, for the Salvation of Men who believe in him, and to overthrow the Devils; as you may underſtand from the Things which you now ſee. For many over the whole World, and even in your own City (Rome) itſelf poſſeſſed by Devils, were cured and ſet free. The Devils themſelves have been vanquiſhed and driven away by ſome of our Chriſtians adjuring and exorciſing them in the Name of Jeſus, after all other Exorciſts and Enchanters had tried their Skill in vain to help them (47). The Devils are vanquiſhed by the Name of Jeſus Chriſt (48). St. Gregory Nazianzen, ſays, Julian, the Apoſtate paſſed a Law, commanding Chriſtians to be called Gallilæans, not from Chriſt, becauſe he looked upon this latter as a Name of Honour, unleſs, perhaps he did this becauſe like the Devil, he dreaded the Name of Jeſus (49). And writing to Nemeſius a Heathen, he ſays, nor ought it to ſeem ſurpriſing that Chriſt had ſo great Power, for I myſelf, who believe in him moſt frequently, have ſcarce pronounced his Name, when the Devil ſpeedily betakes himſelf away with Noiſe and Indignation, proclaiming the Power of the immortal God, which has alſo frequently happened to me when I formed the Figure of his Croſs, not only on a Board, but even in the bare Air: For the Figure alone is his Standard erected (50). It is affirmed alſo by Tertullian, the moſt ancient Latin Chriſtian Writer, who

(47) St. Juſtin Apol. ii. ad Sen. n. 5. p. 172. ed. Cantabrig. Anno 1768. (48) ib. No. 8. p. 178. (49) St. Greg. Naz. Or. i. in Julian. p. 606. (50) St. Greg. Naz. l. ad Nemeſium Ethnicum, p. 879

who bids the Pagans ſpill on the Spot the Blood of that Chriſtian whoſe Prayer, in the Name of Jeſus, ſhould fail to caſt the Devil out of a Demoniac preſented to him (51). With ſuch Confidence did the Chriſtians of thoſe Days challenge the Heathens to the Trial, that none of their Oracles, and no Fiends in Perſons poſſeſſed by them, could ſtand the Sound of the holy Name of Jeſus, or the Sight of the Croſs. This is more powerfully experienced againſt the ſpiritual Aſſaults of the Devil. St. Tereſa and others ſhew from daily Experience, the like powerful Succour in Time of Temptations from the humble and earneſt Invocation of Jeſus, through his ſacred Croſs and precious Blood.

The Name of Jeſus is the ſtrongeſt Incentive of Emulation and Edification in every Virtue, with the ardent Love and Sentiments of which it inſpires us from the perfect Model which it ſets before us, and by the Grace of him who is honoured and invoked by it. When we religiouſly pronounce it, or call Jeſus to Mind, we repreſent to ourſelves the moſt humble, the moſt tender, charitable and meek of Hearts, the moſt ſpotleſs, innocent and holy, the moſt chaſte and merciful of Men; a divine Man endowed with all Sanctity, all Grace, all Virtues. We, at the ſame Time, repreſent to ourſelves that this Man is alſo the omnipotent God, who, whilſt he ſets before us on one Side, the Example of his Holy Life to imitate, gives us on the other Light, Strength, and Grace to copy after it, and to form our Hearts and Converſation upon this perfect Model (b): All Manner of good Things preſent themſelves to my Mind when the Name of Jeſus ſounds in my Ears (c), ſays St. Bernard. We muſt never repeat the holy Name without Sentiments of Adoration and Love, and without feeling

(51) Tert. Apolog. c. xxiii.

(b) Sumo itaque mihi Exemplar de Homine & Auxilium a potente. S. Bern. (c) Omnia hæc bona mihi ſonant cum inſonuerit Jeſus. S. Bern. ib.

feeling an earneſt Deſire and Reſolution of imitating him who is the Holy of Holies, and the perfect Pattern of Sanctity. This requires great Fervour and Courage, for the World and the Paſſions raiſe violent Storms, and throw Snares and Difficulties in our Way. But we muſt be reſolved to purſue ſteadily the Path ſet before us, without regarding any Diſgrace, Contradictions and Sacrifices which it may coſt us. We have not yet reſiſted to Blood, nor born a Croſs like our Redeemer's. If we have him before our Eyes, we ſhall cheerfully embrace all Tribulations and Ignominies for his Sake. Jeſus will be our Strength if we carry his Name always in our Hearts: If we aſk the Apoſtles, Martyrs and all other glorious Saints, whence they drew their invincible Courage, by which they conquered the World and Hell, they will all point out Jeſus, and proclaim the Power of his Name, in which alone they were ſaved. He who ſaid of his Diſciples: In my Name they ſhall caſt out Devils (52); has promiſed to all who call upon his Name, Strength to repulſe all their Fiery Darts, and and triumph over all Tribulations. The Croſs on which is written the Name of our great Captain, is the Standard of our ſpiritual Warfare, in which we place our Glory and all our Confidence: We ſhall rejoice in thy Salvation and in the Name of our God, we ſhall be exalted (53).

If the adorable Name of Jeſus, when invoked with Devotion, be a Shield of Omnipotence to protect us in Battle, it is a Fountain of inexpreſſible Sweetneſs and Joy to all true Lovers of their God and Redeemer: Its very Sound filled their whole Hearts with Love and Pleaſure, awaking our Attention and Love to our infinitely gracious and amiable God and Saviour, made Man for our Sake. For us he lay in a Manger, wept, was circumciſed, loaded with Calumnies and reproaches, was buffetted, ſcourged, and crucified. For our Juſtification he roſe from the dead, aſcended

(52) Mark xvi. 17. (53) Pſ. xix. 6.

aſcended in Glory, and ſits at the Right Hand of the Father. The Saints never could ſatiate their Souls, burning with his Love in repeating this ſacred Name with Adoration and tender Devotion. Auguſtin, even before his Baptiſm and Converſion, tells us that he found much Delight in Cicero's Book, now loſt, called Hortenſius which contained a beautiful pathetic Exhortation to love and purſue Wiſdom, but adds (54) in this ſo great Ardour one Thing only diſpleaſed me, that I found not there the Name of Chriſt. For this Name, through thy Mercy, O Lord, this Name of my Saviour thy Son, my tender Heart had piouſly imbibed with my Mother's Milk, and deeply retained; and whatever wanted this Name, how learned, how elegant or inſtructive ſoever it might be, did not perfectly ſatisfy me. Many will ſay they feel nothing of this Sweetneſs and Delight; this may ſometimes be an Effect of an interiour Trial of ſpiritual Dryneſs or Deſolation of the Soul; but to many we may anſwer: How ſhould they be delighted or comforted with this Name who have no Feelings of his Love, and are all Coldneſs and Indifference toward him, whoſe Hearts are even enſlaved to criminal Paſſions, and full of irregular Deſires of worldly Honour, Riches and Pleaſure. Ah! Bring one of thoſe Souls that love their crucified Jeſus, and ſhe will feel and underſtand what is here ſaid.

Our devout Countryman St. Aelred, in his Preface to his Book on ſpiritual Friendſhip (55), tells us that after he had once taſted the Sweetneſs of this holy Name, the Eloquence of Tully, with which he had been formerly much delighted, became dry and inſipid to him, becauſe he could reliſh Nothing where he did not meet with that adorable Name of Jeſus, or ſomething which called it to his Mind. St. Jerome remarks (56), that St. Paul repeats often the name of

(54) S. Aug. Conf. l. iii. c. 4. (55) Bibl. Patr. ed. Colon. T. xiii. p. 130. and in Mſs. in the Britiſh Muſeum.
(56) Hier. in Epheſ. cap. v. 13. T. iv. p. 334. ed. Bon.

of his dear Redeemer, even where it is ſuperfluous, and ſometimes where it rather renders the Senſe embarraſſed; he would name him whom he loved, even needleſsly, and out of Place, which the attentive Reader may obſerve in all his Epiſtles without our remarking it, ſays he. St. Bonaventure writes in his Life of St. Francis (57), that this ſeraphic Lover recited the Pſalms with great Devotion of Spirit, and when the Name of God occurred in them he ſhewed in his Accent and Features an inexpreſſible Sweetneſs which his Heart felt in that Word out of tender Love and Veneration: He once perſuaded his Brethren to pick up and lay in ſome decent Place all written Papers found on the Ground, leſt the Name of God ſhould occur in them and be trampled upon. When he pronounced and heard the Holy Name of Jeſus he was filled interiourly with Jubilee of Heart, ſo as to appear altered exteriourly in his Body, as if raviſhed with ſome ſweet Sound or Taſte. St, Francis of Sales (58), exhorting a Superior of a Nunnery never to leave Jeſus alone in Spirit becauſe he makes it his Delight to be with us and have us preſent: To him, he adds, the Breaſts of the ſweet Jeſus are full of delicious Milk, and are as it were, painful unleſs ſome ſpiritual Babe preſent itſelf to receive the delicious Juice of his Love. This we do by amouroufly invoking his Name at leaſt in Spirit, and uniting ourſelves with him in Heart and Affection. The ſame tender Lover of Jeſus writing to a devout Widow, begins thus his Letter (59): I have no Time to write only the great Name of Salvation, Jeſus; O could, O could we once pronounce this holy Name of Salvation from our Hearts, what Sweetneſs would it diffuſe to our Souls. How Happy ſhould we be had we Nothing in our Underſtanding or Mind but Jeſus; Nothing in our Will but Jeſus; Nothing in our Memory but Jeſus; Nothing in our Imagination but Jeſus. In all Things Jeſus

(57) c. x. (58) L. ii. Ep. 27. ed. vel (59) Ib. l. viii. ep. 10. p. 1095.

Jesus would be to us, and we should be in all Things to him. But Alas! I cannot express what I mean by pronouncing this holy Name. To speak of it, or to express it, we ought to have a Tongue of Fire. St. Paulinus in elegant Verse, cries out O God, O Christ, thou art all Sweetness, all Love, thou canst rather fill than satiate, thou communicatest thyself to us, yet art the more thirsted after thou art received by our Souls, yet Love is not sated (60). St. Bernard writes (61). I take to myself his Example from his Humanity, and Succour from his Omnipotence; of these I make up a sovereign healing Composition, the like to which no one among the Physicians could never make any. This Electuary, thou hast my Soul laid up in the little vessel of his Name, most powerful to heal every Pestilence in thee Let it be always in thy Breast, always in thy Hand, that all thy Thoughts, Desires, and Actions may be directed to him. In the same Place he compares the Name of the Spouse to Oil, for as Oil furnishes Warmth, healing Physic and Food, so this Name enlightens and warms the Soul, feeds and cherishes the Affections of the Heart, heals its Sores, and assuages its Pains. Art not thou comforted and strengthened, says he, so often as thou callest it to mind? What so fills the Soul with Sweetness and spiritual Joy, what so recruits the wearied Spirits and Senses, repairs the inward Strength, gives Vigour to Virtue, cherishes pure Affections? All Food of the Soul is dry if this Oil be not poured upon it. It is insipid unless seasoned with this Salt. If thou writest, it does not relish to me unless I read there Jesus. If thou disputest or holdest a Conversation, it does not relish to me unless the Sound of the Name of Jesus be heard there. Jesus is Honey in the Mouth, Music in the Ear, Jubilation in the Heart. This Name is also the sovereign Healer: Is any one amongst us overwhelmed

(60) St. Paulin. Carm. de celso Puero, p. 564. (61) S. Bern. Serm. xv. in Cant. See his Serm. ii. de Circumcis.

overwhelmed with Sorrow? Let Jesus come into his Heart, and thence into his Mouth; and behold at the Light of this Name, all Clouds are scattered, Peace and Joy appear, &c! Devotion to the holy Name of Jesus is a Mark of the Love which a Soul bears him, and thus may it be called a Badge of the predestinated. The Saints in Heaven bear it written on their Foreheads, by the Marks which they wear in their Glory, that whatsoever they are or possess is derived from him. The Whiteness of their Robes, the Lustre of their Crowns, the dazzling Rays of the Glory which surrounds them, their Joy, their Immortality, are his Gifts; and of this they wear in their Glory the shining Ensigns, which proclaim loudly to all Creatures his Glory, Grace, and Victory, in all their Virtues. This is that new Name which no one knoweth but himself (62). The Saints on Earth, and the whole Church militant, are also marked with this Seal, and by it acknowledge that they belong to the Lamb, and received from him all their spiritual Beauty and Advantages. The Name of Jesus expresses the Excess of Love which he bears us; also his infinite Mercy in which he has healed all our Wounds, procured Preservatives and Remedies against all Vices, delivered us from the Power of the Devil, reconciled us to his Father, satisfied his Justice, cancelled all our Debts, and removed all the Obstacles of our Salvation. This Name, whenever we repeat it, must awake in our Breasts our most tender Love in return for his infinite Love; it must excite in us the strongest Sentiments of Gratitude and Devotion, and an ardent Desire to dedicate our Souls with our whole Strength to his Love and Service, and to draw others to the same. Thus St. Paul repeated this Holy Name so often, because his Language was the Effusion of his Heart which tasted in it the Sweetness and felt the Ardour of his Love. In these Sentiments he laboured so much to make this adorable Name known to all Men, had it

(62) Apoc. xix. 12.

ſo frequently in his Mouth and continually in his Heart: Such muſt be the Devotion of our Heart whenever we pronounce it. Thus it will be at once an Act of Faith, Hope, Charity, Compunction, Supplication, and entire Oblation and Sacrifice of ourſelves to God. In theſe Sentiments we cannot repeat it too often, eſpecially in Temptations, Dangers, and Tribulations (f). Jeſus! Jeſus! Jeſus! be to me a Jeſus, ſhew Mercy and ſave me: No one ſpeaks it thus but he who loves, ſays S. Auguſtin (63). It is likewiſe a Homage of Adoration and Praiſe to our Redeemer.

Jeſus is a name of Triumph and Glory, given him to be the Title of Honour which he bears to Eternity, and which expreſſes his glorious Victory over Sin and Hell. A Victory in its Object, Manner, Advantages, and all its Circumſtances, the moſt aſtoniſhing Myſtery, the moſt Incomprehenſible in itſelf, the moſt adorable to all Creatures and the moſt

(63) S. Aug. Tr. 4. in Joan.

(f) When we call upon Jeſus, we do not ſeparate him from the Father or the Holy Ghoſt, who have the ſame Nature and Will with him in his Divinity, ſo that their exteriour Gifts proceed from the whole bleſſed Trinity; and the divine Eſſence or Nature being one, whatever Honour is paid to one Perſon, is paid to all three; thus the bleſſed Trinity is glorified by it. He that loveth him that begat, loveth alſo him that is begotten, ſays St. John. (1. John v. 1.) and Chriſt declares, he that hateth me, hateth my Father alſo, John xv. 23. But though we owe our Redemption to the infinite Mercy of God, Father, Son and Holy Ghoſt, we are particularly engaged to the ſecond Perſon, who perſonally became Man for us, and is the Author and Finiſher of our Faith: On this Account we frequently addreſs our Devotions in Honour of the Myſteries of our Redemption, particularly to the Son, but in and through him to all the Trinity. A ſecond Reaſon is becauſe Chriſt being not only God, but alſo Man and Mediator betwixt God and Man; we pray and we worſhip God, by and through Chriſt's Humanity, and by that we pleaſe God and deſerve his Love, 1 John iv. 9. John xiv. 21. 23. John xii. 26. Hence, by the Name Jeſus, we honour and invoke Chriſt as Man-God, and with his divine Perſon the divine Nature, and by Circum-inſeſſion or Indwelling, to uſe the ſcholaſtic Term, with the ſecond Perſon, the Father and Holy Ghoſt, as by this Indwelling all the three Perſons are always with each other in one individual Nature.

moſt honourable to the Deity, to which it procures an Homage equal to his Immenſity. This Name of the Glory of our dear Redeemer ought to be moſt venerable to all who love him, or have the leaſt Spark of Zeal for his Honour. We are obliged to honour this Name, not only out of Duty and Gratitude, but alſo by Obedience to his Father, who, to honour his Son with him, has commanded that every Knee in Heaven and on Earth, in religious awe and devotion, and in Hell, by conſtraint and fear, ſhould bend to adore him at the Sound of his religious Name (64). It is an ancient Law and Cuſtom of the Church, that all the Faithful teſtify their veneration for the holy Name of Jeſus, by bowing their Head whenever they pronounce or hear it. This Eccleſiaſtical Precept is confirmed by the General Council of Lyons (65), recorded in the Body of the Canon Law. Many Proteſtants of the Church of England obſerve this pious Cuſtom, both in publick Worſhip and elſewhere; and many of their moſt learned Prelates and Theologians have proved againſt the rigid Calviniſt, that it is a wholſome Act of Religion, conformable to the divine Precept of honouring this Name.

The Councils of Avignon for that Province, and of Bezieres for that Dioceſe, granted in the 14th Century an Indulgence of ten Days to thoſe, who in Diſpoſitions of ſincere Contrition for their Sins, devoutly bow their Head in pronouncing the holy Name of Jeſus. Pope Sixtus V. gave an Indulgence of twenty Days for the whole Church on

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(64) Phil. xi. 30. See Suarez 3. part. de Adoratione, near the End. Vaſquez, l. ii. de Adorat. Diſ. viii. c. 10.

(65) C. Decret. de Immunit. Eccl. l. v. See Navar. l. de Oratione c. 4. n. 5. See alſo the pious Cardinal Palœota Archbiſhop of Bologna, the Prelate who holds the ſecond Place after St. Charles Borromæus among thoſe whoſe eminent Zeal and Learning were moſt conſpicuous in reſtoring the primitive Spirit and Diſcipline among the Faithful, in ſuo Archiepiſcopali Bolonienſi p. 78 & 81.

the ſame Condition. Every grateful lover and faithful adorer of our crucified Redeemer Jeſus, is ſtruck with Horror to hear his holy Name, at the ſound of which, Angels adore with Awe and Love, and Devils tremble, impiouſly profaned, filling up impious Exclamations and idle unmeaning Diſcourſes, and the moſt horrible Oaths, Execrations and Blaſphemies: Such horrible Impiety kindles in our Breaſts an ardent Zeal to repair his Honour by making all Amends in our Power by Compunction and the moſt fervent Homages of Adoration, Praiſe and Love.

Againſt the impious Cuſtom of ſwearing, a pious Confraternity was erected by Pius IV. and confirmed by St. Pius V. and Urban VIII. with the Grant of a plenary Indulgence, on the Feaſt of the Circumciſion of our Lord, and of one hundred Days each Time, for hindering a raſh Oath, or Blaſphemy in another. Every Member is obliged to correct or pray for a Perſon who ſwears raſhly in their Hearing. It is their firſt Salutation, when they meet any one on the Road to addreſs them in the Doxology: Praiſed be God, or praiſed be Jeſus! Which Practice is recommended by an Indulgence given to Perſons in the Confraternity every Time they devoutly uſe this Salutation, or anſwer it by crying, Amen! This is extended by other Conceſſions to all the Faithful: For Sixtus V. in 1587, granted to all Chriſtians an Indulgence of 50 Days, every Time a Perſon ſalutes another with theſe Words, either in Latin or in any vulgar Language: Praiſed be Jeſus Chriſt! and as many to him who ſhall anſwer, Amen, or for ever, or through all Ages! (b). An Indulgence of 25 Days to thoſe who ſhall pronounce with Reverence and Devotion the Name of Jeſus, or that of Mary, with a plenary Indulgence at the Article of

(b) Laudetur Jeſus Chriſtus, reſp. Amen, ſeu in Secula, ſeu Semper. Italice, Sia lodato Gieſu Chriſto. Thoſe who call this an Indulgence of 100 Days, join together the Perſons who make the Salutation and him who anſwers it.

of Death ; if having made this Salutation their habitual Practice, they ſhall then piouſly invoke Jeſus in their Hearts, if they are not able to do it with their Lips, and an Indulgence of 300 Days each Time, for piouſly reciting the Litany of Jeſus, and 200 for that of the B. V. Mary. Theſe Indulgences were confirmed by Benedict XIII. in 1728. (66).

If we are bound never to mingle the adorable Name of Jeſus in prophane Diſcourſe, but to honour it with exteriour Reſpect in our Words and Behaviour, we ought to be ſolicitous to accompany this with great Sentiments of interiour Veneration, Awe and Devotion, and never to pronounce it but with Hearts penetrated with holy Dread and Reſpect, and animated with Love and Confidence by the Holy Ghoſt. No one can ſay Lord Jeſus but in the Holy Ghoſt (67). Thus we ſhall always find it a Name of Sweetneſs, Love, and heavenly Comfort; a Name of Sanctity, and all Virtues ; truly a name of Salvation. Jeſus is to us all our Good, our Saviour, our King, the Spouſe of our Souls, our Phyſician, our protector, our Advocate, our Light, our Strength, our Comfort, our Joy, our only God, our only ſovereign and eternal Happineſs. To unite ourſelves to him in Heart and Spirit under all theſe Characters, and to conſecrate ourſelves to his Love, and implore his continual Succour, we ought often to repeat to him in our Hearts, with the moſt feeling Sentiments of Devotion ; " Jeſus, Jeſus, my Jeſus, and my All " (f) ! Through him we muſt offer all our Devotions to the adorable Trinity. In his Name we muſt perform all our Actions : Whatever you do in word or in work, do all things in the Name of our Lord Jeſus Chriſt (68). Our greateſt Happineſs

(66) See Amocl. Hiſt. Indul. fol. in Supplem. ult. p. 74. item Hiſtoire des Indulgences 12mo. a Paris, 1702.

(67) Cor. xii. 1.

(68) Col. iii. 17. Eph. v. 20.

(f) Jeſus meus & omnia. St. Amb. l. de Viror.

pineſs muſt be ever to engage him to bleſs the Beginning, the Proceſs, and the End of all our Undertakings, and all our Actions; to be animated more and more pefectly in all we do with the holy Spirit, and always to bear him in our Hearts by his divine Love. But in ſentiments of profound Adoration, Love, Praiſe, Compunction, Humility, Confidence, and earneſt Supplication, we ought to bear this ſacred Name in our Heart, and at Prayer to have it often in our Mouth, eſpecially in all Diſtreſſes and the Agonies of Death; and leſt we ſhould not then be able to pronounce it, let us do this with all poſſible Devotion in our daily Evening Prayers for our laſt Hour. He ſays to every one of us, put me as a Signet upon thy Heart, as a ſignet upon thy Arm (76); we muſt prepare and open our Hearts to him that he may engrave on them his Name in indelible Characters of Love, in order to inflame all our Affections; likewiſe in our Minds, that we may make him the moſt noble and the darling Object of our Thoughts. We muſt alſo engrave it on our Arm, making him the Beginning and End of every Thing we do, that he may heal our irregular Deſires, ſtrengthen our weakneſs, baniſh Sloth, Inconſtancy, and Puſillanimity, and enable us to execute the good Reſolution with which he inſpired us; that thus all our Senſes and Actions may be invariably directed to him and his Love (g). The ſame Love and Zeal ought to engage us to do all that lies in us to contribute to the Propagation of the Glory of Jeſus, of the Kingdom of his Love, and of the Veneration of his Name. O that all Men would be induced to pay him their Homages, that all Tongues were employed in ſinging his Praiſe, and in proclaiming aloud the Sweetneſs of his Love, the Excellence

(76) Cant. viii. 6.

(g) Semper tibi in ſinu ſit, ſemper in manu, quo tui omnes ſenſus in Jeſum dirigantur & Actus. S. Bern. Ser. 15. in Cant.

cellence of his Perfections, and the Power of his Name. O that amongſt Men, whom he ſo mercifully redeemed, every Knee on Earth would bend at its ſacred Sound, as without Exception all do, not only in Heaven but alſo in Hell. O divine Jeſus! cries out a devout Servant of God, on thee depends my Happineſs, my Life and my Death: Whatever I do ſhall be done under thy Patronage and in thy Name: If I watch, Jeſus ſhall be before my Eyes: If I ſleep, I will cloſe my Eyes breathing his pure Love: If I walk, it ſhall be in the ſweet Company of Jeſus: If I ſit, Jeſus ſhall be at my Side: If I ſtudy, Jeſus ſhall be my Maſter: If I write, Jeſus ſhall conduct my Hand and Pen. It ſhall be my higheſt Pleaſure to write his holy Name. If I pray, Jeſus ſhall form and animate my prayers: If I am fatigued, Jeſus ſhall be my Reſt: If I am ſick, Jeſus ſhall be my Phyſician and my Comforter: If I die, it is in the Boſom of Jeſus, who is my Life; that I hope to dye. Jeſus ſhall be my Tomb, and his Name and Croſs my Epitaph. To live united in Spirit with Jeſus, will be the beſt Means of living every Day more and more perfectly by his Spirit, and of being ſanctified by him in all our Actions, Thoughts and Words. By adoring and invoking Jeſus ſo frequently in the Day, that we may do it in Deſire and virtually in every Action, we make our whole Lives a perpetual Sacrifice of Praiſe and Love to him, in the perpetual Adoration of his divine Majeſty, in Acknowledgment of his infinite Power and Sovereignty, and of all his Mercies and Benefits, eſpecially of his ſacred Incarnation and Death. The Emperor Juſtinian gives the Reaſon of this practice among all Chriſtians, becauſe ſays he, we never can return due Thanks and Praiſe for the infinite Benefit of his Incarnation. By the ſame practice we conſecrate to God and ſanctify all our Actions and Thoughts through our Redeemer. The ſame Emperor ſays in his Code to the Roman

Law

Law, we always proceed to all Deliberations and all Actions in the Name of our Lord Jesus Christ (h). And he begins his Institutes by this solemn Prayer: In the name of our Lord Jesus Christ. He begins also particular Laws by the same, or by this which is equivalent, and which our English municipal Law retains in the ordinary Form or Stile of Wills; In the name of God, Amen. The primitive Christians expressed it by the Sign of the Cross before every Action (70). And we may make this Sign with our Thumb on our Breast, or at least repeat this Invocation by a single fervent humble Thought, without the danger of any one perceiving or taking notice of it. This agrees even with the Stile and Practice of the Heathen Greeks and Romans, borrowed from the People of God. In that City, which in beginning and undertaking any Manner of Affairs, has recourse to the Gods (71), says the great Historian of Rome. The Greeks opened all their Councils by a Sacrifice (72). Hence the Custom of their Poets to begin every Composition by the Invocation of some Divinity, which even Lucretius observed. What the first principles of Reason or the Law of Nature ingrafted in all Hearts, taught the Heathens in the midst of the darkest Ignorance and spiritual Blindness and Degeneracy of Manners: What the divine Precept, promulged by the Apostle, inculcates: Sentiments of Religion, Love and Gratitude, and Duty to our God and Redeemer, ought to make us find our principal Comfort and Happiness in, as well as our constant Obligation and great eternal Interest.

This

(70) Tert. de Cor. S. Cyr. Hier. Cat. S. Ephrem. &c.

[71] Livy. p. 38. c. 48. See Cicero Or. pro Muræna initio. Plin. Panegyr. initio &c.

[72] See Aristophanes Acharn. v. 44. &c. See Dr. Taylor in his Elements of the Civil Law. Let. on Justice 86.

(h) In nomine Domini nostri Jesu Christi ad omnia Consilia omnesque Actus semper progredimur. Justin. cod. l. i. tit. 27. leg. 2.

This perpetual Union of our Souls with God, in Jeſus Chriſt, will be the Sacrifice of our whole Lives to him, and the moſt eaſy and perfect Means of our Sanctification in all our Actions and Moments. We want no other Prompter and Incentive to it than a ſincere and ardent Love. This will render it not only eaſy, but even the greateſt and uninterrupted Joy of our Lives. We ſhall ſoon find by Experience, and feel in the innermoſt Powers of our Souls, how ſweet God is to thoſe who love him, and who ſeek him with their whole Hearts (72), and that his Converſation has no Bitterneſs, nor his Company any Tediouſneſs, but Joy and Gladneſs (73).

Beſides ſuch aſſiduous Aſpirations, we ought to have regular Hours and Devotions, to honour Jeſus at Leiſure, and with greater Recollection in our Cloſets, or at the Foot of the Altar, in Preſence of the adorable Sacrament. We may recite with ſingular Devotion, at certain Times every Day before Maſs, or ſo often every Week, the Litany of the Name of Jeſus, recommended by an Indulgence of 300 Days, each Time a Perſon in the State of Grace devoutly recites it. We may have, at leaſt, ſet Days for the ſhort Office of the Incarnation, compiled by the devout Henry Suſo, or that by Cardinal Berulle; the Litany of the Name of Jeſus, or other Devotions in Honour of the Myſtery in Bloſius, &c. Nothing will more contribute to ſtir up and entertain in our Souls the moſt fervent Love of Jeſus, and the moſt ardent Devotion to his holy Name, than frequent devout Meditation on his holy Life and adorable Myſteries, at leaſt a Quarter of an Hour a Day may be ſet apart for ſuch an Exerciſe; or we may read with Interruptions, ſo as to dwell on pious Aſpirations and Reſolutions, ſome Part of the Goſpel, or in the Meditations on the Life of Chriſt by Lewis de Puente; or thoſe by F. Lewis of Granada; or at leaſt, a ſhort Lecture in the

(72) Pſ. xxxiii. 9. xc. ix. 5. cxliv. 9. (73) Wiſd. viii. 16.

the Life of our Lord, J. C. by F. Neveu, or in F. S. Jure's Amour & Connoiſſance de J. C. Every Friday ought to be conſecrated by ſome extraordinary Mortification and Devotion in Honour of the Sufferings of Chriſt, and every Day, at leaſt, by ſome ſhort Prayer: And if at any Time we hear the holy Name of God, or of Jeſus, profaned by a Blaſphemy or raſh Oath, our Heart ſhould be ready to burſt aſunder with bitter Grief. If we are not able to prevent, or correct ſuch horrible Sacrileges, in Perſons who are not under our Juriſdiction, we ought in Spirit to cover our Heads with Aſhes, and make what Amends we are able by an interiour Act of Humiliation, Adoration, and Praiſe, ſaying, with the Bleſſed in Heaven, "Hallowed be thy Name:" Or with Habacuc (74), "I will rejoice in the Lord, and exult in God my "Jeſus or Saviour." By Aſpirations and Devotions, and Love, Praiſe and Thankſgiving, we ought to return inceſſant Thanks to God, for this incomprehenſible Myſtery of the Incarnation, and Death of the Son of God. In this Spirit we cannot too often repeat the Canticles of Praiſe, which the Holy Ghoſt has dictated in the divine Scriptures, as the Canticle of Zachary, or the Benedictus, that of the B. Virgin, called, "The Magnificat, &c." In this Spirit, St. Dominic inſtituted, The Roſary, to teach the moſt Ignorant, an eaſy Method of devoutly entertaining themſelves on the principal Points of the incomprehenſible Myſtery of the Incarnation, by which all our Devotions are rendered acceptable to God, and for which our whole Lives ought to be one perpetual Sacrifice of Gratitude and Praiſe. In a Tranſport of lively Faith and Thankſgiving, the devout Jeweſs in the Goſpel, pronounced "the Womb bleſſed which "had borne him, and the Breaſts which had given "him ſuck." "The Hail Mary" is repeated ten Times in the Roſary, that the Mind by dwelling longer

(74) Habacuc iii. 18.

longer on the ſame great Myſtery, may be enlightened the better to underſtand it, and the Heart more enflamed with Love in praiſing God for it. If the bleſſed Virgin is pronounced Bleſſed, it is through her divine Son, and he is praiſed as infinitely Bleſſed, and worthy all Homages, as the heavenly Choirs ſing in the Revelations of St. John. In Honour of this Myſtery was the triple angelical Salutation, called, the *Angelus* (i), inſtituted to be ſaid Morning, Noon, and Evening, by Pope John XXII. in 1316, introduced into France under Lewis XI. in 1472 (75). A plenary Indulgence is granted to all, who having been at Confeſſion and Communion on any Day in the Month, at their Choice, ſhall ſay on their Knees the *Angelus* at Morning, Noon, and Evening, when the Bell rings, and 100 Days Indulgence every Time a Perſon recites it on his Knees in other Days, as Benedict XIII. declares in his Indult, dated 14th September 1724. The ſame Pope by a Brief, dated the 5th December 1727, extended theſe Indulgences to thoſe religious Perſons, who being hindered at that Hour, ſhall recite it afterwards when at Liberty. Benedict XIV. confirmed theſe Indulgences on the 20th of April 1742, adding, that during the whole Paſchal Time, the Anthem with its Verſes and Prayer, *Regina cæli*, is to be ſaid ſtanding, in Place of the *Angelus*. Yet the Indulgences are equally gained by thoſe who not knowing the

(75) Mezeray's Hiſt. de France—Amort, &c.

(i) Thoſe who take Offence at the "Hail Mary," or its frequent repetition, certainly do not reflect that it is a Doxology in Honour of the Incarnation, the moſt adorable and incomprehenſible of all the divine Myſteries and Benefits, for which we can never return ſufficient Homages of Thankſgiving and Praiſe, though we devote to it all our Powers and Facultics, and all our Moments. Theſe Forms of Words ought to be moſt unexceptionable, being dictated by the Holy Ghoſt, and recorded in Scripture by his ſpecial Inſpiration, for the Comfort, Edification and Inſtruction of the Faithful, through all Ages, to the End of the World, and to ſerve to nouriſh their Piety and Devotion.

the *Regina cæli*, ſhall ſay the *Angelus*, but this is to be ſaid ſtanding all the Paſchal Time, and on all Sundays (76). The Church expreſſed her Devotion to the holy Name of Jeſus, on the Feaſt of the Circumciſion, which is moſt remarkable in the old Engliſh Liturgy, both that in Uſe before the Conqueror, and that of Sarum. St. Bernardin of Sienna, preaching Penance in the chief Cities of Italy, to exhort the Faithful to the Love and Service of our divine Redeemer, uſed at the end of his Sermons, to ſhew the holy Name of Jeſus ſurrounded with Rays of Glory, painted on a Board. Some found Fault with this Practice, as a Novelty; and by the Pope's ordering, the Cauſe was diſcuſſed in a ſolemn Conference, or Diſputation in the Vatican Church, in 1427. St. John Capiſtran zealouſly defended the Practice of his Collegue, as proper to excite the Devotion of the Faithful, with Precautions, to prevent all Danger of Superſtition, ſo that it was approved by the holy See (77). A particular Office in Honour of Chriſt, in Memory of his ſacred Name, was compoſed by F. Bernardin de Buſtis, a Friar Minor, and ſome Time after allowed by Clement VIII. to the Franciſcan Order in 1530, to be ſaid on the 14th of January (78). It was extended to the Carthuſians in 1643, on the ſecond Sunday after Epiphany, as appears from their Breviary printed that Year at Lyons; afterward to the Spaniſh Dominions, and laſtly, by Innocent XIII. in 1721, to the whole Church on the ſecond Sunday after the Epiphany. Sigonius in his Hiſtory of the Archbiſhops of Bologna, in his Life of Nicholas Albergati,

(76) See Bullarium Benedicti XIV. et Amort. Hiſt. Indulgent.

(77) See S. Antoninus, 3 part. tit. xxii. c. 7. Bzovius in Annal. T. xv. ad An. 1425. Raynaldus ad An. 1432. n. xxiv. Spondan ad An. 1438. n. xxvii. Wading in Annal. minor. ad An. 1427. Bolland. in S. Bernardino ad xx May p. 308. Damianus Corneius, T. l. iv. c. 10, 12. Ayala Pictor Chriſtianus, l. iii. Append. c. ii. Molanus de Picturis et Imaginibus nov. edit. &c. (78) See Wading, l. de Scriptoribus Ord. minor. V. Bernardinus de Buſtis, alſo in Annal. min. ad an. 1530. n. x.

gati (85), relates, that when St. Bernardin, by a zealous Sermon againſt Cards and Dice, had perſuaded the Citizens to aboliſh thoſe Tables among them, and bring all their Dice and Cards to the Preacher, who threw them into the Fire; a Man came to him in great Diſtreſs, complaining, that he had ſupported his Family in Opulence by his Trade of Printing, and by this his Sermon, had been reduced to Beggary. The Saint bad him print Images of the Name of Jeſus, and that he would ſoon recover his Fortune. He gave him the Model, by forming a Circle round a Sun, and in the Middle the Name of Jeſus, expreſſed by three new Forms of Letters: The poor Man did ſo, and in a ſhort Time raiſed a Fortune. From this Fact, we ſee the Repreſentation of this Figure, together with that of the Saint ſtill under the Gallery of the Good Jeſus (k). On the Inſtitution of the

(79) Sigonius de Archiep. Bonon. l. iv. n. Nicholas Albergati, l. &c. 18.

(k) Chriſt as Man, in Quality of our High Prieſt, intercedes, preſents the Prints of his ſacred Wounds, his Sufferings and Death, and the adorable Sacrifice of his Body and Blood for us as we are taught by the Prophets, Goſpels, St. Paul, the Revelations of St. John, and the conſtant Tradition of the Catholic Church. Pope Benedict XIV. obſerves, that the Dignity of the divine Perſon requires, that with the Church we ſhould never addreſs him in a Style to intreat him to pray for us, but to have Mercy on us; for he himſelf beſtows the Graces, which can only be obtained through his Merits and Prayer. The bleſſed Angels and Saints cannot give any Grace, but they only pray to God to give us his Grace. The Angels, indeed, are our Guardians and Protectors, by ſuccouring us many other Ways within the reach of their Faculties and Power, and according to the Diſpenſation and Will of Divine Providence. They ſometimes drive away the Devil, preſerve us from certain Dangers, and by the Manner in which Spirits communicate Conceptions, raiſe good Thoughts, which, nevertheleſs, muſt be produced by an immediate Concurrence of the Holy Ghoſt, whenever they are made properly conducive to ſupernatural Virtue and to eternal Life. But it is by preſenting our Prayers, and by praying for us, that they aſſiſt in moving God to beſtow Grace upon us. Nor does ſacred Authority any where inſinuate that the Souls of bleſſed Saints aſſiſt us ordinarily any other Way than by praying for us, &c.

I ſay

the Office of the Feſtival of the holy Name of Jeſus. See Benedict XIV. de Canoniz. Sanctorum, l. iv. par. 2. c. 30. p. 301—303: Alſo, l. de Feſtis, D. N. Jeſu Chriſti. part. i. p. 36—39.

I ſay ordinarily, for we cannot deny extraordinary Warnings to have been ſometimes received by that ſpecial Order of Providence, in Viſions of juſt departed Souls; nor does it ſeem impoſſible, but ſome holy Souls may, by a like extraordinary Appointment of God, communicate Thoughts to living Minds on Earth, but ſuch Effects fall not under the ordinary Courſe of Providence, and depend not on the mere Will of any Souls.

THE FOURTH

TREATISE.

ON THE

SUNDAYS between the EPIPHANY and LENT.

CHAP. I.

THE incomprehenſible Myſtery of the Incarnation of the Son of God, the Source of all our Hope and ſpiritual Joy, is the Centre of all our Devotions, and the Object of our perpetual Adoration, Thankſgiving and Praiſe: Through it alone can our Sacrifices be acceptable to God, and our Supplications propitiatory. In Chriſt, and through him only, we offer all our Homages to the divine Majeſty in all Seaſons. From Chriſtmas to the Feſtival of the Purification of the Bleſſed Virgin, Mother of God, the Church continues in ſome Degree the Feaſt or Commemoration of his Nativity (a). On this Account the white Ornaments of her Altars and

(a) The Number of Sundays reckoned after the Epiphany depends on Eaſter falling high or low, that is late or early; theſe never can be more than Six. If there is only one, which can very ſeldom happen, the Maſs of the ſecond Sunday, which

and Miniſters expreſs her holy Jubilation, and Canticles of Praiſe, make up the chiefeſt Part of her public Prayer. She commemorates his ſacred Birth in the Anthem of the Bleſſed Virgin, at the Concluſion of every Part of her Canonical Hours, in the firſt Suffrage at Laudes and Veſpers, and in the ſecond Collect, on all Days on which the Office is not double. The Third is for the Church or its chief Paſtor with his ſpiritual Kingdom or Church, and its Progreſs in Grace and Sanctity, being the principal Fruit of Chriſt's Incarnation.

would otherwiſe be omitted, is read on the Saturday before Septuageſima. To have ſix Sundays after Epiphany is alſo a Caſe ſo rare, that formerly no proper Maſs was aſſigned for a ſixth, but when it happened, that of the fifth was repeated on it, as may be ſeen in the Miſſals before St. Pius V. who ordered a proper Maſs to be inſerted for the Sixth Sunday. The Introit, Gradual, and Communion are, on the 4th, 5th and 6th Sundays, the ſame as on the third, as we find them in the Antiphonary of St. Gregory the Great; for when they do not find Place in this Seaſon, they are neceſſary to complete the Sundays which are then added after Pentecoſt, when the Introit, Gradual, and Communion are repeated from the 23d Sunday after Pentecoſt. The Epiſtle, Gradual and Collect are proper on each Sunday. The Collects of the third and fourth Sundays after Epiphany are found in the Sacramentary of St. Gregory the Great, who took them from that of St. Ambroſe, and others more ancient. See Pamelius and Menard. Not. in Sacram. S. Gregorii.

CHAP. II.

On the Sundays of SEPTUAGESIMA, SEXAGESIMA and QUINQUAGESIMA.

IN the laſt holy Feſtivals we were entertained with the good Things of great Joy proclaimed to us by an Angel, attended with the Carols of the heavenly Spirits; we joined and accompanied them with repeated Hoſannas and Alleluias, by which we adored the divine Mercy accompliſhed in our Favour and welcomed our King and our God, our all-powerful and infinitely gracious Redeemer, born in the Midſt of us

to

to be our Saviour, Sanctifier, and eternal Spouſe. Can we be ever drawn from this moſt ſweet Devotion; from theſe moſt glorious, moſt amiable Myſteries, on which we deſire to entertain ourſelves in ſweet Compunction, Thankſgiving, Praiſe and Love, without Interruption to an endleſs Eternity? But in the next Feſtivals we are called by the Church from Bethleem to Mount Calvary, to contemplate the ſame adorable Captain of our Salvation, under the Agonies of a cruel Death, to complete the great Work of our Redemption, expiate by his precious Blood and Sufferings the Debt of our Iniquities, and invite and encourage us to take up our Croſs by Penance, Humility, Patience, and Reſignation to his Will under all Pains and Sufferings, and joyfully follow him in this Path, that we may arrive at the Happineſs of partaking in the Glory of his Reſurrection. Penance is the Employment of the whole Life of a Chriſtian: Even whilſt we celebrate the divine Mercies with Praiſe and Thankſgiving, our ſpiritual Joy is mingled with Sighs of holy Compunction at the Sight of our Diſtance from Heaven, our ſpiritual Miſeries and Dangers, and thoſe of others; and above all, at the Conſideration of the inſcrutable Judgments of God, our numberleſs Sins, and our continual Infidelities and Sloth in the divine Service.

In Lent we abandon ourſelves entirely to the Tears of Compunction, in a ſevere Courſe of Penance, and in devout Meditations on the ſufferings of our dying Redeemer. This penitential Courſe we enter upon by an humble Confeſſion of our Sins, to which we diſpoſe and prepare ourſelves for three Weeks by daily penitential pious Reading and Meditation on the laſt Things and other Motives of Compunction, for a Quarter or half an Hour, and ſome additional Prayer, whether ſome of the Penitential Pſalms, ſome moving Aſpirations of Contrition or other Supplications, to beg of God a perfect Converſion of Heart, by which we may begin to live altogether to him.

The three Sundays or Weeks before the Penitential Faſt of Lent, and the Commemoration of Chriſt's

Sufferings, are consecrated to preparatory Devotion of Compunction and Penance, that we may enter upon Lent in Dispositions proper to sanctify its holy Exercises. United in Spirit with all true Servants of God, we shall then be entertained with the Sighs of penitent Sinners, and the agonizing Groans and loud Cries of a dying Saviour, which rent the very Rocks. These ought to pierce and break asunder the most hardened Hearts. Compunction must previously remove all Obstacles from our Souls. To this the Chuch pressingly exhorts us by her Prayers, Lessons, and religious Rites and Emblems during these preceding Weeks. She cloathes her Altars and Ministers with Mourning Attire, using only purple Ornaments; the Deacons assisting at the Holy Mysteries without a Dalmatic, and the Subdeacons without a Tunic. On the Altars the Candles are of yellow, not of blanched or white Wax, as in the holy Offices of Spiritual Joy. For the same reason she lays aside her most solemn Doxologies or Hymns of joyful Praise; the Te Deum at Matins, the Gloria in Excelsis at Mass, and the Alleluias, so often repeated at other Times in her Office. In the Beginning of the Canonical Hours, instead of Alleluia, a more humbling Latin Doxology is substituted; "Praise be to thee, O Lord, King of eternal "Glory." In all other Places Alleluia is omitted, only when the Office is sung, the Words "in Eter-"num" are allowed in its Stead, for the Sake of the Music, as Beleth observed 300 Years ago. In the Room of the Versicles with Alleluias before the Gospel at Mass, is said in these penitential Times, a Tract, so called because it is sung by the Cantors alone, without any others answering, or without changing or interrupting the Tone (a). This Tract consists of a certain

(a) Ita dicitur quia tractim canitur, i. e. trahendo in longum sine intermissione. See Amalarius l. iii. c. 12. Duranti l. ii. c. 2. Card. Bona, l. ii. c. 7. Vener. Card. Thomasius in Præfat. antiquorum Librorum Missarum. Morat. T. i. p. 61. See also Micrologus, or St. Isidore of Seville c. xlvii. St. Leo IX. Capsi. duo de Consecr. distinct. 1. Sarnelli l. vi. ep. 8. Pope Bened. XIV. Instit. xiv. p. 139.

certain Number of Verſes continued, and ſuits mourning, or Times of Compunction and Affliction. In Lent it is only added on all Days on which all the People aſſembled at the Maſs, *viz.* Sundays, Mondays, Wedneſdays, and Fridays. At this Time the Invitatory at Matins is a Summons to Penance inſtead of a Doxology. And at Lauds, the Pſalms "Dominus regnavit, and Jubilate," becauſe Expreſſions of abundant Sentiments of Joy are exchanged for the "Miſerere, and Confitemini," Pſalms made up of the moſt humble Sentiments of feeling Compunction and Hope of the divine Mercy. For a greater Emphaſis of the future Omiſſion of the Doxologies of Joy in the Veſpers of Saturday before Septuageſima, "Alleluia" is repeated twice after "Benedicamus Domino;" and twice after its Reſponſary, "Deo Gratias." On Septuageſima, the Church in order to call us to the Conſideration of our Sins and Miſeries, and the Knowledge of ourſelves, chooſes for the Leſſons out of holy Scriptures to be read at Matins, the Hiſtory of Man's Creation and Fall. This Spiritual Wound entailed from Adam upon all his Poſterity, has been much increaſed by the immenſe Load of our perſonal Guilt, under the Weight of which we are now particularly called upon to implore with Sighs and Tears the Mercy of our omnipotent Deliverer. To encourage us to cut off all Sin, all inordinate Self-love and dangerous Attachments, and to embrace with Fervour the Exerciſes of Penance, The Church, in the Epiſtle for Septuageſima, reads to us the moſt preſſing Exhortations of the Apoſtle (1) wherein he ſtrongly lays before us the Obligation we lie under of Abſtinence, Watchfulneſs and Penance. He gives us his own Example and his Fear of becoming himſelf a Reprobate, ſhould he be ever remiſs in the continual Practice of Mortification, by which he conſtantly kept his Body and Paſſions in Subjection. This is enforced by the Terrors of the

(1) Cor. ix. 24. x. 5.

divine Judgments, which only the ſmall Number of thoſe who ſerve God with trembling and continual Watchfulneſs, can hope to eſcape. In the Goſpel of the ſame Sunday (2) We learn the Obligation, which all lie under who are called to the Faith, of labouring without Intermiſſion to their laſt Breath in the great Work of their Salvation, by the Works of Penance and all Sanctity, in which the Recompence will be meaſured, not ſo much by the Duration, as by the Fervour of the Labourer.

In the Epiſtle for Sexageſima (3), a Model of Humility and Patience is ſet before us in the Account which the Apoſtle gives us of his Sufferings for the Faith: Theſe Virtues being moſt eſſential Ingredients of Penance and of a Chriſtian Life (4). The Goſpel teaches us the neceſſary Diſpoſitions for hearing and meditating on the Word of God, the Seed of our Converſion to God, and of all perfect Virtue. But all depends upon our ſo hearing the divine Word as to bring forth its abundant Fruit. In the Epiſtle for Quinquageſima (5), the moſt excellent Gift of divine and fraternal Charity, the End and Perfection of our Penance is recommended; without which, neither Mortification nor any other Virtues will avail us to Salvation. In the Goſpel (6), by the Cure of the blind Man, we are put in mind to ſeek the Removal of our ſpiritual Blindneſs, the greateſt Obſtacle to our Converſion, and to all ſpiritual Knowledge and Love; we muſt practiſe aſſiduous holy Meditation, and beg the divine Grace and Light to ſee God and his Truth, the Nothingneſs of earthly Things, the boundleſs Riches of the divine Mercy, and the Immenſity of eternal Glory. This Goſpel alſo ſets before our Eyes the Sufferings of Chriſt, the great Object of our Devotions, during the whole Lent (b).

(2) Mat. xx. 1. 17. (3) 2. Cor. xi. 19. xii. 10.
(4) Luke viii. 4. 16. (5) Cor. xiii. 1, 13.
(6) Luke xviii. 31. 43.

(b) The earlieſt Term of Septuageſima Sunday is the 18th of January, when Eaſter Day falls on the 22d of March; the

lateſt is the 22d of February, when Eaſter happens on the 25th of April. The Names by which theſe three Sundays are diſtinguiſhed are certainly derived from their Deſtination to a preparatory penitential Term before Lent. In the Roman Miſſal they are called the Sundays in "Septuageſima, in Sexageſima, in Quinquageſima," and this is the proper Manner of expreſſing them; but in common Diſcourſe, they are called Septuageſima Sunday, &c. for Brevity ſake. The Meaning of theſe Names is, that as the Sundays in Lent are called in Quadrageſima, or within the forty Days Faſt, ſo theſe are within the Penitential Terms of the fifty, of the ſixty, and of the ſeventy Days: for theſe Terms were the Limits of the whole penitential Courſe, compriſing alſo the preparatory Days. It being alſo the Cuſtom of the Church not to faſt on Sundays even in Lent, which ſeveral Churches extended to the great Feaſt of the Annunciation, that of a Patron or titular Saint; and in the Greek Church, alſo to the Saturdays, and ſometimes to the Thurſdays in Lent. Hence many, to complete the Number of forty Days in their Faſt, began it on the fiftieth, ſixtieth or ſeventieth Day before Eaſter, which Cuſtom became general in certain Churches, whence theſe Terms grew more famous in the Church. Some alſo were excuſed from faſting ſo many Days in the Week in Lent, on Account of ſome corporal Infirmity, or other Impediment, who out of their private Devotion deſired to complete the Faſt of forty Days. And therefore to make up Deficiencies, they began it on the fiftieth, ſixtieth, or ſeventieth Day before Eaſter. This Account of the Reaſon and Etymology of theſe Names of the three Sundays before Lent, is given by the Emperor Charlemagne, in a Letter which he wrote on this Subject to his Maſter Alcuin. It was the Reſult of his Inquiries in a learned Aſſembly of Biſhops and others who were well ſkilled in Eccleſiaſtical Rites, whom that great Prince, and devout zealous Admirer of the Diſcipline and Obſervances of the Church, had called together in his Palace to conſult them on this Difficulty. We may add that many religious Perſons and Orders began the Lent Faſt at Septuageſima, though they increaſed its Severity in Lent; and this Practice was imitated by ſome devout Perſons in the World. Several Churches for a long Time, in order to complete the Number of forty Days Faſt, began the Faſt of Lent on Quinquageſima, or Shrove Sunday, which is hence called, in the Mozarabic Miſſal, Dominica ante tollendas Carnes; and by Matthew of Paris, the Engliſh Hiſtorian, in ſeveral Places, Carnis Privium, or the Day of Abſtinence from Fleſh. John Beleth, the learned Paris Divine, who wrote on the ſacred Rites about the Year 1200, ſays, the ſecond Sunday of Septuageſima (i. e. Sexageſima) was called Carnis Privium, c. 65. Long before his Time the Clergy began the Faſt of Lent from Septuageſima, or at leaſt from Shrove Sunday, with the Monks, which on this Account was called, *Carnis Privium Sacerdotum*,

datum i. e. the beginning of the Prieſts Lent. See Gulielm. Neubrig. l. v. c. 10. p. 523. ed. Hearne. Matt. Paris, l. v. c. 10. Statuta Synodalia Nicolai Epi. Andegavenſis. Necrologium monaſticum S. Victoris Paris ap. du Cange in Gloſſar. V. Carnis vel Carniprivium.

The Greeks call our Septuageſima the Sunday of the prodigal Son, from that Parable which they read in the Goſpel for that Day. Otherwiſe ἡ προφωνη i. e. the Proclamation from the ſolemn Promulgation of Lent, which they make on that Sunday. Sexageſima Sunday they call κυριακηπης ἀποκρεω and the whole Week ἀποκρεως, or Carniſprivium, becauſe this Sunday is the laſt Day on which they eat Fleſh Meat before Eaſter. In this Week they are allowed Cheeſe, Milk, and other white Meats, or Lacticinia; theſe they take Leave of on Quinquageſima, or Shrove Sunday, which they diſtinguiſh by the Name of Cheeſe Sunday, κυριακη τυρίνη or τυροφαγος, it being the laſt Day on which it is lawful to eat Cheeſe or white Meats. From Shrove Monday they begin the ſevere Faſt of Lent, to which the foregoing Week was only a Preparation. Balſamon, in his Comments on the Council in Trullo, in Can. 32, mentions the Week of white Meats before Lent as then in Uſe. Among the Greeks the Sunday denominates the preceding Week; among the Latins that which follows. See Smith de hodierno ſtatu Eccl. Græcæ p. 2. Goar in Euchologium, p. 207. Morinus de pœnit. app. p. 122. Leo Allatius, Cardinal Quirini, in offic. Græc.

The Greeks abſtained rigorouſly from Fleſh and white Meats all Lent, but did not faſt or confine themſelves to one Meal in the Evening on Sundays nor Saturdays, which alſo they kept as a leſſer kind of weekly Feſtival, in Honour of, and in Thankſgiving for the Creation. They ſometimes added Thurſdays, as a Kind of third Feſtival. Hence their Prolongation or Anticipation of Lent ſeemed only to complete their Faſt of forty Days; and when they reproached the Latins with keeping too ſhort a Lent, Ratramnus the Monk of Corbie, in the Reign of Charles the Bald, in 875, anſwers them, that by ſubtracting ſo many Faſt Days in every Week, they only completed the Faſt of forty Days, which Term the Latins alſo faſted, though they commenced it only on the Wedneſday after Quinquageſima. (See Ratramnus l. contra Græcorum Romanam Eccleſiam impetentium Errores (Maxime Photii Epiſtolam ad Nicol.) apud D'Acherium Spicilegii, T. ii. ed. vet. T. i ed. novæ p. 63. et Thomaſſin Tr. des Jeunes, 2 part. ch. 1. p. 234, &c.) For the Sake of Uniformity, the firſt Council of Orange in 511, forbids (can. 24.) the Laity to be obliged, by any Law in the Latin Church, to begin the Faſt of Lent from Quinquageſima. The ſecond Council of Orange in 541, (can. 2.) renews the ſame Prohibition, both as to Quinquageſima and Sexageſima. Theſe Canons were chiefly levelled againſt ſome who in the Weſt were for imitating the Greeks in not faſting the Saturdays in Lent; and on the firſt Article they only regarded the Laity. For the Clergy

Clergy and Monks formerly commenced the Faſt of Lent, the former from Shrove Monday, the latter from the Monday after Septuageſima Sunday. See the ancient Life of St. Uerick, Biſhop of Auſbourg, &c. Peter of Blois, Archdeacon of Bath, writes, (Serm. xiii. de Quadrageſima,) "All religious Perſons "begin the Faſt of Lent from Septuageſima; the Greeks from "Sexageſima; Eccleſiaſtical Perſons from Quinquageſima; "The whole Army of the Chriſtian Warfare from the Term "of forty Days." The Council of Clermont under Urban II. in 1095 "confirmed this as to the Clergy, by the following Canon. Let no Eccleſiaſtical Perſon eat Fleſh Meat from Quinquageſima." The Council of Angers in 1270 commands all Prieſts, under Pain of Suſpenſion, to begin the Faſt of Lent from the Monday after Quinquageſima Sunday. The Council of Saltzburg in 1281, makes this an inviolable Law for all religious Orders. Several of theſe, eſpecially among the Congregations of regular Clerks, keep Shrove Monday and Tueſday rigorous faſting Days. See Anthony Carraccioli in Synopſi veterum religioſorum rituum, 2. part. c. iii. n. 6. Many of the Laity, who were not able by Sickneſs to faſt the whole Lent, out of Devotion, made up afterwards the Number of Days they had loſt. The ſecular Clergy now conform to the Laity: Religious Orders follow the Law or Cuſtom of their reſpective Rules.

The Inſtitution of Septuageſima is poſterior to that of Lent, before which; from the Epiphany the Mozarabic and other more ancient Liturgies, count eight or nine Sundays. The Mozarabic indeed in Spain, from the Time of Iſidore of Seville, diſtinguiſhes the ninth or laſt of theſe Sundays, or Quinquageſima, by the Title of Dominica ante Carnes tollendas, or Sunday before the Faſt; and the whole breathes a perfect Spirit of Penance, as an Introduction to the penitential Office of Lent. See Miſſale mixtum dictum Mozarabicum prefat. Alphonſ. Ortur. Toleti 1500. Item cum Notis a P. Alex. Leſleo S. J. Romæ, 1735. The nineteenth Sermon, which bears the Name of S. Ambroſe, according to the Title, was preached on Quinquageſima Sunday, but is ranked among his doubtful Works, and ſeems rather a Diſcourſe of one of his Succeſſors. The learned Doctor of Paris, John Grancolas, who died in 1732, in the moſt celebrated and curious of his Works, (Commentaire Hiſtorique ſur le Breviare Romain, 2 vols. 12mo. at Paris in 1727, and in Latin at Venice 4to 1734, c. 35,) thinks the Names and particular Offices of Septuageſima and Quinquageſima cannot be found earlier than about a hundred Years after St. Ambroſe; at leaſt from the ſixth Century, theſe Sundays are diſtinguiſhed in the Liturgies, Councils, and eccleſiaſtical Writers. On the Sunday of Septuageſima conſult Charlemagne, Alcuin, loc. cit. Durandus in rationali Div. offic. l. vi. c. 24. et 16. Beleth explic. offic. divin. c. 77. Amalarius l. i. de Eccleſ. Offic. c. 3. Rupert l. 4. c. 9. Azor. l. x. c. 16. Grancolas in Brev. c. 35. Martenne de Antiquis Monachorum ritibus l. iii. c. 8. p. 324. Thomaſſin Tr. des Jeunes

p. ii,

p. ii. ch. 1. p. 227. Ed. Tr. des Fetes l. ii. c. 13. p. 307. D. l'Ifle Hiſt. de jeune, Baillet ſur les Fetes Mobiles. Ga ant in Rubricas Miſſ. et in Breviar. Item Merat. ibid. Card. Lambertini poſt Bened. XIV. Inſtit. 14. T. 1. p. 137.

CHAP. III.

On SHROVETIDE.

THE three Days of Quinquageſima, or Shrovetide, are the immediate Preparation for Lent. Whence in them religious Perſons redouble their Fervour in their Compunction and penitential Exerciſes. How much this Spirit is recommended by the Church to all her Children at this Time, appears in the whole Tenour of her holy Office. In this Week of Quinquageſima, anciently all the Faithful made a Confeſſion of their Sins, and ſanctified it by preparatory Practices of holy Penance. All who by their Sins, or the Tranſgreſſion of certain eccleſiaſtical Obſervances, fell under the Laws of canonical Penance, received it at the Hands of the Biſhop on the Head, as it was called, that is, on the firſt Day of the Lenten Faſt. Previous to this ſolemn publick Impoſition of canonical Penance, all who had any Doubt or Scruple, whether the State of their Soul did not require that ſevere but ſalutary Remedy, were obliged, by a Sacramental Confeſſion, to lay open their ſpiritual Wounds to the Biſhop, or his Penitentiary, during the ſhort Time that Function was reſerved, or at other Periods of Time to any other approved, experienced, or learned Prieſt, who ordered ſuch as ſtood in need of it to addreſs themſelves to the Biſhop, who preſcribed or confirmed the Degree and Meaſure of their Penance, and enjoined the ſame. For though the Impoſition of canonical public Penance was uſually reſerved to the Biſhop or his Penitentiary, yet ſeveral Prieſts were appointed to receive private Confeſſions. Whence Origen, one of the earlieſt and

moſt

moſt learned Maſters of the moſt illuſtrious of the Chriſtian Schools, eſtabliſhed at Alexandria in the ſecond and third Ages, writes as follows. " Look about " very diligently to whom you ought to confeſs your " Sins. Try firſt the Phyſician to whom you are to " lay open the Source of your Diſorder; who ought " to know how to ſympathize and condole; that if " he who has ſhewn himſelf a ſkilful and tender Phy- " ſician ſhall give you any Advice, you carefully fol- " low it (1)." The ſame Maxim is inculcated by the moſt zealous Paſtors of the Church through all ſucceeding Ages. Shrovetide was the moſt ſolemn and general Time in which all the Faithful anciently approached the ſacred Tribunal of Confeſſion with the greateſt Compunction and Fervour. This its very Name in our Language implies: For our Engliſh Saxon Anceſtors, from this univerſal Cuſtom, called it Shrovetide; that is the Time of Confeſſion. The Preparation for Lent by a careful ſacramental Confeſſion of Sins is moſt ſalutary and expedient; nay often indiſpenſably neceſſary, eſpecially to Perſons engaged in a State of mortal Sin: Above all, if this be habitual; if the Bands of this diſmal Slavery be not broken, the Faſts and Devotions of Lent loſe the greateſt Part of their Advantages; for no good Works can be ſatisfactory or meritorious, through the infinite Price of our Redemption, and the moſt gracious divine Promiſe, unleſs performed in the State of Grace, or in holy Charity, by which they are grafted in Chriſt, as Branches in the Trunk of the Vine. They are ſanctified, and find Acceptance of God, by this Condition of holy Charity in Chriſt, and by the Diſpoſitions of ſincere Repentance and Compunction, and the Fruit of the Sacrament of Penance worthily received, before entering upon this holy penitential Courſe. Formerly this Confeſſion was alſo a Trial, in which Penitents were inſtructed whether their Diſorders did not oblige them to demand of the Biſhop the

(1) Origen Hom. 2, in Pſalm 37.

the Remedy of canonical Penance, a Courſe of which was preſcribed at leaſt for moſt mortal Sins, and ſometimes for ſlight Tranſgreſſions of Rule. Our Penance is not only to be a ſatisfactory Chaſtiſement of ourſelves, in Atonement, through the Merits of Chriſt, for paſt Offences; but alſo to be a Remedy for the effectual Cure of all our ſpiritual Diſorders. This is a principal and effectual Office of holy Penance. In order to this it ought to be particularly adapted to our Neceſſities, and pointed chiefly againſt our Diſorders, by a ſpecial Intention, proper Self-examination, peculiar holy Meditations and Prayers, and other Exerciſes which muſt accompany our Faſts. If we diſcover Pride to be our ruling Paſſion, our Humiliations muſt be more profound and more frequent; if Avarice, our Alms muſt be more plentiful; if our Senſes are rebellious, we muſt curb them, and ſubdue our Body with greater Application; and watch over the Motions of our Heart and Senſes, in our Thoughts and Actions, with a particular View to our moſt dangerous Enemy. Sinners who have the Misfortune to be engaged in any criminal Habit, as of profane Swearing, Impurity, or any other Vice, without the Precaution of beginning Lent by a ſincere Confeſſion and the Exerciſes, which will both perfect, and be the Proof of a true Converſion, cannot be admitted to the holy Table at Eaſter. This Rule is to be applied in a due Proportion to all who labour under grievous Temptations, or Diſorders which call for ſtronger Remedies; and to all Chriſtians, as all are bound to make the Exerciſes of Lent a Preparation of their Souls for the moſt ſolemn and ſacred Paſchal Communion. S. Chryſoſtom puts the Faithful in mind of this Obligation in the following Words (2): "The "Fathers being aware of the Dangers and Miſchiefs "of raſhly approaching the holy Table, appointed "theſe forty Days to be ſpent in faſting, prayer, "hearing

(2) S. Chryſ. Or. in eos qui Paſcha jejunant contra Judeos, n. iv. T. 1. p. 811. ed Bened.

" hearing the Word of God, and meeting together " in publick Prayer; that in these Days, by Devo- " tion, Alms-deeds, Fasting, Watching, Tears, Con- " fession, and all other Means, every one may care- " fully cleanse and adorn his Soul, in order to partake " of it with a pure Conscience." And on another Occasion, preaching in the beginning of Lent (3), he cried out with a loud Voice, " Now from this " Time I proclaim aloud, and conjure you for the " Sake of your Souls; I forewarn you beforehand, " lest when the Time of the Heavenly Banquet shall " come, any should not have made the necessary Pre- " paration." A Council held at Paris in 1420, commanded that no one should be admitted to Communion at Easter who had not been at Confession about the beginnning of Lent. Alcuin (4) says, all Christians are to confess their Sins on the Head of the Fast, that is to-day, speaking of the first Day of Lent. Theodulph, the most pious and learned Bishop of Orleans, in his Capitulars (5), will have the Confession made before the first Day of Lent, as a Preparation to it, and all Affronts and Injuries forgiven, Differences reconciled, &c. Burchard, Bishop of Worms, in his Collection of Canons of the Church (6), repeats the same Law. Upon the Compunction and Care with which this Confession is made, depends mainly the Fruit of the whole Lent. By it the Penitent sanctifies the holy Time of Shrovetide, according to the Institution of the Church, and employs the most perfect Preservative from all its Disorders. If any have the Misfortune to be in the State of mortal Sin, their Works, though they are a Means for obtaining a perfect Conversion, yet without the Grace of penitential Reconciliation and Pardon, obtained by the Sacrament of Penance, can neither be satisfactory, nor meritorious of eternal Life. This Confession also disposes the Penitent to pass the Lent in a Christian Manner, and to adapt the

(3) S. Chryf. Hom. 5. in Isa. vi. 1. T. vi. p. 142. ed. Ben.
(4) Alcuin l. de div. Offic. c. 13. (5) Theodulph. cap. xxxvi.
(6) Burchard. Decret. l. xv.

the Remedies of his Penance to the particular Wounds of his Soul, and to the perfect Extirpation of its Vices and inordinate Appetites, by directing his Self-Examination, Prayer, Mortifications, Humiliations, pious Reading, &c. to these Purposes.

A second Part of the Preparation for Lent, (which Reason, the tender Exhortations of the Church, and other Motives of Religion recommend at this Season) consists in redoubling our Practices of Self-denial, and voluntary Exercises of Compunction and Mortification, that we may be disposed, both in Mind and Body, to enter upon those of Lent. The Church now cloaths her Altars and her Ministers with Mourning Weeds, lays aside her Alleluias, and mingles her Songs of the divine Praise with Tears and penitential Supplications. If we enter not into Sentiments of Comunpction at this Time, the Prayers of the Church are in our Mouths mere Mockery and lying Hypocrisy; nor can we be sincerely penetrated with Compunction, without the Marks which naturally accompany or flow from it, and amongst these some Degree of exterior Mortification and Penance. The Church, by her Exhortations and Instructions, now invites and presses her spiritual Children to this Preparation, so necessary to excite those interior Dispositions, which alone can sanctify our Fast, and for our Fervour in which all its Advantages will flow. How monstrous is the Absurdity and Inconsistency of those who, by the Excesses of Shrovetide, make Sin a Preparation for a State of Penance, and plunge themselves into Disorders most opposite to it, at the very Time they are entering upon it. Can Dissipation ever dispose the Soul to Recollection, or Sensuality and Intemperance be a Preparation to Fasting? "As Wrestlers," says S. Basil (7), "exercise themselves before the Combat, so must "Christians practise Abstemiousness, in order to "prepare and fit themselves for fasting." S. Chrysostom

(7) S. Basil. hom. i. de Jejun. n. x. p. 9.

ſoſtom illuſtrates this Maxim by another beautiful Simile (8): "As Phyſicians," ſays he, before they "give Phyſic, preſcribe Abſtinence, in order to prepare the Body for carrying off the morbid Humours, "ſo Faſting, that it may be made wholeſome to the "Soul, muſt be preceded by the Practice of Temperance." For, as the ſame Father repeats in another Sermon, "Who can be ſo extravagantly mad "as to pretend to prepare himſelf to live chaſtely, "by wallowing in the Filth of Impurities (9)." This was the prudent and neceſſary Precaution which the Monks and Hermits always took, in preparing themſelves gradually to be able to bear their long and moſt auſtere Faſts, often to a Degree of Severity, which ſeems to have bordered upon the miraculous Order. If we admire the Auſterity of the Faſts of the primitive Chriſtians, and much more of the Monks in Lent, we ſhall find that the whole Year was with them, at leaſt in ſome degree, a continual Faſt, and their Lents were uſhered in by a preparatory Courſe of greater Abſtemiouſneſs. By this conſtant Temperance they enjoyed uninterrupted Health and Vigour of Mind and Body to the moſt advanced old Age, which a Viciſſitude, and a ſudden Tranſit from Intemperance to a long auſtere Habit of Faſting, would have entirely impaired. The Rule of Nature, in all its Operations, is Simplicity and Uniformity, and the beſt Miſtreſs of Health is Temperance and Regularity, in the Quality, Times, and Manner of taking Nouriſhment and Reſt. Nothing is more contrary to it than what deviates from this Principle, eſpecially by ſudden great Changes. Hence, if we have Regard merely to corporal Health, a total Change of Diet and of a Courſe of Life cannot be made ſuddenly, from one Extreme to another, without great Prejudice to the Organs and Frame of the Body. The human Stomach, in its natural Situation, is a ſmall Veſſel; but

(8) S. Chryſ. hom. iv. in Gen. T. 4. ed. Ben. (9) Id. hom. 5. de Pœnit. n. v. T. 2. p. 316.

but by cramming is exceedingly distended and enlarged, and the Action of its Muscles impeded by the Pressure upon them. How much this Vessel must suffer from any violent sudden Change in the Quantity of Food which it receives, is easy to be understood, and manifest from Experience. The Body therefore ought to be fitted and prepared by lesser Retrenchments, to bear long and austere Fasts. The Behaviour of the Mahometans is, in this respect, more rational than that of Christians. Ghislin, Lord of Boesbec, or Busebech, near Menin in Flanders, Native of Commines upon the Lis, in that Neighbourhood, who was a Nobleman of great Learning and Abilities, Preceptor to the Emperors Rodulph II. and his Brother and Successor Matthias, and was some Years Ambassador from Ferdinand I. at Constantinople, at the Court of Soliman II. informs us that the Mahometans, before their Ramaden or Lent, a rigorous Fast of a Month, for some Time refrain from all feastings, and allow themselves no Indulgence in eating or drinking: But, on the contrary, live chiefly on Herbs seasoned with Salt and Vinegar, and drink nothing but Water (a). Barbarians, who make the Gratification of brutish Passions the principal End of Life, here behave in a Manner more conformable to the Rules of Reason and Morality than Christians who profess a Life of perfect Sanctity and Reason; a Life squared

(a) Auger. Ghislin. Busebech. Legat. Turcicæ ep. iii. p. 153, &c. He was afterwards twice sent Ambassador to Paris from Maximilian II. in 1570, and from Rodulph II. in 1592.

This elegant noble Writer tells us, in the same, ep. iii. p. 153. that the Turks assured him, that one of their Ambassadors, at his Return from Christendom to Constantinople, related that at a certain Time the Christians ran mad, till they recovered their Senses by a very extraordinary Remedy, which consisted in putting a certain Kind of Ashes upon every one's Head, by which they were so changed as not to appear the same Persons: At which the Turks were much amazed; because, though they knew many Things which intoxicated and deprived Men of their Senses, they knew no Remedy which restored them; for which Reason they were very desirous to learn in what this wonderful Medicine, which appeared so easy, consisted.

squared by the Maxims of the Gospel, and worthy its holy Founder; and yet allow themselves at Shrovetide Extravagances and Excesses, which both Reason and Religion condemn at all Times; and are not ashamed to make Gluttony a Preparation to the holy Season of Lent, and a Means to dispose their Bodies for Fasting.

All Motives of Reason and corporal Health, and the Spirit and Exhortations of the Church, are so far lost Sight of, and her pious and zealous Endeavours are so far frustrated at this Time, that this Season of Devotion and Penance is converted into a Time of Dissoluteness and Intemperance. These Disorders and profane Diversions are the Remains of the most shameful and riotous of the impious Heathenish Festivals and Debaucheries. Excesses which set at Defiance both the Laws of Nature and the Gospel, degrade a rational Being, and are an Insult to his Reason and its adorable Author; are inconsistent with the Gravity, Sanctity, and penitential State of a Christian, and stand loudly condemned by the repeated Canons of the Church, and the Voice of all her zealous Pastors. Deplorable was the Blindness of Men, enslaved to their Passions under the Empire of Idolatry; who perverted the most sacred Rites of Religion to the Purposes of Superstition; prostituted them also to the most infamous Gratification of their most shameful Vices and inordinate Appetites (b). It is much more astonishing and

(b) The principal Heathenish Festivals among the Greeks and Romans, which were devoted to Rioting, Intemperance, and Debauchery, were the Bacchanalia, Strenæ, & Saturnalia. The Bacchanalia, in Honour of Bacchus, were brought from Egypt into Greece, and afterwards to Rome, where they were celebrated twice a Year, viz. toward the End of Winter, on the last Day of February, when they were called Brumalia; and on the 15th of August, near the End of Summer. On these Festivals of Bacchus, Men and Women ran in Troops about the Highways and Deserts, dressed in Skins of Fawns, Mules, and Tigers, adorned with Ivy or Vine Leaves; with Mitres or Garlands of Ivy or Vine Leaves on their Heads, shouting, singing, and dancing. In their Hands they carried *Thyrsi*, which were little Lances covered with Ivy or Vine Leaves; and had with them Drums,

and afflicting to see the Purity of the Christian Morality sullied by such a Mixture of Heathenish Licentiousness, revived in the very Bosom of the Church by its own degenerate Children. For the Bacchanalian Excesses of Shrovetide are a Remnant of the Abominations of blind Idolaters, abandoned to their Passions (11): they indulge

(11) See this proved by John Nicolai, Dissert. de rit. Bacchan. c. xviii. apud Grævium et Gronovium, Antiquit. Rom. T. vii. p. 216.

Drums, Flutes, and Rattles. The Greeks called these Feasts Dionysia, from Dionysius, their Name for Bacchus. Also Orgia, from ὀργὴ Fury; for in them many were mad with Liquor, and several personated Men distracted in their Senses. Above all other Cities of Greece, they were most famous at Athens, where the great Dionysia with Games were celebrated within the City in Spring. The lesser in the Country in Autumn or Winter. Palmer ed. cit. Schol. in Aristoph. ad An. 201, 377. Scaliger. de Emend. Temp. l. i. p. 29.)

On the Bacchanalia See John Nicholai, Professor Tubingen, (not the Dominican Fryar, as the learned James Echard, Bibl. Script. Ord. Prædic. T. ii. p. 650, mistakes) l. de Bacchanaliis Antiquis et Hodiernis, (printed in 1679) & T. vii. Antiquit. Græcar. Grævii. Also Christopher Neander, Hist. Bacchanalium, reprinted in Claussingius's. Jus publicum Rom. T. iv. p. 192. James Hernschmed, of Antinge in Bavaria, Diss. de Bacchanaliis Norembergæ 1626. Dietz. Diss. de Bacchanalibus Lipsi. 1691. Knanewitter 2 Dissertationes de Bacchanalibus Gentilium Wittemb. 1710. Hoffman Dict. Univers. Potter Grecian Antiquities, T. ii. p. 382. Lamb. Bos. Antiq. Græc. c. xv. p. 101. Hesychius, v. Διονυσια. Sapnheim in Aristoph. Ran. v. 360, et 1242. Euripides Bacch. v. 81 et 106. Scholia in Euripidis Phæniss. v. 789. Bacch. v. 111, 833, 695. Lucian Bacchus et de non temere cred. Cal. p. 417. Ovid Metamorph. l. vi. v. 578. et 533. lit. v. 391. Catull. Carm. lxi. v. 261. Virgil Æneid. l. ix. v. 737. Brouhhus in Tibull. l. iii. p. 6. Barthol. in Stat. Theb. 27. Matth. Ægyptius Explicatio Senatus Consulti de Bacchanalibus. Sive Æneæ vetustæ tabulæ musæi Cæsarei Vindobienfis Neapoli. 1729. fol. Ficoroni Maschare Seniche degli Antichi Romani, 4to. Romæ, 1748. sive Latinè de Larvis Scenicis veterum Romanorum, 4to. Romæ, 1754. And principally the learned Antiquary Paul Maria Paciaud, Regular. Clerk, in his Commentariis de ἐκτασίῳ φορήματι. Sive de Umbellæ Gestatione. Romæ, 1752, 4to, where he accurately relates the Rites and Superstitions, and settles the History of the Original of this impious Festival. The Disorders of the Bacchanalia were

dulge themſelves in what they condemn, are inconſiſtent, and a Contradiction with themſelves; renounce their

were ſo enormous, that they were at length ſuppreſſed by ſeveral ſevere Decrees of the Senate, before the Fall of the Republic, &c. Yet theſe riotous Feſtivals ſubſiſted in ſome Parts till the Greek and Roman Idolatry was baniſhed by the Light of the Goſpel.

The Saturnalia were kept at Rome on the 15th of December, and afterwards on the three, four, five, and at laſt the ſeven following Days; and by the Women on the firſt of March. During this Solemnity, Slaves in Families were treated as Maſters, were ſometimes waited on by them at Table, and were allowed the Liberty of Inſulting and Reproaching them in Words, and telling them their Faults. This was done in Remembrance of the golden Age of Saturn or Noah, before the diviſion of Lands and diſtinction of Ranks, when all Families were upon a Level, ſome Memorial of which, is to be commended: But this Feſtival degenerated into the utmoſt Licentiouſneſs, and on it nothing was ſeen or heard at Rome but Din, Riot, and Diſorder of People, abandoned to diſſolute Mirth and Pleaſure. Horace calls this Feſtival the Liberty of December, l. ii. Satyr 14..7. During the Saturnalia at Rome all Buſineſs was ſuſpended; the Evenings were ſpent in Revellings, and ſumptuous Banquets; the Days in learned Conferences; the deepeſt and moſt ſerious were reſerved for the Mornings. Macrobius, a learned Nobleman of conſular Dignity in the Reign of Theodoſius the Younger, has given us a Courſe of Saturnalian Conferences, to which his Comments on Cicero's Dream of Scipio, fraught with incredible Variety of Erudition, ſeems alſo to belong. The Number of Perſons at each Banquet, was never to be leſs than three, that of the Graces; nor greater than nine, that of the Muſes. One was choſen King of the Feaſt in each Company. Combats of Gladiators, and other riotous Diverſions of every Kind were a part of the public Entertainment during the Feſtival. The Cuſtom of Maſters admitting Slaves to their Table on this Occaſion ſeems to have been wiſely eſtabliſhed, as Rollin obſerves, (T. iv. de l'Hiſt. Rom. ſur les Saturnalia) to teach Maſters to treat them with Affability and Humanity. But to change Cloaths with them, leave the Houſe at their Diſpoſal; which as Athenæus and Seneca (ep. 4.) aſſure, was ſometimes done, made the latter forget their Condition. Hence enſued the total Subverſion of due Subordination in Families, and a lawleſs Licentiouſneſs, in which every one abandoned himſelf to all Manner of diſſolute Mirth, filled the Streets and Houſes with Noiſe, Tumult and Diſorder, and was an Occaſion of the greateſt Enormities on this profane Feſtival. See Macrobius, l. i. Saturnaliorum, Athenæus l. xiv. Dio. l. 50. Roſci. Ant. Rom. l. iv. c. 18. Voſſius de Orig. & Progr. Idol. l. i. c. 18. Martin Lip-

 enius

their own divine Principles, and what they profeſs. They call themſelves followers of the Croſs, yet plunge

enius Hiſt. Stren. Juſtus Lipſeus Saturnalium, T. iv. Oper. ed. Antv. 1604. Hoffman Lemis Univ. et Supplem. V. Saturnalia. Rollin T. iv. Hiſt. Rom. Catrou, or rather Bundy Hiſt. Rom. p. 21. and 19. Not. 4. See p. 451, 452, 453.

The Calends of January, or firſt Day of the New Year at Rome, was a riotous Feſtival in Honour of Janus, and of Strenia the Goddeſs of Preſents, as S. Auſtin calls her, (l. de Civ. Dei, l. iv. c. 16. T. 7. p. 100. ed. Ben.) this Cuſtom was ſet up by Tatian king of the Sabines, afterwards Romulus's Collegue. On this firſt Day of the New Year, the People carried Sprigs of Vervain, which they cut and brought from a Grove near Rome, facred to Strenia, and called by her Name. The Vervain Branches were regarded as happy Preſages, or Omens of the New Year. On the ſame Day, the People made Preſents to their Friends, eſpecially Vaſſals to their Lords and Princes, and afterwards Noblemen to the Emperors. See Symmachus, l. x. ep. 20 and 28. Suetonius, &c.

Though Chriſtians abhorred the Worſhip both of Janus and Strenia, yet Tertullian complains (l. de Idolatriâ, c. 14.) that many who had aboliſhed the obſervance of the Jewiſh New Moons, with the heatheniſh Superſtitions, ſtill ſhewed too much Regard to theſe Solemnities by mutual Preſents, Games, and Banquetings. Many ancient Councils condemned theſe Abuſes; and S. Ambroſe, S. Auſtin, and other zealous Paſtors laboured ſtrenuouſly to extirpate them. Read the entire Sermons of S. Peter Chryſologus, S. Maximus of Turin, S. Fulgentius, &c. againſt the Exceſſes of the Calends of January, or New Year's Day. Several ancient Canons againſt them, are inſerted in the Body of the Canon Law (c. 26.) non obſervetis, qu. 7. & can. Si quis, ibid. This laſt pronounces Sentence of Excommunication againſt any who ſhall obſerve them. More effectually to extirpate them, New Year's Day was obſerved for many Years with a rigorous Faſt, and in Prayer. See the ſecond Council of Tours, A. D. 567. T. v. conc. p. 363; and in the eleventh Century in the Weſt, it was condemned in France, by the Cardinal Peter of Capua, Legate of the Pope; and in purſuance to his Order, by Eudo of Sully, Biſhop of Paris in 1199, by ſeveral Councils down to that of Baſil in 1435, (Seſſ. 21. Can. xi. T. xii. p. 553.) On this Feſtival of profane Mirth, one was choſen in each Family, Pope, Dean, or King of the Fools; and under this private Anarchy, great Diſorders were committed, and the eſſential Rules of Diſcipline, Sobriety and good Order were often tranſgreſſed, and a ſhameful Libertiniſm patronized. See l'Hiſtoire de la Fete de Fous, a Lauſane, in 4to. 1755, in which ſome of its Cuſtoms are related.

This was a notorious Remnant of heatheniſh Diſſoluteneſs, tranſlated in part from Pagan Feſtivals by nominal Chriſtians,

to

plunge themſelves into the Filth of the moſt infamous Senſuality. What is yet more monſtrous, this they make their Preparation for Exerciſes of Compunction and Penance. To diſpoſe their Hearts for them, the Church now invites, and preſſingly exhorts them to Contrition and Confeſſion of Sins. In direct Oppoſition they run head long into Sin, and into every Paſſion which can raiſe the ſtrongeſt Obſtacles to every Diſpoſition of Repentance. Let them repreſent to themſelves their Paſtors, with one Mouth, in the Name of the Church, and of Chriſt himſelf who commands all to obey her, crying out in the Words, which S. Auſtin made uſe of in preaching againſt the like Abuſes on the Calends of January: "Behold your "Biſhop forwarns you, I admoniſh, I preach, I de- "nounce; liſten to your Biſhop, who commands, "who intreats, who conjures you by Chriſt Him- "ſelf, let no one be guilty of theſe things; I diſcharge "myſelf before God (12)." Can you rebel againſt Chriſt, who ſays: "He who hears you, hears me, and he "who deſpiſes you, deſpiſes me (13). And he who "will not hear the Church, let him be to thee as a "Heathen and a Publican (14)." Can Chriſtians

(12) S. Aug. Serm. cxcvi. (13) S. Luke x. 16.
(14) S. Matthew xviii. 17.

to thoſe which they kept near the ſame Seaſon, as Doctor Deſlions, Dean of Senlis, ſhews in his Diſſertation againſt the Roiboit. This profane Cuſtom conſiſts in the Election of a King on the Eve of the Epiphany, with a Liberty of promoting Mirth againſt the Laws of Chriſtian Gravity, Modeſty, and Temperance. The Heathens, how callous ſoever their vicious Habits, the torrent of National Example, and falſe Maxims imbibed from their Infancy, had rendered their Heart, and how much ſoever Superſtition, Vice, and the Paſſions had blinded their Underſtanding, ſtill ſaw the Infamy of ſuch Diſorders, which their Philoſophers lamented, and their Legiſlators in ſome Meaſure repreſſed. But ſhall Chriſtians, whoſe Religion is perfect Sanctity, and who by their Baptiſmal Vows, have ſolemnly engaged themſelves to renounce the World, crucify their own Fleſh, and take up the Croſs to follow Chriſt crucified; ſhall theſe I ſay, ſo far loſe Sight of their Obligations as to deſert his Standard, to enliſt themſelves under that of the Devil?

be found who are ſo inſenſible, ſo ungrateful, as to deſpiſe their God and Saviour, and by their Actions trample upon that Croſs, on which he redeemed them? Can Children be deaf to the Church, their Mother, in whom they are re-born in Chriſt by Baptiſm, and derive from him their Spiritual Life, and all Graces? Can they fight againſt her by open Diſobedience, and the very contraſt of Vices and Scandal? Conſulting Reaſon alone, can any one look upon Lent as a Time of Graces and Penance, and neglect the neceſſary Preparation of Mind and Body, for that wholeſome Penitential Faſt. The very Impieties and Debaucheries of the Heatheniſh profane Feſtivals, which gave Birth to theſe Exceſſes, ſtamp on them an original Infamy; which alone ought to inſpire every Chriſtian with a juſt Abhorrence, and a Dread of being any way defiled by the leaſt Share in ſuch Abominations. Some will ſay, what Harm is there in taking our Diverſions? Even the moſt auſtere Hermits in their Deſerts, had Times of ſome little Relaxation on certain great Feſtivals: This, Health of Body, and the Reparation of the Vigour of the Mind require in our weak Mortal State: The Bow muſt be ſometimes unbent, or its Spring and Strength will be irrecoverably impaired: But ſuch Relaxation, is rather to be ſought in ſome Exerciſe of walking, with improving Converſation, or other ſuch rational Amuſement conducive to Health and Virtue; not in ſuch eating and drinking, as may lead us to ſet a Value on, or ſeek a Happineſs in, what is our great Humiliation by the Paſſion of Senſuality, which ſo eaſily mingles in it, and by the extreme Watchfulneſs and Guard which it always requires. Particularly, that Eating or Drinking can never be allowed, which expoſes to immediate Dangers of inordinate Gratification of Senſuality, or the leaſt Exceſs or Intemperance, which carries the Law very far; as S. Auſtin (15), and all the Saints teach us by their Doctrine, and much more by their

(15) Confeſſions, B. x.

their Example. Far more horrible and ſcandalous are Maſks, promiſcuous public Dances, Gaming, Revellings, Sotting in Taverns, and other ſuch criminal Diſorders; or any ſuch as are immediate Occaſions of Sin and Scandal. The whole Syſtem of Chriſtianity is overthrown, if ſuch licentious Pleaſures are called Innocent; or if thoſe Amuſements could be juſtified, which are condemned by the Voice of Reaſon, the Goſpel, the Canons of Councils, and all zealous Paſtors of the Church from the primitive Ages, down to this preſent Time. It is highly Criminal and Scandalous even to offer to make an Apology for Amuſements which indulge Idleneſs and Sloth, or tend only to inflame inordinate Deſires, and to reduce a Man under the ignominious Slavery of the Senſes and Paſſions; to reſcue him from which, is the great Deſign of Religion. The Spirit of a Chriſtian Life is no leſs eſſentially a conſtant Spirit of Temperance, Watchfulneſs, and Penance, than of Humility and Charity. The Reins are on no Occaſion to be let looſe in Seaſons of Relaxation and Mirth; this Law is never to be forgot. The ſubtle Enemy, and our Paſſions, would, by ſuch an Indulgence, gain a moſt pernicious Advantage over us, and could not fail giving us many deep Wounds. God on his Side withdraws his Succours from thoſe who depart from the Rules which he has preſcribed them for governing their Appetites and Senſes, and keeping their Paſſions in Subjection; he is ſure to abandon ſuch Souls to their own Weakneſs and wicked Inclinations, and ſuffer them to periſh in their own fooliſh Preſumption, by which they are their own unhappy Tempters. Whatever Diverſions take off the Reſtraint, which we are bound to put upon our Paſſions, or to remove that Watchfulneſs, with which it is every one's Duty to guard all the Motives of his Heart, and all the Avenues of the Senſes, precipitate the Soul headlong. In the inteſtine War in which we are engaged againſt the Fleſh, we are like a Man ſwimming againſt a rapid Stream; if he lets fall his Arms he is carried impetuouſly down, and cannot

again recover himſelf. The unhappy Soul in the Moments of this unreſtrained Temper is diſpoſed unwarily to ſwallow the deadly Bait, which the crafty Enemy, who is always watching to devour, holds forth, and to be intangled in every Snare which he ſpreads before her. If at any Time, a moderate extraordinary Allowance at Table be neceſſary, let the Chriſtian ſanctify this Debt to Civil Society and Charity, by ſo ſtrict Government of himſelf, that he be in no Danger of finding in it any Incitement to Gluttony. The Circumſtance of the penitential Time, the Spirit of the Church, and the Compunction in which we are diſpoſing ourſelves for Lent, at this Time, ought to make us more ſevere towards ourſelves. Can we ſufficiently deplore the Blindneſs of thoſe who diſpoſe themſelves for the Faſt of Lent by Drunkenneſs, or other Sins more heinous than the Trangreſſion of the Faſt could be, at the Thought of which they would ſhudder? The learned and pious Dr. Stapleton (16) bids them reflect, that it would, perhaps, have been a leſs Evil for them not to have kept Lent, than to have uſhered it in ſo criminally. The Sight of the Crimes by which Multitudes profane this Seaſon, ought more powerfully to excite us to Compunction and Penance, in order to avert the divine Judgments, and make all amends in our Power to the offended Majeſty of our moſt merciful God. Can we love him, and not pine with David, and all his faithful Servants, with Zeal for the Honour of his adorable Name? Nor can we pretend to have the Bowels of fraternal Charity, if whilſt we ſee our Brethren ſin and periſh eternally, we can remain inſenſible. Moſes (17) when the Iſraelites ſinned, prayed that God would forgive them with ſo much earneſtneſs, as to deſire to ſuffer the ſevereſt Effects of God's juſt Vengeance himſelf, rather than that they ſhould not by ſincere Repentance be brought

to

(16) Staplet. adv. Bacchanalia, T. ii, p. 553.
(17) Exod. xxxii. 32.

to the Grace of Pardon and Mercy, or be cut off in their Sin. St. Paul wiſhed himſelf to be an Anathema from Chriſt (c), for his Brethren the Jews, that they might be converted to God, and his Name glorified by more Hearts (18). St. Cyprian declares (19), that when any Chriſtian fell into Apoſtacy, or Sin, his Bowels ſeemed torn aſunder, ſo vehement was his Grief and Confuſion. St. Chryſoſtom tells his Flock (20), that if any one among them ſinned, he ſeemed like one dead, his Bowels were diſturbed, and his Sight loſt, ſo as not to be able to ſee the Light. David fainted away at the ſight of Sin in the Ungodly (21). Can we perſuade Ourſelves that we have any Spark of the divine Love, if it does not kindle ſomething of this Zeal in us, if we can ſee with Indifference God offended, and by his own choſen People, and his Name blaſphemed through them among Infidels? Upon this double Motive of Zeal, pious

(18) Rom. ix. 3. (19) S. Cypr. l. de lapſis prope initium.
(20) S. Chryſ. (21) Pſ. cxviii.

(c) Some with S. Jerome apud Algaſiam, &c. underſtand this of Corporal Death, which blots a Man out of the Number of the Living upon Earth. S. Chryſoſtom, in Rom. ix. 7. and S. Iſidore of Peluſium, vehemently declare againſt this Interpretation, as extenuating the Ardour of the Charity of the Saints; and the Book of Life means in other Places of Scripture the Number of the Predeſtinate. It would be erroneous in Faith, to underſtand this of Reprobation, as it includes a State of Sin, and the Hatred of God. It muſt be reſtrained to the External Sufferings, with the Loſs of the intuitive Viſion of God or Beatitude; if this were poſſible with the divine Love. The Suppoſition was impoſſible, but expreſſed the vehemence of his Grief, Zeal and Charity. He ſpoke this entirely ſecure, ſays S. Auſtin, (l. ii. in Exod. 24. 147. T. 3. ed. Ben.) that the Concluſion might be drawn from what follows, that as God would not blot him out of the Book of Life, whilſt he perſeveres in his Love, he would pardon their Sin; yet remark the enormous Evil of their Sin, which Moſes expiated by the Slaughter of great Multitudes of them, while he addreſſed himſelf to God in ſuch Words in their Favour. The ſame Father obſerves, Moſes ſo vehemently loved them; God himſelf loved them, who ſo much terrified them outwardly by his Voice (qu. 149. ib. Col. 465.) See S. Tho. Aquinas, Lect. i. in c. ix. Roman, p. 230. Eſtius, Fromond. ib.

pious Chriſtians more earneſtly enter into the Spirit of the Church at this Time, in their Exerciſes of Compunction and Prayer, to which ſhe invites and exhorts them, not only for themſelves and for a Preparation to Lent, but alſo for the Sins of others.

When many profaned New Year's Day with the like heatheniſh Revellings, ſeveral Councils commanded that Day, or the Calends of January to be kept a rigorous Faſt. Of this Law, which ſubſiſted till that Abuſe ſeemed ſufficiently baniſhed, St. Iſidore of Seville, writes as follows (22): "Our holy Fathers, "conſidering how many are carried into Exceſs and "Sin on this Day, have ordained on it through all "Churches, over the whole World, a public Faſt, by "which carnal Chriſtians may be brought to under-"ſtand the Enormity of their Crime, for which it is "neceſſary that all Churches ſhould faſt." St. Ambroſe preaching on that Occaſion ſays (23); "Let us "then faſt, that they may ſee their criminal Mirth is "condemned by our Abſtinence and Penance." And St. Auſtin (24): "If we have any true Senſe "of the ſpiritual Sins and Miſeries of the Idolaters, "let us mourn for them; and that our Prayers may "be more powerful, and be heard, let us faſt for "them." St. Aug. Serm. in Pſ. xcviii. n. 5. T. iv. p. 1062. See alſo St. Cæſarius, Serm. vii. in App. Serm. St. Aug. ed Ben. This Faſt on New Year's Day is mentioned by the ſecond Council of Tours, Can. xvii. the Fourth of Toledo, Can. xi.

The ſecond Council of Tours in 567, commands this Faſt, and it is recorded in the ancient Roman Order, or the old Liturgy and Ritual of that Church (25), &c.

Theſe Exhortations we now more juſtly apply to the Exceſſes of this Seaſon; S. Charles Borromæo gave many ſevere Mandates and Paſtoral Charges and Inſtructions againſt the profane Diverſions of Shrove-tide

(22) S. Iſidore de Offic. Eccleſ. l. ii. c. 40. (23) S. Ambroſe, Serm. ii. in Calendas Januarii. (24) S. Auſtin, Serm. in Pſ. 98. (25) Vetus Ordo Romanus, cap. 20.

tide (26). In one he cries out, " Are these the Works " of the Children of the Church? Such from this " Time are unworthy to bear that Name: They are " indeed Children, but unnatural and ungrateful " against the most tender Mother. God calls upon " us to mourn, but despising his Voice, we run to " Banquetting. The Voice of the Lord of Hosts " hath been revealed in my Ears; if this Iniquity " shall be forgiven you till you die, saith the Lord of " Hosts, Isai. xxii. 14. by the Mouth of his Pro- " phet (27). This holy Pastor proceeds tenderly to exhort the Faithful not to be of the number of those who are blind and hardened in their Courses, but to employ these Days in disposing their Hearts to a perfect Spirit of Compunction, in preparing themselves for a State of penitential Exercises, in pouring forth most ardent Prayers, also for their Brethren, and weeping for them with the whole Church. Cardinal Palæota Archbishop of Bologna, who after St. Charles Borromæo, was a second great Light of zealous Pastors, and an illustrious Instrument of the divine Mercy, in stemming the Decay of Piety, and repairing the Breaches made by many lukewarm Christians in the Discipline of the Church, instituted at Bologna, perpetual public Prayers called of Thirty Hours, in the Monasteries and Parish Churches, during the three Days of Shrovetide, with Indulgence and Sermons (28). St. Charles, in his fifth Council at Milan, had instituted and strongly recommended the like Devotions. S. Philip Neri, with like Zeal and the most wonderful Success, instituted at Rome devout Processions to the seven principal Churches of Devotion, during these three Days. The Devotions of forty Hours Prayer with Exposition of the Holy Sacrament, solemn Salutations and Benedictions, Sermons and other such Practices are now instituted in most Places during this Time, and are strongly inculcated by Cardinal Camus Bishop of Grenoble, and innumerable other zealous

(26) St. Charles, Acta Ecclesiæ Mediolan. T. ii. p. 920. &c.
(27) St. Charles T. ii. p. 922. Pontificale Bononiense p. 344.
(28) Instr. Pastoral du Card. Camus. Tit. vi. Act 10.

zealous and learned Prelates. Religious Perſons of both Sexes paſs great part of theſe Days at the Foot of the Altars, and are joined by great Numbers of pious Seculars, to which they are ſtrenuouſly exhorted by zealous Preachers. Father Angel of Joyeuſe who was once Duke, Peer and Marſhal of France, but renounced his Honours and Eſtates to ſerve God in the auſtere penitential State of a Capuchin Friar, preached one Year at Lyons againſt the riotous Diſorders of Shrove-tide, with a Zeal ſparkling in his Eyes, and with ſuch Fruit that the whole City paſſed thoſe Days in Works of Piety and Devotion, inſtead of the accuſtomed Diſorders. The learned Cardinal Lambertini, afterward the great Pope Benedict XIV. appointed at Bologna the Prayers of forty Hours with Sermons, penitential Proceſſions, the Expoſition and Benediction of the Bleſſed Sacrament; and in his Mandate, cries out, the World invites you on one hand, God and his Miniſters in his Name, on the other hand. Now you will ſhew which you chooſe to follow, under whoſe Standard you fight, whoſe Cauſe you eſpouſe (29). This Pope granted for the Eccleſiaſtical State, a plenary Indulgence to all who confeſs their Sins, communicate, and devoutly viſit any Church, in which the Bleſſed Sacrament is expoſed on three Days of each of the Weeks of Septuageſima, Sexageſima and Quinquageſima, againſt the Profanations of Shrovetide. His ſucceſſor Pope Clement XIII. extended this Grant to the whole Church, by a Brief dated 23d July 1765. In the ſame he earneſtly exhorts all Eccleſiaſtical Perſons, to ſpend much of that Time in Prayers, weeping between the Altar and the Porch, as God and the Church invite them to do, in order to avert his Indignation, and preſerve the People from being withdrawn in the Day of Temptation, from the Path of the Lord. Felix of Wazvrans, late Biſhop of Ipres, in his zealous Paſtoral Inſtruction in 1768 (30), adds a ſerious Charge in his Dioceſe,

(29) Ben. XIV. Inſtit. xiv. (30) I. 18.

Dioceſe, that all Clergymen refrain from all Banquets, Entertainments, and Aſſemblies of Diverſion; from looking out at the Windows or Doors at any Perſons maſked, &c. that they never appear abroad at this Time, only in the Church, or on the Road to it, or with the Sick in their Hoſpitals; and paſs this Time ſequeſtrated in Mind and Body, and in Recollection attend all Parts of the public Office, and at the forty Hours Prayer. The Baron of Montmorency, who was Chancellor of the Exchequer or Treaſury in Flanders in the Reign of Phillip II, and joined the moſt eminent Virtues of a contemplative State, with the Duties of his diſtracting Office, among the devout Prayers, which he compoſed for the Feſtivals of the Year, has left us pathetic Devotions for Shrovetide, in which a pious Soul laments the public Diſorders of the World, together with thoſe of her own Heart. Penitential Pſalms, and other ſuch Devotions and Litanies, with Entertainments on the Sufferings of Chriſt, and the Holy Sacrament of the Altar, are moſt ſuitable at this Time.

THE

THE FIFTH

TREATISE,

ON THE

FAST OF LENT.

CHAP. I.

On the INSTITUTION and OBLIGATION of this FAST.

LENT is a moſt ſolemn yearly Faſt of Forty Days, obſerved by the Chriſtian Church before the Feaſt of Eaſter (a). This great Eccleſiaſtical Law is on many accounts moſt holy and moſt venerable to Chriſtians. It is venerable eſpecially for its Antiquity, for the univerſality of its Obſervance, for its Sanctity and manifold ſpiritual Advantages. If we trace the religious Obſervance

(a) The Latin and Greek Names ſignify the Faſt of *Forty Days*, *Quadrageſima*, Τεσσαρακοστὴ And hence are derived the French, Italian, Spaniſh, &c. Words, to expreſs this holy Term. The Engliſh Word *Lent* ſignifies the Spring Faſt, *Lenten-Tide* in the ancient Engliſh-Saxon Language being the Spring Seaſon. See the Engliſh Saxon Dictionaries of Junius, Benſon, Raymund, Lye, alſo Cambden, &c.

ſervance of Lent through every Age from our Time; we ſhall find it clearly mentioned in the Councils, and Eccleſiaſtical Writers of every Century, up to the very firſt; and that ſuch Monuments and Vouchers in all Parts of the Church evidently carry it as high as any ſuch Monuments are extant, that is, to the Time when the immediate Diſciples of the Apoſtles were living, and governed the chief Sees. Daillé, the famous French Calviniſt Miniſter, who has written againſt this holy Faſt with the greateſt Warmth, allows it to have been univerſally eſtabliſhed in the Church in the fourth Century, and obſerved ever ſince that Time (1). Indeed it is enforced ſo frequently, and in Terms ſo clear in the Sermons and other Writings of the greateſt Lights of that Time, and of the greateſt Paſtors that ever adorned the Church of God with their Learning, Zeal, and Piety, in any Age ſince its firſt Founders, that to call this in Queſtion would be open Madneſs, Deſpair, and Extravagance. This Confeſſion of the warmeſt Adverſary of this holy Faſt carries its Antiquity very high; and we may aſk him how it could be then ſo univerſal if it was not far more ancient? Which indeed is clear by the poſitive Evidence of the three foregoing Ages. When a diſpute was raiſed in the Church in the ſecond Century, about the Time when the ſolemn yearly Faſt was to be cloſed, as Euſebius expreſſes it from the Synods of that Time (2); and the Feaſt of Eaſter kept, which the Aſiatics celebrated with the Jews on the 14th Day of the firſt Lunar Month, moſt others with the Church of Rome on the Sunday following, both when St. Polycarp came to Rome to confer with Pope Anicetus about it, in 158, and when St. Irenæus wrote to Pope Victor in favour of a Toleration of this different Cuſtom of the Aſiaticks; about the Year 200, all Churches agreed in keeping the ſolemn ante-paſchal Faſt of Lent (3). Some indeed have doubted whether Lent was firſt inſtituted

(1) Dallæus, l. de Jejun. &c. Quadrag. c. 10.
(2) Euſeb. l. v. Hiſt. c. 23.
(3) See St. Irenæus, Fragm. ep. ad Victor. ap. Euſ. l. v. Hiſt. c. 24. and in Edit. nov. oper. ejus p. 349.

tuted of forty Days; becauſe St. Irenæus (4) mentions that Chriſtians followed different Rules of Diſcipline and Practice, both in the number of Days, and the manner of obſerving the Faſt before Eaſter. "For "ſome thought they ought to faſt one Day, others "two, others more; and ſome extended this Faſt to 40 "Days. They meaſure their Day by comprizing the "Hours both of the Night and of the Day. And "this Variety among thoſe that obſerve the Faſt did "not begin in our Age, but long before us among "our Anceſtors, many of whom probably not being "very exact in their Obſervance, handed down to "Poſterity the Cuſtom as it had been through Sim-"plicity or private Fancy introduced among them. "Yet all theſe live peaceably one with another, and "we alſo keep Peace together. For the difference "in obſerving the Faſt does only ſo much the more "commend the common Unity of Faith, in which "all are agreed (b)." Some (5) have underſtood this as ſpoken of the whole Faſt of Lent; but take Notice, that thoſe who keep it according to the exact Rule;

(4) Loc. citat. (5) Beveridge, &c.

(b) Baillet *(Sur les Fetes mobiles. Diſſ. ſur la Careme)*, with ſome others pretend, that St. Irenæus here ſpeaks of the whole Lent, which he thinks ſome then confined to a few Days, and ſome even to one. The Writers by placing the Point before the Word *Forty*, not after it, in which both Manuſcripts and printed Copies vary, read the ſecond period thus: "Some Faſt "40 Hours, comprizing the Night and the Day." viz. The 40 Hours that Chriſt remained Dead. But the learned Biſhop Beveridge, Dom Maſſuet and others juſtly reject this Tranſpoſition, becauſe no one ever counted a Day of 40 Hours; and nothing could be more ridiculous than the Senſe they give this tranſpoſed Sentence: For in 40 Hours who could doubt but the Night muſt be joined with the Day, eſpecially if we ſpeak of the ſpace of Time that Chriſt lay in the Grave. Let any one repeat the Sentence to himſelf and conſider if any Writer could have been capable of ſuch nonſenſe and tautology. Dom Maſſuet the learned Benedictin, Editor of St. Irenæus's Works, has demonſtrated the Abſurdity and Error of this pretended Reading, and reſtored the new one given above. The ſame had been before pointed out by Biſhop Beveridge (In Cod. can. vindic. l. iii. de

Rule, make it of Forty Days (c). But Dom Maſſuet (6) demonſtrates that St. Irenæus ſpoke of this difference in Diſcipline, not with regard to the whole Lent, but the Part of it in which the Faſt was moſt auſtere, in which the Paſſion of Chriſt is particularly commemorated: For this was peculiarly called the Ante-paſchal Faſt, and this ſome obſerved with a Faſt of Super-poſition, (or of more Days than one without taking any Suſtenance) and all kept it at leaſt a *Xerophagie*, or Faſt, on which in the Meal taken in the Evening they lived only on dried Meats, that is, on Bread, Salt and Water, as St. Epiphanius expounds it (7), to which ſome added raw Herbs

(6) Diſſert. in St. Irenæum. l. i. n. 23. p. 87. (7) St. Epiph. de Expoſ. Fidei.

de Jej. Quadrag. c. vii. p. 395.) who proves that St. Irenæus affirms none to have kept the true exact Rule of Lent who did not Faſt 40 Days: And he who wrote before the End of the ſecond Century ſays, this had been eſtabliſhed long before the Time when he wrote; which muſt carry us back at leaſt 100 Years; conſequently to the Time of the Apoſtles. Biſhop Patrick (Diſc. of Faſting in Lent, ch. xvi. p. 143.) and Biſhop Hooper (Diſcourſe of Lent, Part. 1. ch. 3.) make the ſame Remarks on this Paſſage of St. Irenæus, which Rufin and Chriſtopherſon had tranſlated accurately, referring 40 to the Days. Henry Valois ſtands ſelf-condemned in referring it to Hours; for to make Senſe he is obliged to blot out the Word ἡμέραν or Day, and ſubſtitute νηστείαν or Faſting, foiſting in this Alteration againſt the Authority of all Manuſcript and printed Copies. To make the Senſe; "they meaſure the Faſt "(not the Day, which would be nonſenſe) of 40 Hours." In the true Reading, the Senſe is clear and neceſſary to exclude ſome Faſts of the Jews, in which they eat in the Night, as the Turks now do. Thus do theſe three learned Proteſtant Biſhops ſolidly refute the diſtorted falſe Interpretation of the famous Paſſage of St. Irenæus given by Daillé and ſome others. See Dr. William Beveridge (who died Biſhop of St. Aſaph's, Anno, 1707.) Dr. George Hooper (made Biſhop of Bath and Wells in 1703.) Dr. Simon Patrick (who died Biſhop of Ely, in 1707.) Dom Maſſuet, the Mauriſt Monk (who publiſhed the Works of St. Irenæus at Paris, in 1710.] and Dom de l'Iſle, Mauriſt Monk; Hiſtoire Dogmatique and Morale du Jeune, 1741. l. ii. p. 104.

(c) Τοιαύτη ποικιλία ἐ νῦν ἐφ' ἡμῶν γεγονυῖα, ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῶν πρὸ ἡμῶν, τῶν παρὰ τὸ ἀκριβὲς, ὡς εἰκὸς, νηστευόντων τὴν καθ' ἁπλότητα καὶ ἰδιωτισμὸν συνήθειαν ὡς τὸ μετέπειτα ποιησάντων.

Herbs or Pulſe. This ſevere Faſt was kept according to every one's Devotion for more or fewer Days in Holy Week, and by many all Lent. This is the variety of Diſcipline which this Father appeals to, as is manifeſt from other Fathers. St. Dionyſius of Alexandria, about the middle of the third Century, mentions this different Manner of Faſting on the ſix Days which immediately precede Eaſter; ſaying (8), that ſome paſſed theſe ſix Days without taking any Nouriſhment, others four, others only two. St. Epiphanius, in the fourth Century, diſtinguiſhes the Faſt of Lent into three Parts: The firſt till Holy Week, in which the Xerophagie was not of Precept: The ſecond comprized the ſix Days of Holy Week, on which all were obliged to keep Xerophagie, that is, to take nothing at their Meal after Sun-ſet but Bread, Salt and Water: A third Part of the Faſt was not of Obligation like the two former, but of Devotion or Counſel only: This conſiſted in a Faſt of Super-poſition in Holy Week, which ſome kept for two, others three, others four Days, and ſome the whole Week. The Council of Ancyra, in the fourth Century, confirms, as of Precept, the Practice of thoſe which St. Irenæus calls exact, in theſe Words: "It is neceſſary "to faſt the Forty Days of Lent, uſing only Xero-"phagie or dry Meats (9)." But this Severity ſeems to have been of Precept only in few Churches, except for Holy Week, in which it was Univerſal. The Name of the forty Days Faſt (d) demonſtrates that Lent was of about that Number of Days, or that the Beginning was about the fortieth Day before Eaſter, which, by ſubtracting the Sundays, will leave thirty-ſix for the Faſt, if we begin the Number from Sunday the forty-ſecond Day, or ſix Weeks before Eaſter (e). This

(8) Dionyſ. Alex. ep. Canon. ad Baſilid. Can. i. T. i. Conc. p. 835.

(9) Conc. Ancyr. Can. 50. T. 1. Conc. 13. 1506.

(d) *Quadrageſima.* Τεσσαρακοστή.

(e) The Council of Laodicea, held, according to Biſhop Beveridge, in 365, according to Daillé in 360, not only commands

This Name of the forty Days Faſt for Lent was uſed by Origen (10), and ſubſequent Writers in every ſucceeding Age, in ſuch Manner as demonſtrates it to have been uſed and underſtood by all Chriſtians, of this Faſt before their Time (11). This Name could never have been given to the great antepaſchal Faſt, had it not then been of about forty Days, though it was afterwards uſed ſometimes for any long annual ſtated Courſe of faſting. Thus the Montaniſts were ſaid to have kept three Quadrageſimas in a Year (12), though probably the two laſt were not ſo long

(10) Orig. hom. 10. in Levit. T. i. ed. de la Rue. (11) See Beveridge, loc. cit. cap. vi. adv. Dallæum. (12) S. Hier. ep. ad Marcellam.

mands the entire 40 Days to be faſted without uſing at the Meal in the Evening any other than dry Meats, but clearly ſhews that it conſiſted of many Weeks. For it forbids the Faſt to be tranſgreſſed on Thurſday in the laſt Week, (which probably ſome pretended to do in Honour of Chriſt's laſt Supper) ſaying this would break and diſhonour the whole Lent, (can. 50.) It forbids any to be admitted to Baptiſm who had not begun their Preparation among the Catechumens, at leaſt before the End of the two firſt Weeks of Lent, (can. 45). And it mentions that (according to the Diſcipline of the Greek Church) the holy Myſteries were only to be offered on Saturdays and Sundays every Week of Lent, (can. 59). The Fathers in that fourth Century clearly explain Lent to be of forty Days, as S. Ambroſe (l. de Noë & Arcâ c. xiii. & l. 4. in Luc.) S. Gregory Nazianzen (Carm. de Silentio Jejunii) S. Jerom. (in cap. 3. Jonæ). Theophilus of Alexandria, who in his firſt and ſecond paſchal Epiſtles counts by the Days of the Egyptian Months, of which Lent was compoſed in thoſe Years, forty Days; and often calls it the Faſt of that Term. Daillé confeſſes it to have then been of forty Days, but pretends it was not ſo before the middle of that Century: but how could it at once have been made univerſally ſo, and without any Synod or new Decree? Had it been a new Law, how could Theophilus call it an apoſtolical Tradition? S. Ambroſe ſays it is confirmed by the Authority both of the Old and New Teſtament. S. Gregory Nazianzen writes, that it is preſcribed by the Law of Chriſt the King, &c. A little before theſe Fathers wrote, the general Council of Nice in 325, calls it by the ſame Name of the forty Days Faſt, and ſpeaks of it as well known and obſerved wherever the Chriſtian Faith was eſtabliſhed. For in order to correct Abuſes that might ſpring up, and prevent Schiſms, it enjoined two Synods to be held yearly in every Province; the one before Lent, the other in Autumn.

long or so rigorous as the first; and we commonly say that St. Francis of Assisio instituted in his Order four Lents in a Year, though differing in Austerity, and in the Term of Days, and only the general Lent of the Church to be kept in Spring; from which the Name is applied to the rest. The Name of the forty Days Fast must have been commonly given to Lent in the second Century, and perhaps in the very Time of the Apostles, as Rigaltius thinks; consequently this Fast must have then been of about forty Days, for otherwise it could not have been so called barely from the forty Days Fast of Christ in the Desert (13).

As

(13) See this Conceit of Rigaltius, (not. in Tert. de Jej. p. 359.) confuted by Beveridge, c. iv. n. iv. p. 358.

" Let Synods be held, one before the Fast of forty Days, that " all Dissentions being removed, and Souls being cleansed from " all Filth, they may be presented pure to God." (Conc. Nicæn. can. v.) The Fathers of this Council were assembled out of all the Provinces both of the East and West, enumerated by Dr. Beveridge, and they speak of this Fast as known as well to all Christians as the Season of Autumn. Daillé pretends that the Council uses the Name of the *forty Days Fast*, to signify a Fast which at most did not exceed six Days. How ridiculous this would make that venerable Council, Beveridge shews, with the most convincing Strength of reasoning, and adds, " We who honour those most holy Fathers, as the most faithful " and most courageous Champions of our Faith, with the highest " Veneration we are able, can never be so criminally weak as to " believe they could so absurdly misapply that Word, and so " shamefully mock the whole Church." He observes, moreover, that they could not use this Word in any but its own proper Sense, the same which it bore in the following Councils and Writers of that Age, whom Daillé cannot pretend to construe but of a Lent of about forty Days. It is also clear, from the Council of Nice, that this Word was used and understood in every Part of the Church in this same Sense of a Fast of forty Days; which proves Lent to have been more ancient, not first commanded by that Council, as Daillé would fain persuade the World. S. Athanasius, who had been present in the Council of Nice, clearly speaks of the forty Days of Lent consecrated to fasting, prayer, and hearing the Word of God (Epist. Encycl. ad Episc. n. 4. T. i. p. 114. & Apol. ad Imper. Constantium, n. 15, 16. p. 304). Constantine the Great, in his Rescript to enforce the Execution of the Decree of the Council of Nice, about the Time of keeping Easter, complains that some did not observe the Fasts appointed before Easter, (ap. Eus. l. 3. de Vit. Constant. c. 18.

As the Diſputation about the Time of celebrating Eaſter, as ſtated by Euſebius and S. Irenæus, which was ſtarted in the middle of the ſecond Century; whilſt the immediate Diſciples of the Apoſtles were yet living; and the received Name of the forty Days Faſt clearly ſhews Lent to have been older than that Time; the ſame is alſo evident from the Hereſy of Montanus, which ſprung up in Phrygia, in 171, and ſoon was carried to Rome. This Hereſiarch calling himſelf the Paraclet promiſed by Chriſt, endowed with the Fullneſs of the Holy Ghoſt, pretended to raiſe the Law of Chriſt to an higher Perfection than had been

 delivered

c. 18. p. 493). which he calls "The preſcribed Faſts, ωρισμενας νηστειας. (ib. et ap. Socrat. l. i. c. ix. p. 31. et Theodore, l. i. c. 10.) The Council of Gangres, very ſoon after that of Nice, pronounces Anathemas againſt thoſe who deſpiſe and tranſgreſs the common Faſts delivered down and kept by the Church. And the Council of Laodicea, canon 2. ſays, Δει πασαν την τεσσαρακοστην νηστευειν ξηροφαγουντας. (See Conc. Gangr. can xix. Conc. T. ii. p. 423. et Fleury B. xvii. p. 335). Long before the Council of Nice about the Year 250, Origen mentions Lent by the Name of the forty Days conſecrated to faſting (Hom. x. in Levit. n. 2. p. 246. nov. edit. Ben).

There were always found looſe Chriſtians, who upon various Pretexts ſtudied to curtail or enervate the Severity of this Faſt. Theſe might ſometimes form ſo conſiderable a body as to ſeem to ſome Strangers to have introduced a Cuſtom of a certain Relaxation. This perhaps gave Occaſion to what Socrates the Hiſtorian wrote, (l. v. c. 22. p. 286) copied by Caſſiodorus, (Hiſt. tripart. l. ix. c. 38. p. 349): Giving an Account of the difference of Rites and Ceremonies in diverſe Churches, he ſays, "The "Romans faſt three Weeks before Eaſter, only the Sabbaths and "the Lord'sDays excepted. The Illyrians, all Greece, and the "Alexandrians faſt ſix Weeks. Others in (the Countries from Conſtantinople to Phœnicia) begin their Faſt ſeven Weeks before Eaſter, but only faſt fifteen Days by Intervals. And it is wonderful, that when they differ ſo much about the Number of Days, they ſhould all call it the Quadrageſimal Faſt." &c. Here he commits ſeveral evident Miſtakes. That the Sabbath or Saturday was not excepted from the Faſt in Lent at Rome, but a Faſt all the Year, we are aſſured by S. Ambroſe and S. Auſtin, both eye-witneſſes. And that Lent was a Faſt of forty Days by apoſtolical Inſtitution, is affirmed at that very Time by S. Leo, Biſhop of Rome, (Serm. xlii. in Quadrag. 5.) c. iii. T. 1. p. 219. et Serm. xliii. (in Quadr. 6.) c. ii. p. 222. Serm. xlv. (Quadr. 8.) c. 4. Serm. xlvii. (in Quadr. 10.) c. 1. Serm. xlix. (in Quadr. 12.)

delivered by the Apoſtles. He therefore inſtituted three Lents in the Year. With his Errors and Blaſphemies the Church juſtly condemned this Practice, founded in Superſtition and Schiſm, but maintained her ancient Lent, which was even then called the Faſt of forty Days, and obſerved throughout the whole World. "We faſt one Lent of forty Days in "the Year, the whole World herein agreeing with "us. They faſt three Lents every Year, as if three "Saviours had ſuffered" (14), ſays St. Jerom, where for Lent he uſed the Name of the Faſt of forty Days. Tertullian, when a Montaniſt, undertook to defend the ſuperſtitious Faſts of his Sect, and reaſoning againſt the

(14) S. Hier. ep. 27. ad Marcellam. T. iv. p. 64.

12.) c. i. p. 240. And by Caſſian (Collat: xxi. c. 24 et 25.) &c. So that Socrates, who wrote at Conſtantinople, was either miſtaken, or only ſpoke of ſome particular Sect, as of the Novatians, to whom this Hiſtorian was attached, and who perhaps had adopted a different Diſcipline, out of a Spirit of Oppoſition to the Church, as Biſhop Hooper imagines them to have done in this Point of Lent, (p. 84. & 139.) That ſuch Practices were abuſive, and deviated from the regular Faſt of Lent, is clear from the repeated Canons, and the Rules laid down by the Fathers of that Age. A zealous Prelate, who flouriſhed about the fifth Century, in a Sermon printed amongſt thoſe of S. Ambroſe, (Serm. xxiii. in Quadrag. 7. n. 3. nunc in Append. T. ii. Part 2. p. 421), declaims againſt thoſe who imagining themſelves too weak to faſt all Lent together, made it a Faſt of ſeven Weeks, and faſted the Weeks alternately; who, he ſays, put a Cheat upon their own Souls by a Faſt which cannot avail them. Socrates plainly implies that Lent was of forty Days when it firſt obtained the Name of the Quadrageſimal Faſt, by the ſurprize he expreſſes, that thoſe who made it of a ſhorter Duration ſhould ſtill give it that Name. Sozomen, who uſually follows Socrates, here avoids his double Miſtake about the Practice of Rome. "The Quadrageſimal Faſt," ſays he, "ſome obſerve ſix "Weeks, as the Illyrians and Weſtern Churches, and all Libya, "Egypt, and Paleſtine: Others make it ſeven Weeks, as the "People of Conſtantinople, and the Nations as far as Phœnicia: "Others faſt only three of theſe ſix or ſeven Weeks by Inter-"vals: Others the three Weeks immediately before Eaſter: "And others only two Weeks, as the Montaniſts." (Sozom. l. vii. c. 19. p. 735.) Caſſian obſerves, that ſome Churches kept their Lent ſix Weeks, (as thoſe of the Weſt); others ſeven Weeks

the Catholicks, argues, that they kept a yearly Lent. He tells them they grounded the Law of their Faſt on thoſe Words of Chriſt, that his Diſciples ſhould faſt when he the Spouſe ſhould be taken from them (15). This, Tertullian pretends, can only regard the two Days when he lay dead, from Good Friday to Eaſter Day in the Morning; and he tells them they faſted other Days before thoſe two, (which we may reaſonably underſtand of the reſt of the forty Days); and moreover the Stations (f) on Wedneſdays and Fridays. Tertullian thought the Words of Chriſt, that his Diſciples ſhould faſt when he was taken from them, imply a divine Precept of faſting on thoſe Days on which we commemorate him dying on the Croſs, and lying in the Grave; this does not exclude the apoſtolical or primitive Inſtitution of the Faſt of Lent, nor is he a competent Judge in theſe Matters.

That the Apoſtles commanded the Paſchal Faſt, or of the laſt Days of Lent, in Memory of the Death of

 Chriſt,

(15) Mark. xi. Luke v.

Weeks, (as the Eaſtern); yet neither faſted above thirty-ſix Days. For though ſix Weeks make forty-two Days, yet the Weſtern Churches excepted out of the Faſt all the Sundays, which make ſix Days; and the Eaſtern Churches, both the Sundays and Saturdays. (Caſſian. Collat. xxi. c. 24.) Hence it is clear that Lent conſiſted of thirty-ſix Days of Faſt, and of forty or more of Abſtinence. Thoſe who made it leſs, or faſted the Weeks alternately, were either Hereticks or looſe Livers, unleſs the Weakneſs of their Health required ſuch a Diſpenſation. S. Gregory the Great defines the Faſt of Lent to have only compriſed thirty-ſix Days, the ſix Sundays being excepted as to the Faſt (*Hom.* 16. *in Evang.* n. 5. T. i. p. 1494.) To make the Faſt of forty Days, four were added ſoon after, of which Ratramnus (l. 4. *contra Græcor. Opin.* c. iv. T. 2. *Spicileg.* p. 121.) and others are Vouchers. From this Time, not the firſt Sunday, but the foregoing Wedneſday, is in the Weſt the Head of the Faſt. The Greeks, to make up for the Saturdays and Sundays which they do not faſt, make their Abſtinence from Fleſh of eight Weeks; that from Eggs and Cheeſe of ſeven Weeks. (Ratramn. ib. p. 123.) For the Greeks never faſt on any Saturday in Lent except on Eaſter Eve.

(f) Ecce convenio vos et præter Paſcha citra illos dies quibus ablatus eſt Sponſus, et Stationum Jejunia interponentes. Tertul. de Jejun. c. xiii. p. 551.

Chriſt, all Antiquity proclaims (16); nor can we as it ſeems doubt but they either commanded, or at leaſt pointed out and directed the Faſt of all Lent, in Imitation of our Lord's Faſt, which they, or rather their immediate Succeſſors, paſſed into a ſtrict Law, and the Cuſtom of the primitive Churches confirmed. For S. Irenæus, older than Tertullian, calls the Rule of faſting forty Days, with Xerophagie, or the Uſe only of dry Meats, the right and exact Faſt of Lent, and the Fathers call Lent an apoſtolical Tradition or Inſtitution. "We faſt one Lent by apoſtolical Tra-"dition, the whole World agreeing with us herein," ſays St. Jerom (17). The ſame Father, in another Place (18), reckons the Faſt of forty Days no leſs among apoſtolic Traditions than the Obſervation of Sunday, Eaſter and Whitſuntide, as Biſhop Beveridge ſhews (19). S. Leo frequently calls Lent an apoſtolical Inſtitution (20). S. Peter Chryſologus ſays, it is not an human Invention, but of divine Authority (21). Theophilus of Alexandria, in his three paſchal Letters, declares Lent is to be kept according to the Tradition of the Apoſtles, and the Inſinuation of the Goſpel. The ſame is inculcated by his Nephew and Succeſſor, S. Cyril of Alexandria, in his paſchal Homilies. S. Iſidore of Seville ſays, "Lent is kept over the whole "World by an apoſtolic Inſtitution" (22). S. Dorotheus ſays, "The holy Apoſtles conſecrated the Faſt "of Lent as a tithing of the Year, to Penance and "the purging away of Sin" (23). This indeed we ought to conclude according to that prudent Rule of St. Auſtin (24), that "whatever Days we keep not "from any written Law, but from Tradition, and "which are obſerved over the whole World, are un-"derſtood to be recommended and eſtabliſhed either "by

(16.) Tert. l. de Orat. c. xiv. & l. Adv. Pſychic. c. 14. (17.) S. Hier. ep. 27. ad Marcellam. (18.) S. Hier. l. 2. in Galat. c. 4. (19.) l. 3. de Jejunio Quadrageſimali, c. viii. n. 2. p. 405. (20.) S. Leo m. Serm. 4, 5. et 9. de Quadrageſima. (21.) S. Pet. Chryſ. Serm. 11. et 166. (22.) S. Iſid. Orig. l. vi. c. 19. (23.) S. Doroth. Doctrina, 15. (24.) S. Aug. ep. 118. ad Januar. T. ii.

" by the Apoſtles, or by plenary Councils, ſuch as " the annual Solemnities of the Paſſion of Chriſt; of " his Reſurrection and Aſcenſion; and of the coming " of the Holy Ghoſt. And whatever elſe is found, " which is obſerved by all perſons throughout the " Church, on all Sides where it has extended its " Pale (g)." The ſame Rule he lays down in another Place in clearer Terms, and again expreſsly applies it to Lent. " What the whole Church main- " tains, and what was not inſtituted by Councils, but " always obſerved, is juſtly looked upon to be derived " from the Authority of the Apoſtles (25)." In the apoſtolic Canons the Precept of Lent is clearly expreſſed (26). The Therapeuts, (i. e. Servants of God) and Contemplatives, according to Euſebius, S. Jerom and others, were Chriſtians, and Diſciples of S. Mark in Egypt; they certainly were numerous in that Country, immediately after the Apoſtles Time, and doubtleſs whilſt they were living. Now Philo, who calls them a Sect of the Jews in Egypt, informs us, that, before the great Feaſt of Eaſter, (as Euſebius calls it) they faſted ſeven Weeks, during which Time no Food was allowed among them but Bread, Salt and Hyſſop (27).

Proteſtants generally allow the Faſt of Lent to be of primitive Antiquity, but deny that it was of Precept; which is nevertheleſs clear from ancient Councils and Fathers. It is evident that the Lent which the Catholics kept, when the Hereſy of the Montaniſts was

(25) S. Aug. l. iv. de Baptiſmo, c. xxiv. n. 31. T. ix. p. 140.
(26) Can. Apoſt. lxix. See the Antiquity of this Canon vindicated by Beveridge, Proem. in Cod. Can. et l. iii. p. 338.
(27) Philo. l. de Vita Contemplat. See Beveridge, p. 370.

(g) Daillé objects, that S. Auſtin ſays that the Church inſtituted Lent; but his words are, that this Law was confirmed by the Cuſtom and Practice of the Church, which is quite another thing; and preſuppoſes the Inſtitution. *Eccleſiæ conſuetudo roboravit.* l. iv. de Bapt. c. 24. In the ſame place he proves its Inſtitution to have been apoſtolical, from the Words quoted in the Text.

was broached, was a Faſt of Precept; as thoſe Heretics made their three Lents (28). Whence St. Jerom, writing againſt them, ſays, " Not but it is lawful to " faſt the whole Year, except in Eaſter-time: But it " is one thing to make an Offering by Neceſſity, an- " other to do it by free Choice (29)." The Council of Laodicea uſes a Greek Word, which expreſſes the ſtricteſt abſolute Obligation of faſting the forty Days of Lent (h). S. Baſil declares, that whoever is able to keep this Faſt, yet breaks it, will be arraigned for this Tranſgreſſion before him who is the Legiſlator of the Faſts, meaning God himſelf (30). S. Cæſarius of Arles pronounces, " To faſt on other Days is a Re- " medy of Sin, or entitles to a Reward: Not to faſt " in Lent is a Sin. He who faſts at another Time " ſhall obtain Pardon: He who is able, and does " not faſt on theſe Days, ſhall ſuffer Puniſhment (31)." Theophilus and S. Cyril, Patriarchs of Alexandria, S. Leo and others, who inculcate that all Chriſtians are to faſt Lent by apoſtolical Tradition, ſtrongly expreſs the Obligation of complying with this Law (i). S. Gre-

(28) See Tert. de Jejunio. (29) S. Hieron. ep. xxvii. ad Marcell. adv. Montan. (30) S. Baſil. hom. ii. de Jejun. (31) S. Cæſ. Arel. hom. ii.

(h) Τὰς παραδεδομένας νηστείας εἰς τὸ κοινὸν καὶ θυλασσομένας ὑπὸ τῆς ἐκκλησίας. Concil. Gangren. can. xix.

(i) S. Auſtin ſays, ep. lxxxvi. ad Caſulan. that he finds in the Goſpels or Apoſtolic Writings, that faſting is commanded, but not on what Days we are bound to faſt, by the Precept of Chriſt or the Apoſtles. This Daillé thinks a ſolid Objection to the Precept of this Faſt: But does not take notice that S. Auſtin ſpeaks of the weekly Faſt of Saturday. Neither do any pretend the Time of Lent to be determined in holy Scripture. See Beveridge, c. 81. p. 407.

Calvin and his Diſciples urge againſt the Precept of Lent; the Fact of S. Spiridion, in the middle of the fourth Century, who in Lent gave Fleſh Meat to a Traveller, and eat with him, as Sozomen relates, l. i. c. 11. p. 24. ed. Cantabr. But other Teſtimonies demonſtrate that this Faſt was of Precept: which appears from this very Narration. For the Hiſtorian mentions, that the Traveller firſt excuſed himſelf, ſaying he was a Chriſtian, and could not touch Meat in Lent. Secondly, he is careful

to

S. Gregory Nazianzen, writing to Celusius, a Magistrate who did not fast the Lent, expostulates with him as for a great Crime, and amongst other things, says to him, " O Judge, you commit a Crime by not " fasting. How will you keep human Laws, who " despise and transgress divine Laws (32) ?" Amongst the Sermons of S. Ambrose we have seven on Lent, which in the Benedictin Edition are placed in the Appendix, because they seem rather to belong to S. Maximus of Turin, who died in 456. This ancient Father often inculcates, that a Transgression of this Fast is a grievous Crime. " It is not a light Offence," says he (33), " to break the Fast prescribed." And in another Place (34), he calls it a Transgression; an obstinate Rebellion; a Violation of the Law which God has prescribed for our Salvation. He says, " That to " neglect entirely the Fast of Lent is a Sacrilege: " To transgress it in part is a Sin." It would be too long to sum up the Canons of Councils, which, from the third Century to our Times, strictly enjoin the Observance of the Quadragesimal Fast. In the sixty-ninth, among the Apostolical Canons, it is enacted, " If any Bishop, Priest, Deacon, Reader, or Precen- " tor, does not fast the forty Days of the Passover, " or

(32) S. Gr. Naz. ep. lxxiv. ad Celus. T. i. p. 830. (33) S. Ambr. hom. v. in Quadrag. nunc 41. in Append. n. 4 et 5. T. ii. p. 418. (34) Hom. vii. nunc 23. n. 2. p. 420.

to alledge the Reasons of the Dispensation, viz. that the Traveller was very much wearied and quite exhausted; and Spiridion had nothing else in his House, being accustomed to fast some Days together, without eating any thing. Thirdly, Spiridion first asked God's Pardon, that is, begg'd the Divine Ratification of such a Dispensation, which he judged expedient and necessary, by the great Law of Charity, and the Circumstances with which we are not perfectly acquainted. By alledging for Reason that all things were clean, he only meant that this Fast is only an ecclesiastical Law, consequently dispensable; such Meats not being unclean in themselves, and by the Law of Nature, which admits no Dispensation. Lastly, that such a Dispensation was something extraordinary and unusual in the Church, is clear from the Mention which the Historian makes of it.

" or the (weekly Stations of) Wednesday and Friday, " unless by bodily Weakness he be not able, let him " be deposed. But if he be a Layman, let him be " excommunicated." The Council of Gangres, about the Year 350, pronounces Anathema against any who shall insolently break the Fasts which by Tradition are observed in common by the Church (35). The Council of Laodicea, held a little before, condemns those who should break the Fast on Maundy Thursday, saying, " This is a Violation of the whole " Lent, and we must fast the forty Days entire " without touching any Food but dry Meats (36)." This is also commanded in the Arabic Canons, subjoined to the twenty Canons of the Council of Nice, collected from ancient Councils held in the East (37). Whoever will take an impartial Review of these Canons, and of the State of this Fast, as it stands set forth in the Writings of the most ancient Fathers, and in the Practice of the Church, from the first Ages down to our Time, will confess that it was observed in the primitive Churches as an ecclesiastical Law, by which all were bound who professed themselves Christians, as far as Health and Strength enabled them to perform it, as two learned Protestant Bishops have demonstrated in express Treatises on this Subject (k). Bishop Gunning

(35) Conc. Gangr. can. xix. T. ii. Conc. p. 423. (36) Can. 1. Conc. T. ii. (37) Conc. Nicæn. Can. Arab. cap. xix. T. ii. Conc. p. 375.

(k) Dr. William Beveridge, who was made Bishop of St. Asaph's in 1704, and died at his Lodgings in the Cloisters in Westminster Abbey in 1708, wrote, in 1679, *Codex Canonum Ecclesiæ primitivæ vindicatus et illustratus*, where, in Defence of the 50th Apostolic Canon, he employs the third Book in demonstrating the Fast of Lent to be a Law of the Church from the earliest Period, and derived from the Apostles, in which he solidly confutes the Calvinist Minister's Daillé's Slanders and Mistakes concerning the Antiquity of this Fast. l. *de Jejuniis et Quadragesima.*

Dr. Peter Gunning, Regius Divinity Professor at Cambridge, afterwards Bishop of Chichester in 1660, removed to Ely in 1674,

Gunning proves this Faſt to be a primitive and apoſtolical Law of the Church. Biſhop Beveridge, that the Apoſtles, from the very Time the Divine Bridegroom was taken from his Church, kept at leaſt the Day of his Death and the following Day a rigorous Faſt, and grounded this Law on the Words of Chriſt himſelf (38), that the Chriſtians in the very Time of the Apoſtles extended this great Paſchal Faſt beyond theſe Days, probably to the Number of about forty Days, in imitation of the Faſt of our Divine Reneemer; and that this was determined and fixed by the Diſciples of the Apoſtles, their immediate Succeſſors in the Government of the Church (39). If ſome think that it was only brought to this perfect Number of forty Days a Century later (40), even then it will ſtill be true, that this Faſt is originally derived from the Apoſtles, as not only the Fathers of the fourth Century aſſure us, but as alſo S. Iræneus, Tertullian, and others of the ſecond and third clearly teſtify. Indeed this Law could not have been univerſal from the firſt Ages of Chriſtianity, had it not been eſtabliſhed and every where propagated by its firſt Paſtors and Governors. Univerſality recommends to us the Obſervance of this holy Law, no leſs than its venerable Antiquity. For ſo many Ages all Chriſtians, of whatever Rank or Denomination, in every Part of the Earth, have moſt religiouſly kept it. The Neſtorians, Eutychians, Armenians, and other ancient

(38) Luke v. 35. Tert. adv. Pſychic c. ii. (39) Beveridge de Jejun. Quadrag. c. ix. p. 415. (40) Bp. Hooper, Diſc. of Lent, part i. ch. 3. Bp. Patrick, *of faſting in Lent*, ch. xvi. p. 143. Bingham Antiq. of the Chr. Church, B. xxi. ch. 1. T. ix. p. 196. Dr. Jer. Taylor, Ductor Dubitant. b. iii. ch. 4.

1674, where he died in 1684, in his Book, in Quarto, entitled, *the Paſchal or Lent Faſt*, publiſhed in 1662, demonſtrates it to be *apoſtolical* and *perpetual*, and calls it an apoſtolical Tradition.

See the apoſtolic Precept and Practice of the Lent Faſt, demonſtrated by the venerable Servant of God, Cardinal Baronius, ad. an. 57. n. 140. Ven. Card. Bellarmin, T. iv. Controv. Card. Tr. Cozza Dogmatic. et Morali de Jejunio. Card. Gotti. LL. adverſus Jacob. Piciniuum. T. ii. pars 1. Art. 6. § 4. et ſequ.

ent Heretics in the East, though separated from the Catholic Church, ever since the fifth Century, have always agreed with the Catholics in this Point. Nay, Protestant Travellers tell us, that the Christians in the East cannot be induced to believe any to be Christians who neglect this venerable and sacred Law, which has been observed through all Ages, by all Nations in which the Christian Religion has been planted: Its Professors are in the East every where known, and distinguished by this Fast. In the fourth Century, one Aerius, an Arian Priest, out of Jealousy, because his Friend Eustathius, with whom he had some Time led an ascetic Life, had been preferred before him to the Bishoprick of Sebaste in Lesser Armenia, in 355, made himself the Head of a Party, and broached a new Heresy, in which he was the Precursor or Patriarch of the modern Calvinists, and our English Presbyterians (41), as Dr. Heylin, and Dr. Sharpe take Notice. His Errors are laid down as follows: That there is no Difference by divine Distinction, between a Bishop and a Priest. 2. That it is useless to pray for the Dead. 3. That is unnecessary or not of Obligation to observe Feasts and Fasts, which he considered as Jewish Observances (42). He pretended, says St. Austin, "that set Fasts are not to "be solemnly celebrated, but that every one is to fast "when he thinks proper."

Aerius was still living when St. Epiphanius wrote in 376, and his Sect subsisted in 428, when St. Austin published his Book on Heresies. His Error was equally anathematized by Catholicks and Arians, and was very soon extinct. This Heresy therefore, far from making an Exception, proves by the Zeal and Unanimity with which all Christians exploded and condemned it, the Universality of the sacred Law; to which the most venerable Fathers bear the strongest Testimony through every Age. St. Basil thus describes

(41) See Heylin's History of Presbyterians, and Sharpe in his Chronological History of Heresies, Part. i. (42) St. Epiph. Her. 75. p. 908. St. Aug. Her. 53. T. viii. p. 18.

ſcribes it (43): "There is no Iſland, no Continent, "no City, no Nation, no Corner of the Earth ever ſo "remote, in which this Faſt is not proclaimed. Ar- "mies, Travellers, Sailors, Merchants, though far "from Home, every where hear the ſolemn Promul- "gation, and receive it with Joy. Let no one ex- "clude himſelf from the Number of thoſe that faſt, "in which all Men of every Age, of whatever Rank "and Dignity are compriſed. Angels draw up the "Liſt of thoſe who faſt: take Care that your Angel "put down your Name: deſert not the Standard of "your Religion." St. Bernard cries out in this holy Faſt (44): "Now our Saviour and Head aſſaults the "Devil in a general Engagement with the united "Forces of his whole Army collected together, over "the whole World. Bleſſed are they who under "ſuch a Captain ſhall fight Manfully (45)." And in another Sermon on Lent (46): "Now Kings and "Princes, Clergy and Laity, the Nobility, and the "Common People, the Rich and Poor will all faſt as "one Man." Whence he moſt juſtly expoſtulates: "Is it not moſt baſe that a Faſt which the whole "Church bears with us, ſhould ſeem burdenſome?" For any one who is able not to obſerve this univerſal Faſt of the Catholic Church diſperſed over the whole World, is to exclude himſelf from the Number of the Children of God. It is to declare himſelf a Rebel againſt the Church, by trampling her Precept under his Feet, and deſerting its Standard and the Army of God! Our Obligation of doing Penance, our Advancement in Sanctity and ſpiritual Strength, and the other extraordinary Advantages which we reap from this holy Faſt, are a third Motive to engage us with Joy to lay hold of this Time of Salvation: A Law ſo neceſſary, ſo wholeſome, ſo highly Advantageous to every one in particular, ought to be moſt

(43) St. Baſil. hom. Jejun. p. 11. ed. Ben. (44) St. Bernard. Serm. vii. de Quadrag. n. 4. (45) Serm. iii. ib. (46) ib.

moſt precious and moſt dear as we tender our Salvation or have any Regard to the Honour of God, or any Zeal to promote his Glory and advance his Love in our own Souls. Theſe Particular Advantages of Lent will be more fully diſplayed in the following Chapter.

CHAP. II.

On the Advantages of HOLY FASTING.

WE learn from both the Old and New Teſtament, from the Example of the Saints, and from the conſtant Doctrine and Tradition of the Church, that Faſting is a great, and in general a neceſſary and indiſpenſible Part of Virtue. It is a Part of Penance by which we ſatisfy for paſt Sins: It is a Means neceſſary for ſubduing the Fleſh, and its irregular Appetites and Paſſions, and an Antidote againſt Sin: It is an agreeable Homage and a Sacrifice by which we conſecrate our Bodies *living Victims* to God, and a Means to diſengage our Souls from Sin and the World, to fit them for heavenly Prayer and Spiritual Functions, and to advance in every Virtue.

"Faſt, becauſe thou haſt ſinned;" ſays S. Baſil (47); "and faſt, to prevent the Danger of fal-"ling into Sin." This Mortification is Part of our Penance; an Attonement and Satisfaction for Sins committed; and alſo a Remedy againſt the Dangers of Sin, and a Means to ſubdue our Fleſh, and make us victorious over our ſpiritual Enemies. It was by Intemperance joined with Pride and Diſobedience, that our firſt Parents involved themſelves and their Poſterity in Sin, and all the Miſeries and Evils under the Weight of which we groan. God was pleaſed mercifully to oppoſe the Virtue of Faſting to

(47) St. Baſil. Hom. i. de Jejun.

to that Diſorder, and to order that it ſhould be a voluntary Chaſtiſement by which we ſhould make ſome Degree of Satisfaction to his injured Juſtice. Chriſt alone, being true God and true Man, and appointed the Redeemer of Mankind, could make Atonement for the leaſt Sin: And by his Merits and Sufferings, the leaſt of which was of infinite Value, he has made a ſuperabundant Satisfaction for the Sins of the whole World. But that the Fruit of his Satisfaction may be applied to our Souls for the Reparation of Sin, he requires this Condition on our Parts, that we make ſome penal Chaſtiſement of ourſelves for our Sins, a Part of our Penance, and by bearing his Mortification in our Bodies become his living Copies. Sin muſt be puniſhed, as S. Auſtin often repeats; either in this World by our voluntary Choice, or if we neglect to do this, far more ſeverely by the avenging Juſtice of the offended Deity in the next. Repentance, if ſincere, carries along with it, or implies, as one of the Ingredients of which it is made up, a Reſolution of performing a ſatisfactory Penance proportioned in ſome Degree to our Sins, by embracing ſome kind of voluntary Chaſtiſement. Nevertheleſs, the Remiſſion of Sin is a gratuitous Mercy, becauſe our Works, or thoſe of all Creatures could never, of themſelves, be a Propitiation for the leaſt Sin; and it is only by God's pure Mercy, and the infinite Merits and Sacrifice of our Redeemer that the Conditions of our Penance procure us this infinite Happineſs. Nor is this Grace leſs gratuitous or leſs ſtupendous, becauſe it can only be hoped for on the Conditions preſcribed by him who mercifully grants it. To deſire of God Pardon for Sin upon any other Conditions than theſe laid down by the divine Mercy, would be inordinate: It would be to deſire what cannot be, ſays St. Auſtin, becauſe it would imply a flat Contradiction to the Appointments and unchangeable Decrees of the divine Juſtice. A Penitent therefore, penetrated with deep Compunction for his Sins, by which he has baſely offended his infinitely

finitely gracious God, muſt arm himſelf with holy Indignation againſt himſelf; muſt voluntarily puniſh his own criminal Fleſh, and execute upon himſelf ſomething of that Juſtice which his Sins deſerve, in order to prevent and diſarm the Juſtice of God, the infinite Weight of which he will otherwiſe one Day fall under. That Faſting is an excellent Part of the external Works of Penance, and a powerful Means of obtaining Pardon of our Sins, is clear from every Part of the holy Scriptures both in the Old and New Teſtament. The Ninivites, by their filthy Abominations and Crimes, had provoked Heaven, and the divine Vengeance was juſt ready to fall upon them: But at the preaching of Jonas the People believed in God, and obſerved an auſtere Faſt, and cried to the Lord with all their Strength; and he ſeeing their Works, and that they were turned from their evil Ways, had Mercy on them (48). The Jews uſually accompanied their Penance with Faſting, and by it appeaſed the divine Anger (49). This, God expreſsly enjoined to his People when he exhorted them by his Prophets to do Penance for their Sins. "Be converted to me with all "your Heart, in faſting, and in weeping, and in "mourning (50)." David, and other holy Penitents, Saints and Prophets, in the old Law, had Recourſe to God by Faſting and Prayer. St. John the Baptiſt, the great Model and Apoſtle of Penance, ſet the World, which he was ſent to prepare by Repentance to receive its Redeemer, the moſt admirable Example. "Penance without Faſting is idle and fruitleſs. By "Faſting we make Satisfaction to God (51):" Says S. Baſil. We cannot be ſo blind or ſo hardened as to ſay that we have not ſinned, or that we have no Offences to cancel. Our whole Lives riſe up againſt us, and loudly convict us of numberleſs Sins in every Stage; Sins of Malice, of Frailty, of Commiſſion, of Omiſſion, Neglect,

(48) Jon. iii. Mat. xii. 41. Luke xi. 32. (49) 1 Kings vii. 6. 2 Kings xii. 16. Pſ. xxxiv. 13. lviii. ii. c. viii. 24. 2 Eſdr. i. 4. &c. (50) Joel. ii. 12. See Dan. ix. 3. Bar. i. 5. Zach. vii. 5. &c. (51) St. Baſil. Serm. i. de Jejunio.

Neglect and Ignorance: Sins in Thought, in Word, and Action, by which we have defiled every Organ of our Senses, every Faculty and Power of our Souls: Sins by which we fear we have offended God, against almost every Commandment, and every Duty: Sins against God, our Neighbour, and ourselves: Sins private and public: Sins of Scandal: Sins of others in which we have been Accomplices, or to which we have unwarily given Occasion: Hidden Sins, from which we have great Reason to apprehend the most dreadful Dangers and Evils through our spiritual Blindness and irregular Passions: Sins, in short, multiplied every Day of our Lives since we began to know God, beyond the Number of the Hairs of our Head. Hitherto what Penance have we done? Alas! if we measure our weak Endeavours by the Maxims of the Gospel, by the severe Canons of the primitive Church, by the Instructions and pathetic Exhortations of the Fathers on this Point, by the Lives of all true Penitents, how much shall we find ourselves in Arrears! How shall we tremble when we consider our extreme Remissness, Pusillanimity and Slothfulness in complying with this essential Duty. Have we hitherto even begun to do Penance in the Manner we ought? We stand upon the very brink of Eternity. Some or other amongst our Acquaintance are every Day snatched away, and swallowed up in its bottomless Gulph. It will very soon be our Turn; and when we are once called out of this Life, there will be no possibility of returning. There will be no more Room left for doing Penance. Let us hasten to make up our Accounts with our Creditor whilst we are in the way. "It is a dreadful "thing to fall into the Hands of the living God (52)," before we have seriously endeavoured to appease his Indignation, and satisfy his Justice by bringing forth worthy Fruits of Penance.

Though the Precept of doing Penance did not call upon us to fast for Sins committed, this holy Mortification

(52) Hebr. x. 31.

fication would ſtill be a neceſſary Means for ſtrengthening us againſt Temptation and Danger of falling into Sin. Man was created by God upright, but by Adam's Sin of Diſobedience, the Fleſh and its Luſts, which before were perfectly obedient to the Spirit, war againſt the Soul, and tend to enervate its Powers, impair its Liberty, and bring it into Bondage. Hence Man feels a Conflict within himſelf; and by the Rebellion of his Senſes, and of the lower or ſenſual Powers and Appetites of his Soul, which St. Paul calls the Law of his Members, he is become his own domeſtic and moſt dangerous Enemy. Hence St. James tells us, that "every Man "is tempted, being drawn away by his own Concu- "piſcence, and allured. Then when Concupiſcence "hath conceived, it bringeth forth Sin (53)." This Law, or Rebellion of the Fleſh, is eaſily ſtrengthened by an Indulgence of the ſenſual Appetites, ſo as to render the Reformation of prevailing ill Cuſtoms and Habits ſo difficult, that this Duty is expreſſed in holy Scripture: By "doing Violence" to ourſelves, and "by crucifying the Fleſh with its Luſts and Affections." Now this Diſorder being owing to the Intemperance of the firſt Man, God has appointed that Temperance ſhould be a neceſſary Part of the Remedy, and the Means to which he has annexed his victorious Graces, by which we are to bridle and govern this Enemy which would otherwiſe enſlave us. We muſt always practiſe a ſtrict Temperance, curbing our Inclinations, peremptorily refuſing the leaſt Gratification to thoſe that are vicious or dangerous, and often checking our Affections in lawful things, that they may not gain Strength, and be exorbitant and ungovernable. Hence the Precept of Sobriety and Temperance is ſo ſtrongly inculcated in the Holy Scriptures, as an indiſpenſable Part of our ſpiritual Armour, without which we are ſure to periſh (54). St. Paul enforces it by

(53) James i. 14. 15. (54) 1 Cor. ii. 13. 1 Pet. iv. 17. Luke xxi. 34. 1 Pet. i. 13. & v. 8. 1. Theſ. v. 6.

by the Example of the ſtrict Diſcipline and regular Abſtinence obſerved by the Candidates for a Crown at the ancient Grecian Games of Racers and Wreſtlers; ſhewing this to be a much more indiſpenſable Qualification for running ſucceſsfully our Race of Chriſtian Virtue, and obtaining an incorruptible Crown (55). Nor did he think the continual Labours and Sufferings of his Apoſtleſhip any Titles of Exemption in himſelf; but adds: "I ſo run, not as at an Uncertainty: "I ſo fight, not as one beating the Air; but I chaſtiſe my Body, and bring it into Subjection; leſt perhaps when I have preached to others, I myſelf "ſhould become a Caſt-away (56)." Though favoured with the moſt extraordinary Graces, confirmed in good Habits of all Virtue, and worn out with Fatigues and Sufferings, he deſpaired of being victorious over his ſpiritual Enemies without the macerations of Abſtinence and Faſting. Our domeſtic Enemy every where purſues us, without allowing any Truce. If he at any Time ſeems to ſleep, it is only to raiſe a more furious Storm. If we pamper our Fleſh in Softneſs and Delicacy, we foſter it, we arm and ſtrengthen it againſt ourſelves. "He who ſhall have "treated his Slave daintily, ſhall afterwards find him "rebellious (57). If thou giveſt thy Soul her Deſires, ſhe will make thee a Joy to thy Enemies (58)." Sinners complain that their Paſſions are ſtrong, and that they are ſcarce Maſters of themſelves: But what they call by the ſoft Name of Misfortune and Temptation is their Crime and their Condemnation; becauſe they do not labour to curb the reſtleſs Fury of their Enemy: for which continual Temperance and frequent Faſting is next to Prayer and the Sacraments, the great Means eſtabliſhed by God. "This kind of Devils is "not caſt out but in Prayer and Faſting (59)." Jeſus Chriſt, the Captain of our ſpiritual Warfare, though himſelf invulnerable, yet before he met the Tempter,

(55) 1. Cor. ix. 24. (56) 1 Cor. ix. 26, 27. (57) Prov. xxix. 21. (58) Eccleſ. xviii. 31. (59) Mark ix. 28.

prepared himſelf for the Combat by conſecrating forty Days to the moſt rigorous Faſt, and to continual Prayer, to teach us how we are to arm ourſelves againſt the Aſſaults of the Enemy. He ſtood not in need of this auſtere Faſt for himſelf: His Senſes and all the Faculties of his Mind were moſt perfectly ſubject to Reaſon, the ſovereign Command of Virtue, and his Father's holy Will. But he would undergo this ſevere Penance to encourage our Puſillanimity, and to ſanctify our Faſts by imparting to them the Merit of his through the Influx of his Headſhip over us as his Members. Out of his infinite and tender Compaſſion for our moſt deplorable ſpiritual Miſeries, he not only procured us this powerful Remedy at the Expence of his adorable Incarnation, Sufferings and Death; but alſo ſeeing our Repugnance and Backwardneſs in uſing it, to overcome this, he drank the Cup himſelf to the Dregs firſt, to engage us to accept the ſame from his divine Hand for the Cure of our mortal Diſorders. How ought we to thank our amiable Saviour for this Exceſs of his Goodneſs? How ought we to be confounded to have done ſo little to expiate our Sins, and to ſubject the Fleſh to the Spirit? The Phyſician obſerves a ſevere Regimen, becauſe it is ſuitable to the Diſorder of the Patient, and to the Courſe of Medicine neceſſary for his Health. The Phyſician weeps and is afflicted for him; yet the Patient, though Sick and weak beyond Recovery by all human Means, laughs in the Midſt of his Dangers and Miſeries, would live in vain Joy, and no Reſtraint upon his inordinate Appetites (60). How ſtrangely is all due Order inverted by ſo prepoſterous a Conduct! Does not the Example, tender Love and Compaſſion of our Redeemer, King and God, engage us cheerfully to take off with him the Draught which his merciful Hand not only prepares for, and preſents us, but which, to invite and encourage us, he himſelf pleaſed to take firſt? For our corporal Health, we ſubmit to the ſtricteſt Rules of Phyſicians, ſwallow the bittereſt pills, and ſuffer the Fire, Knives and ſharpeſt Lancets of

(60) Ovid de Remed. Amoris, Horace, &c.

of Surgeons. And ſhall we do nothing to redeem our ſick Souls, and eſtabliſh them in the happy State of Virtue, Glory and Immortality? Shall we do nothing for Chriſt and his Company, who has done and ſuffered ſo much for us?

By theſe Arms the Saints vanquiſhed themſelves, the World and the Devil. To Faſting they were greatly indebted for their Victories over their own Fleſh, and all the Powers of Hell. It ſtrengthened the Juſt to walk in the Path of Innocence and Virtue; and it happily reſtored thouſands of true Penitents to the divine Favour, and made them triumphant over thoſe Enemies and Paſſions, to which vicious Habits had long enſlaved them. St. John the Baptiſt, a great Model among thoſe who had the Happineſs to ſerve God in perfect Innocence, was ſanctified in his Mother's Womb, and by an extraordinary Grace, and rooted Habits of Virtue from his Infancy, he had ſo complete a Maſtery over his Senſes and Appetites, that St. Gregory Nazianzen ſticks not to uſe this emphatical Expreſſion: "That he felt no more Rebellion of the Fleſh than if he had lived without a Body". Yet his whole Life was one continued auſtere Faſt. His Food in the Wilderneſs was only a little Wild Honey with a few dried Locuſts which he found in his barren mountainous Deſert; and when he made his Appearance among the People to prepare them by Penance, to receive the World's Redeemer, our Saviour ſays of him, that he came neither eating nor drinking. For the Nouriſhment which he allowed his Body was ſo extremely ſparing, and of ſo coarſe a Quality, that it ſeemed not to be called properly the Food of Men. Neither was his Covering Man's Apparel, being made of the rough Hair of a Camel. He had no Houſe to cover him from the Injuries of the Heaven, nor other Bed than the bare Ground. Prayer was his whole Occupation ſo long as he remained in the Deſert; and in this Exerciſe he led an heavenly and angelical Life in a mortal Body. Why did this moſt innocent and holy Saint practiſe ſo rigorous and conſtant Penance?

It was to preſerve his Innocence, to receive Vigour to his Soul, and for the continual Exerciſe of his Virtue; and it was to inſtruct us how we are to do Penance. Whilſt he preached this in Words, his Example was ſtill a more moving ſilent preachment, which ought to compell us to enter into ourſelves, and make this ſerious Reflection: If he who is well ſtands in need of ſo ſevere a regimen, what muſt he do who is ſick? If the Innocent, if the moſt perfect Saint treats his Body ſo rigourouſly to keep it in ſubjection to the Spirit, what ought the Sinner to do, who has, by long Habits, ſtrengthened the Tyranny of his Senſes and vicious Affections? All the Saints earneſtly loved and embraced Penance; and ſhall we Sinners dread or ſhun it?

Faſting is neceſſary as a Remedy and a Means of ſpiritual Health: But we muſt not confine its Advantages to this Conſideration. It is itſelf a great Virtue, which ſanctifies and conſecrates our bodies to God. As Prayer is properly the ſpiritual Sacrifice of our Souls to God, ſo by Temperance and Faſting we make our Bodies an agreeable Sacrifice to his divine Majeſty. We owe to him not only our Souls, but all that we are or have. Having received all from him, and holding all of him, we are bound to pay him an Homage by every thing in us, and ſanctify every Part of us by dedicating it to his Glory. Hence St. Paul conjures us by the moſt tender of all God's Attributes, that of his infinite Mercy, as follows: "I beſeech you, "Brethren, by the Mercy of God, that you preſent "your Bodies a living Sacrifice, holy, pleaſing to God, "your reaſonable Service (61)." He calls it a rational Worſhip, to ſhew how much more excellent it is than the Victims of Beaſts offered in the Jewiſh Temple; and conſequently how pure, holy and without Blemiſh it ought to be. Our Bodies are now made the Members of Chriſt (62), and the living Temples of the Holy Ghoſt (63). With what Purity, with what Sanctity ought we not to adorn them? If we have had the Misfortune to have made them

(61) Rom. xii. 1. (62) 1 Cor. vi. 15. (63) Ib. v. 19.

them Instruments of Iniquity to Sin, we are bound more earnestly to present ourselves to God as Victims of which we had robbed him, and as raised to Life from the Dead, now made Instruments of Righteousness unto God and to Holiness. This he teaches us to do by all Cleanliness, by crucifying the Old Man, destroying the Body of Sin (64), and mortifying our Members which are upon Earth (65), or so long as they are in Danger of being reduced under the Slavery of our present State of Corruption. By this are our Senses and Bodies cleansed, sanctified, made Instruments of Virtue, dedicated to God, and fitted to be raised in a glorified State.

Even in the State of Innocence, our first Parents, whilst by Prayer they consecrated their Souls to their Creator, were commanded to make a perpetual Offering of their Bodies by a certain Abstinence (66). The only positive Precept which God gave them in Paradise, was that of forbearing to eat of the forbidden Fruit. Whence St. Ambrose, St. Basil, St. Jerom, St. Chrysostom, and other Fathers extol from this Circumstance the dignity of the Virtue of Fasting; that it is the first and most ancient of all the positive Laws which God gave to Men. But this Law is far more extensive and more necessary, since the Corruption of our Nature by Sin, it being now become a Remedy of our Disorders. God promises to us by it not only his Graces to heal all our Disorders, and to strengthen our Weakness, but declares this Virtue to be a means of obtaining all his Graces and Favours in this Life, and a Reward of eternal Glory. Hence Christ says, that if thou Fast oft in Secret, and in Chearfulness, "Thy Father who seeth in Secret, "will reward thee openly (67)." Sampson and Samuel were the Fruit of their Mothers Fasting. Sarah was delivered from the Power of the Devil by Fasting: What Wonders were the Effects of the Fasts of Daniel, Judith, and Esther? By continual Fasting and Prayer

(64) Rom. vi. 18. 19. (65) Rom. ii. Col. iii.
(66) Gen. ii. 17. (67) Mat. vi. 18.

Prayer the Widow Anna, mentioned by St. Luke, devoted herſelf to the divine Service in the Temple. By the ſame, ſo many holy Hermits in the Deſerts were made the Terror of the Devil, and a moſt pleaſing Spectacle to God and his Angels.

Faſting has a particular Virtue to diſengage our Hearts from earthly Things, from the Objects of our Paſſions, and from inordinate Attachments of our Hearts to Creatures. Intemperance clogs the Soul, fetters her Affections, renders her altogether earthly, carnal and beaſtly, ſo ſtupified and dull as to be in a great Meaſure incapable of ſpiritual Functions. Faſting diſentangles her Affections, gives her Wings to take her Flight above earthly Things, fits her wonderfully for the moſt ſublime Gifts of Prayer, and for the Contemplation of God and heavenly Things. Moſes and Elias were both prepared by a Faſt of Forty Days to converſe with God. Daniel, after a Faſt of three Weeks, was favoured with the higheſt Revelations. The Macariuſes, the Antonies, the Pachomiuſes were aſſiſted by Faſting to arrive at that ſublime Spirit of Prayer which made them the Wonders of the World, and transformed them into Angels whilſt they yet remained in a mortal State.

All the Saints were remarkable for their Love of this Virtue, and their Fervour in practiſing it according to their Strength and Circumſtances. Many made their whole Lives one continued Faſt, and that ſo ſevere as to ſeem almoſt a perpetual Miracle. They ſet no other bounds to their Mortifications but thoſe of Neceſſity, and this their Prudence, which in our Days would have paſſed for Indiſcretion, was nevertheleſs that of the Holy Ghoſt. Their heroic Example is not indeed a Model for our Imitation: Any like attempts without certain Marks of an extraordinary Inſpiration, perfect Submiſſion to prudent Advice, and long gradual Progreſs in Habits of Abſtinence, by which the Body might be inured to bear them, would be highly blameable, and could not fail being productive of Miſchief. But their Fervour ought to cover us with Confuſion,

and

and silence our Murmurs under our slight Mortifications: And with them we ought to be thoroughly instructed in the Maxims of eternal Wisdom or of the Holy Ghost, which are those of Religion and true Virtue; by which we are taught that the super-structure of Virtues is no better than a Ruin if it be not raised upon the solid Foundation of Humility and Mortification. As the Grain sown on the Ground dies in the Earth before it brings forth Fruit, so we must die to ourselves by the Mortification of our Senses, and the denial of our own Will and irregular Appetites, in order to recover and maintain the Dominion over ourselves and our Passions, before we can bring forth the true Fruit of Virtues. These will be rather Leaves, or Appearances and Shadows, than true Fruit, so long as our good Works are blasted by the infected air of Self-love, Vanity, and the private Interests of irregular selfish Passions. Hence religious and devout Persons, even in the old Law, shewed their Ardour in the pursuit of Virtue by the Frequency and prudent Severity of their Fasts, by which they consecrated their Bodies to God living Victims of Penance and all Holiness, subdued their Flesh, kept their Senses under the Government of Reason and Virtue, and prepared their Souls for the spiritual and heavenly Functions of Prayer, and for leading Angelical Lives on Earth; witness Anna the Prophetess, the holy Widow, who deserved to know and adore the Redeemer of the World, when after his Birth he was presented in the Temple, having for many Years consecrated her Widowhood to God, "departed not from the Temple "serving Night and Day, by Fastings and Prayer (68)." Christ recommends Fasting both by Words (69), and by Example (70); and says his Disciples should observe regular Fasts when he should leave them (71). The Disciples of St. John the Baptist were remarkable for their Fasts (72). The Rechabites who received their

(68) Luke ii. 37. (69) Mat. vi. 16. Mat. xii. 20. &c.
(70) Mat. iv. 2. (71) Mat. ix. 15. (72) ib.

their Inſtitute from Jonadab, one of their Patriarchs, in the Reign of Jehu, and were ſome Time after admitted, on Account of their religious Lives, to be Porters in the Temple, and to ſing the divine Praiſes under the Levites, obſerved a perpetual Abſtinence from Wine (73). Others, who particularly dedicated themſelves to the Service of God amongſt the Jews, known by the generical Name of Aſſideans (74), probably diſtinguiſhed themſelves by their Abſtinence. This the Nazarites did by a Vow, ſome for a Time, others for their whole Lives (75). The Phariſees could not even wear the Appearance of Sanctity, without obſerving extraordinary Faſts. " I faſt twice a " Week," ſaid one of thoſe Boaſters of counterfeit Virtue (76). The Servants of God, in all Ages, made faſting Part of their Devotion, particularly in Times of Penance, Affliction, and fervent Prayer; Faſting gave ſingular Efficacy to their Supplications, which it accompanied. The Jews obſerved a Faſt, by Samuel's Direction, after their Sin and Defeat by the Philiſtines (77). King David, on all Occaſions, as in his Child's Sickneſs (78). In his Penance he ſays, " I " humbled my Soul with Faſting (79)," and again, under Perſecution, " I covered my Soul in faſting, " and I made Hair Cloth my Garment (80)." And in another Place: " My Knees are weakened through " Faſting (81)." The pious King Joſaphat had recourſe to Faſting and Prayer in Time of Danger (82). Eſdras in Penance, (83). The wicked Achab by Faſting and Penitence averted the divine Indignation (84). Nehemias by Faſting and Prayer obtained of God the more ſpeedy Re-eſtabliſhment of the Jews after their Captivity

(73) Jer. xxxv. 8. 1. Par. ii. 55. See Calmet's Diſſ. on the Rechabites, at the Head of his Comm. on Jeremie, T. viii. p. 70. & Dict. Bibl. T. ii. (74) 1 Macc. ii. 42. vii. 13. & 2 Macc. xiv. 6. (75) Num. vi. 2. 21. Jud. xiii. 7. 16. Amos ii. 12. Acts xviii. 18. xxi. 26. (76) Luke xviii. 12. See Numb. xxx. 14. (77) 1 Kings, vii. 5. (78) 2 Kings, xii. 16. (79) Pſ. xxxiv. 13. (80) Pſ. lxviii. 11, 10. (81) Pſ. c. viii. 28. (82) 2 Par. or Chron. xx. 3. 6. (83) 1 Eſdr. viii. 21, 23. (84) 3 Kings, xxi. 27, 29.

vity (85). Judith and the Jews of Bethulia (86), by Fasting and Prayer were protected by Heaven against the Army of Holofernes. By fasting on all Days, except the Sabbath and Festivals, and by assiduous Prayer and Retirement, the holy Heroine consecrated her Widowhood to God (87). Esther, in her Penance and Affliction for the People of God, "humbled her Body with Fasts (88);" and to move God to bless her Endeavours for their Deliverance, she fasted with her Maids and Mardochai (89). Tobie joined Fasting and Alms with Prayer, by which he deserved a miraculous Relief and Comfort. Whence the Angel Raphael said to him, "Prayer is good "with Fasting and Alms, more than to lay up Trea- "sures of Gold (90)." Almighty God, by his Prophets in the old Law, and by his Apostles in the New, and by the Mouth of his divine Son, strongly recommends Fasting to us as a great Means of Virtue, and itself an excellent Virtue, and he prescribes the Conditions by which it is to be sanctified, and made the Fast which he requires (91). The Lives of the Apostles, and many among their Disciples, and the primitive Christians, were in some Measure a perpetual Fast (92). Nay, so severe was the Discipline, Temperance, and Sobriety, which all Christians observed, that it might almost deserve that Name (93). Moreover, the Apostles kept particular Fasts of Devotion on extraordinary Occasions and instituted certain regular Fasts in the Year, as Lent, and Wednesdays and Fridays every week. S. Paul fasted much, and exhorted Christians to imitate him in his Labours, in his Watchings, and in his Fastings (94).

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(85) 2. Esdr. 1, 4. (86) Judith, iv. 8, 12. (87) Judith, viii. 6. (88) Esther, xiv. 2. (89) Esth. iv. 16. (90) Tob. xii. 8. (91) Isa. lviii. 3, 6, 9. Joel. i. 14. 11, 12. 15. Zach. vii. 5. Matt. vi. 16. xii. 20. (92) See the Lives of S. Peter, S. Paul, S. James the Less, S. Mark, &c. (93) See Clemens Alex. l. 2. Pædag. c. 1. Fleury, Moeurs des Chret. § 8 & 9. (94) Acts, xiii. 2. xiv. 22. 2 Cor. vi. 9. & xi. 27.

CHAP. III.

The Particular Motives for the Inſtitution of the FAST of LENT.

PRIVATE Faſting has peculiar Advantages (1), if without Danger of Superſtition, Affectation, Singularity, or Pride; and if accompanied with Prudence, and all other Conditions neceſſary to make it agreeable to God. But general Faſts uſually are ſtill of far greater Efficacy, and more prevailing Power, in the ſame Manner as has been ſaid of publick Prayer. Such was that of the Ninivites, in which all the People joined as one Man: It was even extended to the Brute Beaſts, that the Sight of their Affliction might in a more ſtriking Manner excite Men to mourn for their Sins, by which they had provoked the Anger of God againſt the whole Country (2).

Among the Jews, in the ancient Law, the Synagogue or Sanhedrim frequently commanded extraordinary Days of Faſt in Times of publick Calamities, or of ſome urgent Neceſſity. In the fifth Year of King Joakim, in the ninth Month, ſuch a Faſt was proclaimed before the Lord to all the People in Jeruſalem (3). And Jeremiah ordered Baruch to read the Threats and the Words of the Lord to the People, on the Faſting Day (4). The Jews, not content to obſerve annual Faſts, to avert public Calamities, on the 3d of September, the 10th of December, the 17th of June, the 9th of July, and the 13th of February, kept an extraordinary Faſt: And in Times of great Drought, two or three Days a Week, when proclaimed by the Sanhedrim (5).

In

(1) Mat. vi. 16, 18, &c. (2) Jon. iii. 7. (3) Jer. xxxvi. 9. (4) Ib. 6. (5) See Sigonius de Republica Hebræorum, l. iv. c. 18. & Nicolia's Annotations, ib. p. 410, &c. Dom. Joſ. de l'Iſle Hiſt. du Jeune, l. iii. ch. 1. p. 206. Fleury, Moeurs des Iſraelites, ch. xvi. p. 128. and the Council of Selingeſtad, in 1022. T. ix. p. 847.

In the Chriſtian Church it has been always the Cuſtom for the Biſhops to command extraordinary Faſts on particular Occaſions. Tertullian, when a Montaniſt, early in the third Century pretended to juſtify the ſuperſtitious Faſts of his Sect, becauſe amongſt the Catholics, " The Biſhops are accuſtomed " to command general Faſts, on account of Circum- " ſtances of Difficulty or Danger in which the " Church might be (6)." The third Council of Tours in 813 (7), the Emperor Charlemagne (8), and Lewis the Debonnaire (9), command all Perſons to obſerve whatever Faſting Days are ordained by the Biſhops: The latter of theſe two Princes, by the Counſel of the Biſhops, publiſhed himſelf an Order for keeping a ſolemn Faſt, to deprecate the Indignation of Heaven, manifeſted by a Peſtilence and Famine (10). Pope Nicholas I. in his Anſwer to the Conſultation of the Bulgarians, ſays, the Prince and his Council might command a Faſting Day in Times of great Droughts, but that it was better to leave that to the Biſhops (11).

The ancient Jews alſo obſerved yearly general Faſting Days. Such was the ſolemn Faſt of Expiation for their Sins, on the 10th Day of the Seventh Month, commanded by God himſelf (12), the only Day in the Year on which the High Prieſt entered the Tabernacle, (and when the Temple was built, the Holy of Holies, or innermoſt Sanctuary, in which the Ark was placed) to ſprinkle it with the Blood of Victims. The Prophet Zacharie mentions three other annual Faſts of the fourth, fifth, and tenth Months (13). The later Synagogue added two other general Faſts every Week, on Mondays and Thurſdays, in Remembrance of the Profanation and Deſtruction of Jeruſalem by the Babylonians. On this account we find

(6) Tert. de Jejun. c. xiii. p. 551. (7) Conc. Turon. iii. can. 47. T. vii. Conc. 25. (8) Capitul. l. i. Capit. 47. T. i. p. 719. (9) Ib. l. ii. c. 7, 11, 738. (10) Baron. ad ann. 828. n. 29 & 30. (11) Nicol. I. ad Conſulta Bulgar. cap. 56. T. viii. Conc. p. 536. (12) Levit. xvi. 29. 30. (13) Zachar. viii. 19.

find in the Apoſtolic Conſtitutions, that it was a Law among the primitive Chriſtians for all to faſt every Wedneſday and Friday, in Memory of the Sufferings and Death of Chriſt. It is there added, that all who had the Devotion might faſt five Days every Week; but were forbid to keep ſet Faſts on Mondays or Thurſdays, leſt they ſhould ſeem to do it in Conformity with the Jews (14). If the Jewiſh Synagogue had Authority to command both regular and extraordinary Faſts, for weighty ſpiritual Reaſons, who will deny this to the Church of Chriſt? In all Things which regard the ſocial or civil Life, he ſubjected it to the Government of the civil State: Obedience to which, and to all lawful Superiors, is an eſſential Duty of the Law of Nature, which he confirms in the ſtrongeſt Manner in his Goſpel. But as he eſtabliſhed his Church a perfect Society of Men, united in all the external Duties of Divine Worſhip, and in the Participation of the ſame Holy Myſteries, he ſettled in it a ſacred Hierarchy, or ſpiritual Government. And he certainly gave a ſpiritual Authority to its chief Paſtors to maintain Union and good Order, to regulate what belongs to Diſcipline, with regard to the divine Service, the Adminiſtration of the Sacraments, and the like (15); an Authority which the Apoſtles and their Succeſſors have always claimed and exerciſed. To this belongs the Inſtitution of certain Feſtivals and Faſting Days on great and juſt Occaſions. Certainly in this Point, the Church of Chriſt has not leſs Authority than the Jewiſh Synagogue formerly had. As the Jews had their weekly, monthly, and yearly Faſts, ſo was it fitting that the Church of Chriſt ſhould have regular appointed Faſts. Proteſtants allow particular Faſting

(14) Conſtit. Apoſt. l. vii. c. 24. See Sir George Wharton *on the Feaſts and Faſts of the Jews*, p. 12. Calmet. Dict. Bib. T. i. p. 552. who gives an Account of twenty-four yearly Faſting Days, regularly obſerved by the ancient Jews. See on the ſame, Leo of Modena, *on the Rites and Cuſtoms of the modern* Jews, chap. 8. and Mr. Lewis *on the* Hebrew *Antiquities*, l. iv. c. 14. on the Faſts of the Jews. (15) Mat. xvi. 19. Mat. xviii. 17. Acts, xv. 20. 1 Cor. xi. 16. & 34. 1 Cor. iv. 1. 4. vii. 17.

Fasting Days may be commanded on extraordinary Occasions: Why not yearly Fasts, which has been the constant Rule and Practice of the Church from the Beginning? Has not the Church, has not every particular Christian powerful Reasons, and often an urgent Necessity for fasting; whether we consider it as a Remedy against Sin, or as a Means of disposing our Souls for Heavenly Contemplation; or as a Virtue which gives the most prevailing Efficacy to our Prayers; or as a Means very powerful, and often necessary, for curbing and restraining our sensual Appetites and Passions, and making the Flesh readily obedient to the Law of Reason and the Gospel. On this last Account particularly, Dr. Stephen Weston, late Bishop of Exeter, shews the Obligation of practising frequently some Degree of Fasting or Abstinence, by denying our Body its ordinary Food, or by some Abatement in the Quantity and Choice (16). General regular Fasts call upon all to comply with this Duty, render it of much greater Efficacy by the Combination of the whole Church, and by the Example of others, animate every one to embrace this Means of Sanctification with Fervour and Compunction. When this Precaution is neglected, as amongst Protestants, the Practice of fasting is scarce so much as known (a). Duties of this kind are seldom complied

(16) See Dr. Stephen Weston, late Bishop of Exeter, T. i. Sermon 19. *On Mortification.* Also Dr. Taylor, the whole Duty of Man, Lucas's Practical Christianity, part i. ch. 7. part iv. ch. 4. p. 399. and many other Protestant Authors. (17) Luke v. 35.

(a) The Heathens, in most Parts of the World, ascribed a Virtue to fasting, and placed it, on many Occasions, among the Works of Religion; which Notion they must have derived, with many others, from the Patriarchal Religion. S. Jerom confounds the Heretic Jovinian, who denied the Virtue of Fasting, by the Example of the ancient Egyptian Priests, who abstained from Flesh, Eggs, Milk, and Wine, in order to restrain the Lusts of sensual Pleasure, and to preserve their Mind free from the Fumes of Intemperance. They seldomer eat Bread, as more apt in their Country to load the Stomach, and create an Heaviness,

plied with as they ought, unleſs regular Times are allotted for that Purpoſe.

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Heavineſs, than Rice or Pulſe ſeaſoned with Oil; and when they took any, they eat with it bitter Hyſſop, to accelerate Digeſtion (S. Hier. adv. Jovin. l. ii. T. 4. p. 205, 206.) S. Jerom alſo tells us, that the Magians in Perſia, being divided into three Claſſes, thoſe of the firſt Claſs, who were the moſt learned and the moſt eloquent, never allowed themſelves any other Food but Meal and Pulſe: That the Gymnoſophiſts in India, both the Brachmans and the Samneans, or Sermanes, lived wholly on the Fruit of Trees, which grow on the Banks of the Ganges, and of Rice and Meal: That the Prophets of Jupiter in Crete abſtained from Fleſh and whatever is dreſſed by Fire; and the Prieſts of Eleuſina, or Ceres, in Greece, from Fowls, Fiſh, and the Fruits of certain Trees (ib.) S. Leo aſſures us, that the Idolaters had their Faſting Days, which they religiouſly obſerved, (*Serm.* 77. *de Jejun. Pentec.* c. ii. T. 1. p. 331.) The Prieſts of the Idols, in any Places, never offered Sacrifice, but after a Preparation by Faſting and Continence. (See Alex. ab Alexandro, l. iv. c. 17.) Tertullian ſays, the Heathens diſpoſed themſelves by a Faſt, before they conſulted the Oracles. (l. de Anima, c. 48.) And they ſometimes imitated the Xerophagie of the Chriſtians. (ib.) Before offering Sacrifice to Ceres, no one eat till after Sun-ſet, and then all abſtained from Wine, and lived continent. (S. Cyr. Alex. adv. Jul. l. 6. c. xix. p. 250.) Whoever were initiated in the Myſteries of Iſis, prepared themſelves for that Ceremony by abſtaining ten Days from Fleſh and Wine (Julian. in Myſopog. inter Opera S. Cyrilli, T. i. p. 250. (Julian the Apoſtate ſometimes confined his Meals to Pulſe, upon Motives of Religion, (ibid.) The Athenian and Egyptian Women, on certain Feſtivals faſted and lay on the bare Ground. (See Joſeph. Laurent. de Prand. & Cen. Vet. c. 22. apud Gronov. p. 349.) On the Faſts of the ancient Idolaters: See alſo Salmaſius in Solanum p. 150. Julius Scaliger, Poetic. l. i. c. 32. de Cerealibus Ludis, &c. The Mahometans, both Turks, Perſians, and the other 70 Sects, into which Mahometiſm is divided in the Eaſtern Countries, ſtrictly keep the Faſt of the ninth Arabian Month, called Ramazan, which falls ſometimes in Summer, ſometimes in Winter, ſhifting ſucceſſively through all the Seaſons of the Year; becauſe their Year is Lunar, without any Intercalation, and its Months alternately of 29 and 30 Days. No one is excuſed faſting, neither Women, Soldiers, Travellers, Labourers, nor Artificers; neither poor nor rich; the Sultan himſelf faſts like others. The ſick, who are unable to keep the Faſt this Month, are obliged to faſt ſome other Month, or as many Days of it as were wanting, after their Recovery. They faſt, without eating or drinking any thing, and are not allowed even to waſh their Faces from Sunriſe to Sunſet. Thoſe that are more devout begin it from Midnight. (Chardin.

Voyage

Chriſt himſelf preſcribed to his Church the regular Obſervance of Faſts, after he ſhould be taken from it by his Death and Aſcenſion. The Jews objected to him, that his Diſciples, though devoted to a religious Courſe of Life, practiſed no regular extraordinary Faſtings, as the Diſciples of the Baptiſt did, in Imitation of their Maſter, and as all others did who made Profeſſion of ſtrict Virtue, though doubtleſs both he and his Diſciples kept the Faſts then obſerved by the Jews in general. Our Divine Redeemer anſwered, that the Time he remained with them was very ſhort, and as it were the Time of his Eſpouſal; and the Joy and Comfort he afforded them by his Preſence was repreſented by his not commanding them extraordinary Faſts, which their Weakneſs, in the beginning of their Converſion from the World, rendered them not yet diſpoſed or very fit for. "But," ſays he, "the "Days will come when the Bridegroom ſhall be "taken from them, and then ſhall they faſt in thoſe

Voyage de Perſe. T. vii. p. 347. T. ii. p. 162. Buſebeeh Legat. Turcic. ep. iii. p. 252. The ancient and modern Jews have always eſteemed faſting a pious Practice of Religion. See Baſnage Hiſt. des Juifs, l. vii. c. 18. Art. iv. So deeply is the Senſe of this religious Duty imprinted in the Minds of Men, through all Ages and Nations, that moſt Sects of Infidels and Heretics thought it ſo eſſential a Part of Religion, as to pervert by Superſtition, what they acknowledged from a general Tradition derived from the Patriarchs of the human Race, to be a Means of Atonement for Sin, and an Homage paid to the Deity. Their ſuperſtitious Practices, however, differed widely from the blaſphemous Doctrine of thoſe who abſtained from certain Meats as evil in themſelves, and the Work of an evil Principle, or Demon, all Creatures being good in their own Nature, and the Work of the true God. The Diſtinction of a good and evil Principle, or God, was a fundamental Error of a numerous Sect of Oriental Philoſophers, ſo ancient in Perſia and the Indies, that Iſaac Voſſius, (*l. de Idolatriâ*, l. i. c. 1. ſuppoſes this to have been the firſt Degree of Idolatry, by which Men apoſtatized from the Worſhip of the true God. See Wolfius's *Manichæiſmus ante Manichæum*, and the Authors quoted by him, p. 201. It is indeed the more common Opinion, that Men firſt fell into Idolatry by paying divine Honours to the Sun, Moon, and Stars, called the Hoſt of Heaven; or firſt to Angels, as Le Clerc thinks; then to the

" Days (17)." In these Words he commanded, or at least foretold and pointed out what they were to do after his Departure from them. And here he speaks of regular set Fasts, and these frequent, such as those were of the religious Persons whose Example was alledged to him. The Apostles could not fail to comply with his Injunction, to conform to his Spirit, and follow his Direction. The primitive Christians, probably from the Apostles themselves, understood his Words to imply a clear and express Command of fasting yearly on the Days of his Sufferings and Death, on which he was taken from the Church. This Tertullian mentions as a Point universally agreed on, amongst both Catholics and Heretics of every Denomination. Whence he calls these the Days of the Fast prescribed by Christ himself in the Gospel, and says that the others were left to the Discretion of the Church.

On

(17) Luke, v. 35.

the Stars, and afterwards to Men who had been famous or dear to them. It is, however, certain, that the Doctrine of a good and bad Principle was very ancient in some Systems of the Oriental Philosophy, very different from all the Sects of the Greek Philosophers, commonly attributed to Zoroaster, the Author of the Chaldæan and Persian Philosophy. (See Stanleii Philosophia Orientalis, l. ii. c. 6. Joan. Clerici. *Index Philolog. in Hist. Philos. Orient.)* Hence first proceeded those impious and superstitious Notions, that certain Meats are in their own Nature evil; though others fell into this Error upon other superstitious Principles; and some ancient and modern Indian Sects of Idolaters abstain from Animal Food upon the Principle of the Transmigration of human Souls into Beasts; others because they imagine certain Beasts sacred to their false Deities. To such Extravagance is this Superstition carried by some Indian Sects, in Mogol and elsewhere, that if such or such an Animal has touched, or been maliciously thrown upon any among them, the rest fly from him as profaned, and abandon him to be carried into Slavery, &c.

The Heresies of the three first Centuries were often formed by a Mixture of Superstitions of the Oriental Philosophy. The Gnostics, of various Classes, began to disturb the Church in the Reign of Adrian, as Clemens of Alexandria mentions, (Strom. l. vii. c. 17. p. 898, 899.) Their Errors had made their Appearance more early, as is manifest from 1 John, ii, 18. 1 Tim.

vi.

On the Precept of paſſing Good Friday and Eaſter Eve in a rigorous Faſt, Biſhop Beveridge ſhews it, from theſe Words of Tertullian, to have undoubtedly been an apoſtolic Practice and Precept; nay, according to the Tradition of the primitive Ages, a Command, in ſome Meaſure at leaſt, of Chriſt himſelf. This he confirms by the following Remarks: "It

" having

vi. 20. Col. ii. 8. but were kept under by the Authority of the Apoſtles ſo long as they lived. (See Tho. Ittigius, l. de Hæreſiarchis Ævi Apoſtolici & proximi. Tillemont, &c.) Several among theſe taught the Doctrine of Devils, forbidding Men to marry, and abſtaining from Meats as Things evil in themſelves. 1 Tim. iv. 3. In ſucceeding Ages the like Blaſphemies were ſpread by the Marcionites, Manichees, Paulianiſts, &c. This ſuperſtitious Abſtinence, as if Meat was in itſelf unclean and from thence Evil, the Apoſtle condemns, 1 Tim. iv. 3. not an Abſtinence of Mortification and Penance, and of Obedience to the Church, upon Motives of Virtue. Again, when the ſame Apoſtle ſays, "Whatſoever is ſold in the Shambles, that eat, " aſking no Queſtions for Conſcience ſake." 1 Cor. x. 25. he evidently ſpeaks of Meats which might have been offered to Idols, and which it was lawful to eat, where People had no Scruple, and did not do it out of Superſtition. When Chriſt ſays, Matt. xv. 11. "That which goeth into the Mouth doth " not defile a Man," he means that there is no Uncleanneſs in the Meat which defiles the Soul: And can no way be underſtood of Faſts commanded by God and his Church, a Tranſgreſſion of which defiles not by any Uncleanneſs of the Meat, but by the Diſobedience. Thus a Jew in the Old Law would have been defiled by eating Blood or Swine's Fleſh; and our firſt Parents were thus defiled by eating the forbidden Fruit in Paradiſe.

Fauſtus, the Manichean, appealed to the Faſts of the Catholic Church, pretending by them to juſtify the ſuperſtitious Abſtinence from certain Meats, as evil in themſelves, preſcribed in his Sect. "You keep Lent," ſays he, abſtaining from Wine, " and Fleſh Meat, without Superſtition." To this S. Auſtin anſwered, that to abſtain in order to ſubdue the Fleſh, and for the ſpiritual Advantage of the Soul, is the Duty of a Chriſtian and Catholic; but to refrain from any Meats, upon the Perſuaſion that they are unclean, or not created by God, is the Doctrine of lying Devils. (l. 30. contra Fauſtum, c. 3. & 5.)

b) *Certè in Evangelio illos Dies Jejuniis determinatos in Evangelio putant Catholici, in quibus ablatus eſt Sponſus.* Tert. *de Jejunio* c. 2. See alſo ch. 13. ibid.

" having been the Cuſtom of the Jews, as is well " known, that every dutiful Child kept the Anniver- " ſary Day of his Father's Death a ſolemn Faſt as long " as they lived, in Token of their Affliction and " Grief (18), nothing ſeems more abſurd, upon Mo- " tives both of Reaſon and of Faith, than that the " Apoſtles ſhould not faſt every Year, on the Day on " which their deareſt Maſter, the only Saviour of " Mankind, the eternal Son of God, was pleaſed, " for their Sins and thoſe of others, to ſuffer moſt " cruel Torments and a barbarous Death. Who " amongſt the very laſt of his Followers would not, " upon the yearly Return of this Day, ſay to him- " ſelf: On this very Day for my Sins the only be- " gotten Son of God was loaded with Contempt, " torn with Scourges, crowned with Thorns, and " hung on a Croſs; alas! by his own Creatures. " For me, and in my Place, baſe Wretch that I am, " he underwent a moſt painful and moſt ignominious " Death. And ſhall I paſs this Day in worldly Joy, " in indulging my Senſes, and in pleaſing my Appe- " tites by Gluttony? Shall I not on it, at leaſt, af- " flict myſelf for thoſe Sins by which I crucified my " Lord? God forbid I ſhould be ſo ungratefully " abandoned and inſenſible. Certainly if any of us, " or of thoſe who reject with the greateſt Virulence " the Laws of all regular faſting Days, did but ſeri- " ouſly meditate on the inexpreſſible Torments which " our Lord ſuſtained for us, it would be, I do not " ſay very difficult, but abſolutely impoſſible that we " ſhould not be moved to afflict ourſelves on this Day, " by a mournful Faſt. How much more muſt this " have been impoſſible in thoſe holy Apoſtles and " Diſciples who had enjoyed the Happineſs of his " Example and Converſation, been Witneſſes to his " Miracles, and heard his divine Inſtructions," &c. This learned Proteſtant Prelate and Theologian obſerves, that the very Name of the Forty Days Faſt, the unanimous Agreement of all Churches, and the Teſti-

(18) See Baſnage, Hiſt. des Juifs, T. v. l. 7. c. 8. Art. 4.

Teſtimonies of ancient Fathers ſhew this Antepaſchal Faſt to have been extended by the Devotion of the Faithful, and ſoon after by an eccleſiaſtical Precept, in general to about ſix Weeks. He aſks, to what Circumſtance of this Faſt any Objection can be made? Faſting in itſelf, no one can deny to be a Virtue and a religious Duty. To faſt by Precept, and at regular ſet Times, cannot be liable to any Cenſure, ſince God himſelf enjoined a regular yearly Faſt in the Jewiſh Law (19). The Seaſon no one can call improper: "For in what Part of the Year is it more ſuitable to "obſerve our great Faſt than in that when we com-"memorate the Sufferings of Chriſt;" as S. Auſtin ſays (20). The Number of forty Days is conſecrated by the Faſts of Moſes, Elias, and Chriſt himſelf. Is it not a commendable Zeal to ſtrive to imitate our Divine Maſter's Faſt in ſome Degree, and according to our Stength? Thus Dr. Beveridge.

This Example of our dear Redeemer faſting forty Days in the Deſert is another Motive for the Inſtitution of Lent. Moſes, appointed by God the Legiſlator of the Jews, his choſen People, faſted forty Days to prepare himſelf to converſe with God, and to receive his divine Law on Mount Sinai, which he repeated when he received the Tables of the Law a ſecond Time (21). Elias, before he was favoured with the wonderful Apparition of God on Mount Horeb, faſted forty Days and forty Nights (22). As the Law of Nature was conſecrated by a Faſt of forty Days in Moſes, before he had received the written Law and the Law of the Prophets, or the written Law by Elias, ſo was the Law of Grace by Chriſt, that the three different States of Religion might each give a Sanction to this Means of Sanctity and Virtue, and receive a Sanction by it. In like manner as Moſes and Elias repreſented the old Law in its two different States, when they appeared with Chriſt at his Tranſfiguration (23), to bear Teſtimony to the new Law,

(19) Lev. xvi. 29. (20) S. Aug. ep. 119. nunc 55. ad Januar. c. 15, T. ii. p. 155. (21) Deut. ix. 9. & 18. (22) 3 Kings, xix. 9. (23) Mat. xvii. 3.

of which the former had been Types and Figures. Chriſt faſted for us, to teach us the Virtue and Neceſſity of Mortification, to ſanctify our Faſts and render them eaſy, to encourage us to undertake them chearfully, and to ſhew us in what Manner we might uſe our Bodies, by them to diſarm and overcome the Devil, who otherwiſe makes Uſe of them to tempt and enſlave us. From his Example we learn the Means by which, through his Grace, we muſt deſtroy Sin in ourſelves; and by reſtraining our Senſes, and doing neceſſary Violence to our rebellious Fleſh, combat the Devil by our very Bodies, and make them ſerve for Arms againſt him. The Church therefore, by a prudent and holy Zeal, calls upon all her Children to unite all their Forces, and under the Captain of our ſpiritual Warfare, to imitate his Faſt according to our weak Abilities.

Such a Courſe of Faſting and Penance cannot but be of great Service for the Reformation of Vice, and Improvement of Virtue, among Chriſtians. The Proteſtant Author of "Sober and ſerious Conſiderations, occaſioned by the Death of King Charles II. and the Time of Lent following it (c)," ſhews how highly advantageous the religious Obſervation of Lent muſt prove to thoſe who ſincerely endeavour to ſet about the Duty of this holy Faſt, accompanied with Reading, Meditation, aſſiduous Prayer, Repentance, Conſideration, and ſerious Reflection upon themſelves: Which great Work, if it were not impoſed upon them, they would perhaps paſs over very careleſs and ſlightly, or poſſibly never find a proper Time to apply themſelves to. Were it only by laying aſide their Sins for a Seaſon, they would begin to be emancipated from their Habits, and diſpoſed to diſcern and reliſh divine Truths, which they were incapable of, whilſt

(c) This ſhort Treatiſe was dedicated to Lord Dartmouth, licenſed by Will. Needham, Chaplain to the Archbiſhop of Canterbury, and printed in the Beginning of the Year 1685, and again in 1686. The Author's Name is only mentioned by the initial Letters. p. 4.

whilſt blinded and infatuated by the Steams of their Luſts and Vices, ſo long as they wallowed in them. Theſe Aids, together with their extraordinary Devotions for obtaining divine Grace, and the ſpiritual Counſels and Advice of an experienced Director (eſpecially how to avoid the Occaſions of Sin for the future, and to be armed againſt the Aſſaults of the Enemy), will ſtrongly enable them to renew ſincerely their Baptiſmal Vows, and faithfully perform them to God. And as to ſuch Perſons as are truly virtuous, how acceptable muſt needs ſuch a Time be to them; a Seaſon of extraordinary Exerciſe of Piety, Charity, and Devotion, in which they ſtudy, by the moſt ſerious Examination of their Hearts, to diſcover and reform all that is a Deviation from their holy Profeſſion, and make their Accounts even with God: To make their Lives a perfect Sacrifice to God, improve their Hearts in his Love and all Virtues, devoutly commemorate the Sufferings of our Redeemer, and prepare themſelves to approach the divine Myſteries, and to celebrate the holy Feaſt of Eaſter in angelical Purity and heavenly Jubilee. The ſame Author adds, that it is found by Experience, that the religious Obſervation of Lent is a mighty Reſtraint to Profaneneſs and Debauchery, even where Men are moſt exquiſitely wicked. It hath been a Matter of Wonder to Travellers, to ſee what an Appearance, at leaſt of Demureneſs, Sobriety and Serioufneſs all Men generally take upon them at this Time. I will give it you in the Words of a worthy Gentleman of our own Church and Nation, a great Traveller and Obſerver in foreign Parts (24), when ſpeaking of Italy, he ſaith, "That, notwithſtanding the Growth of Vice, the People of all Sorts are much reformed during the Time of Lent: No Blaſphemies or foul Words as before; their Vanity of all Sorts is laid reaſonably aſide, their Pleaſures abandoned, their Apparel, their Diet, and all Things elſe compoſed to Auſterity and a State of Penitence. They

(24) Sir Edwin Sands, in his *Europæ Speculum*.

They have then daily Sermons, with Collection of Alms, to which all Men reſort, and to judge by their outward Shew, they ſeem generally to have great Remorſe of their Sins; inſomuch that, I muſt confeſs, I ſeemed to myſelf in Italy to have beſt learned the right Uſe of Lent; there firſt to have diſcerned the great Fruit of it, and the Reaſon for which thoſe Sages in the Church firſt inſtituted it. Neither can I yield to the Fancies of thoſe who, becauſe we ought at all Times to lead Lives worthy of our Profeſſion, think it ſuperſtitious to have any Time, in which we are to exact or expect it more than another: But conceive that it is a hard Matter to hold Men within the Liſts of Piety, and that it is therefore fit that there ſhould be a Time in the Year, and that of a reaſonable Continuance, to conſtrain Men to recall themſelves to more ſerious Thoughts and Courſes, leſt Sin, by having no Bridle, ſhould become headſtrong and unconquerable, and Men be inured to Vice." Thus Sir Edwin Sands, quoted by our Author. "It is neceſſary" ſays S. Leo, "that "even religious Hearts contract ſomething of earthly "Duſt." It is conſequently a moſt wholeſome and neceſſary Rule, that all Perſons ſhould renew their Vigour, from Time to Time, with redoubled Fervour and ſtudy to repair their Loſſes with Advantage; for which certain Seaſons are wiſely inſtituted. Thus will a Spirit of Piety and Penance be eaſily maintained and improved during the Courſe of our Lives, and thoſe Duties which we cannot make our conſtant Employ, with equal Fervour and Attention, will be perfectly performed by giving them our whole Care, in certain proper Seaſons ſet apart for theſe Exercíſes.

The forty Days Faſt of Chriſt is not the only Motive for determining the Number of the Days of this holy penitential Time. The Fathers take Notice, that the Church commands us by this Faſt to conſecrate the Tythe, or tenth Part of every Year, and of our Lives, to the moſt fervent Exerciſes of Religion. In the Law of Nature we find, that Abraham gave to Melchiſedec, the High Prieſt and King of Salem, the Tythe

Tythe of all the Booty he had taken from his Enemies (25). And in the written Law God ordained that the Tythe ſhould be paid to the Levites of all the Revenue of the Country, that is, of all the Seed or Grain, and of all the Fruit growing in the Fields (26), to which the Phariſees added that of the Pulſe and Herbs growing in their Gardens (27), which our Saviour did not diſapprove, though he blamed their Vanity and Pride. In the Talmud we read, that all which is produced from the Earth was liable to firſt Fruits and Tythes (28). After theſe were paid, a ſecond tenth Part, either in Kind or in Money, was applied towards the celebrating of Feſtivals in the Temple, or in Charity Feaſts, either in Jeruſalem or in every one's own Town (29). Theſe Offerings were made as an Acknowledgement or Tribute to God, for the Fruits which are his Benefits. In like Manner it is moſt juſt that we offer to God the Tythe of our Lives, conſecrating to him a tenth Part of the Year, by a devout Faſt, as S. Gregory the Great obſerves (30). For 36 Days are a tenth Part of the Year; and ſo many only were formerly Faſting Days, before the four Days of the ſeventh Week were added, to make the Faſt completely of forty Days. For if we ſubtract the ſix Sundays on which the Faithful only abſtained, we ſhall find the Faſt reduced to thirty ſix Days.

This Seaſon of the Year was choſen as moſt proper, not only in Honour of the Sufferings of Chriſt, but alſo that this penitential Time might be a Preparation for the great Feſtival of Eaſter, and to the divine Myſteries, which we are obliged then to receive with the utmoſt Purity and Devotion. To fit ourſelves for our heavenly Nuptials, and to attend our heavenly Bridegroom in his glorious Triumph, perfectly riſen with

(25) Gen. xxviii. 22. (26) Levit. xxvii. 30, 31, 32. See Selden, *De Decimis*, Spencer de Legibus Ritual. Hebr. (27) Mat. xxiii. 23. Luke xi. 42. (28) Thalmud. Seder. Serain. Maſec. (29) Deut. xiv. 22. Lyran. in Deuteron. xxvi. 12. Joſeph. Antiquit. l. vi. c. 8. (30) S. Greg. M. Hom. 16. n. 5. T. i. p. 1494.

with him, and cloathed with his Spirit and Grace, is a great Work. Therefore is Lent inſtituted as an Eve of forty Days to this holy Solemnity, as S. Leo, S. Gregory, S. Charles Borromæo, and other zealous Paſtors put us in Mind.

Neither is it beneath the Conſideration of the Church, in this holy Inſtitution, to have a Regard to the Motive of our corporal Health. As extreme Temperance and Abſtemiouſneſs are its beſt Guardian, ſo is Faſting often its ſafeſt and moſt eaſy Reſtorer (d). By

(d) The moſt frequent Diſorders which are incident to the human Frame, are occaſioned by an over-repletion, which oppreſſes the animal Powers, and impedes their Functions; or by the vicious Qualities of the Blood, and other Humours or Juices, not ſufficiently concocted and ſubacted, originally riſing from ſome Exceſs, or peccant Properties of the Food, which oppreſs the Organs of Digeſtion, and produce fatal Obſtructions and other Miſchiefs in the moſt delicate Part of the Body, and undermine the ſtrongeſt Conſtitution beyond the Power of Remedy. And this is often true, even in Diſtempers of Decay, in which, above all others, the Cure is moſt difficult, as a Reparation of what is loſt or worn, is ſometimes almoſt a-kin to a new Creation, at leaſt is always infinitely harder, and a Work of longer Time and gradual Proceſs, than a bare diſcharging or purging away of what is noxious. The main Preſervative againſt all ſuch Seeds of the moſt ordinary and moſt fatal Diſtempers, is certainly Abſtemiouſneſs, and a Choice of more farinaceous, and in ſound Bodies wholeſome vegetable, than Animal Food. For though the latter in a moderate Quantity gives more Strength, its Salts eaſily form Obſtructions, and create groſs Juices, which lay the Foundation of a ſcorbutic Habit of the Blood, juſtly called by Boerhaave a Legion of moſt fatal Diſeaſes. Though unripe and unfermented farinaceous Vegetables, ſalted or ſmoaked Fiſh or Fleſh, bad Water to drink, a moiſt Soil near ſtagnating Waters, and a ſedentary Life, are frequent Cauſes of the Scurvy, it muſt be allowed that our extreme Voraciouſneſs of Animal Food, much more than any Quality in the Air, makes this Diſorder ſo rife and prevalent amongſt us. Nor is there a more ſovereign Preſervative, or Remedy againſt it, than a wholeſome Vegetable Diet, eſpecially of the antiſcorbutic Kinds, and in Spring, when Herbs are freſh, and their Juices pure. See Haller. Van Swieten on Boerhaave, &c. We muſt except Sallads of the colder Kind, and not allow Vegetables to weak Conſtitutions, the Fibres of this Food being too ſtrong to be broke and concocted, without ſtrong and vigorous Action of the Stomach. Dr. Arbuthnot very judiciouſly obſerves, that though

By it, so many ancient Fathers of the Deserts, whose austere and perpetual Fasts astonish and almost affright us,

though Regularity in the Time of Meals, and great Temperance in the Quantity, and in the Choice of plain simple Food, are necessary Rules for Health, it is more advisable to use a reasonable Latitude and Variety, than to be restrained too rigorously to one Kind, which may give a vicious Prevalency to certain Humours, or create so strong an Habit in the Constitution as can never allow the least Deviation, without imminent Danger. In the Philosophical Transactions we have an Instance of a Clergyman of the Church of England, who, on Account of an Asthma, had for many Years drank nothing but what was warm, but by once drinking a Cup of Beer cold on a Journey, died in a few Hours. Boerhaave remarks, that the best Food is mostly farinaceous, i. e. of mealy Seeds, as Wheat, Rice, Maize, &c. of the best Kinds, and well ripened, also Panadoes made by boiling, or at least sopping Bread in Water, Gruels, thin Broths, &c. Milk where it does not curdle into Cheese upon the Stomach, which often happens. In some Parts of Ireland many who live in a Manner entirely upon Potatoes, so as seldom to taste even Bread, are very robust and healthy; but in the Indies, among those Nations which never touch any Animal Food, those who live solely on Rice are very thin and weak, but healthful, and have their Feeling and other Senses much quicker than others, as Mr. Grose relates in his Account of them. A Difference of Constitution often points out to Men a particular Choice of their more prevalent Food, without too servile a Constraint; but Temperance is the first Principle in all Circumstances of Life. Water is the strongest Digester, and the best Vehicle to our Nourishment, being both the finest Fluid, and the most powerful Dissolvent in Nature; and it is the ordinary Drink of the far greatest Part of the human Race. Yet the little Insects with which it abounds in Summer may be sometimes pernicious, unless destroyed by the Water having been boiled; and its extreme Fluidity is mortal to dropsical Persons, whose Fibres are relaxed; which Inconveniencies are best removed in our Climate by weak Small Beer. Cæsar found Beer the Beverage of the Britons eighteen hundred Years ago. Strong Beer by its Viscosity retards the Circulation of the Blood, &c. Wine all agree, is the most genial natural Cordial, when Nature stands in Need of one; but not properly a Digester of our Food. The robust and valiant Heroes of Antiquity were Water Drinkers. It would be easy to prove all these Points by the Experience of all Ages, and by the concurring Testimonies of the most judicious and most experienced Physicians and Philosophers, both ancient and modern. Dr. Cocchi, late famous Physician at Florence in Italy, in his Book *On the Regimen of Pythagoras*, or The Pythagorean Diet of Vegetables, shews that great Philosopher

us, maintained a constant vigorous Health, and prolonged their Lives for a whole Century, in warm Climates, where the Period of human Life being accelerated in all its Stages, is usually shorter than in more temperate, or in colder Regions. S. Paul, the first Hermit, lived 113 Years, S. Anthony 105, S. Euthymius 95, the two SS. Macariuses, S. Paphnutius, S. Sabas, and S. John of Egypt near 100 each; S. Arsenius 120, S. John the Silent 104, S. Theodosius the Abbot 105, James the Persian Hermit, mentioned by Theodoret, 104, &c. Josephus tells us, that the Essenes were remarkable for living long, many to the Age of 100 Years, by the Plainness and Moderation of their Diet, which was only Bread and some Kind of Gruel or Pap. The same we may observe of the ancient Philosophers, Democritus, Hippocrates, &c. Those indeed who are employed in hard manual Labour, require and easily digest more Food than such as spend their Life in Study and Meditation. Something more also must be allowed in cold than in hot Climates. Young Persons, and all who are of weak Constitutions, ought not to fast too long at a Time, but

sopher to have laid down such Precepts as he judged most conducive to maintain Tranquility of Mind, and perfect Health of Body. Hence he eat only twice a Day, as was then the general Custom; in the Morning, when he only took a little Piece of Bread, and at Supper, when he made a moderate Meal: He allowed no Beverage but Water; forbad in general Animal Food; but he eat and advised others to eat, provided it was not too often, light Meats, as Pullets, Kid, Veal, Pig, and Fish; he banished Eggs; also Beans, which are windy, though farinaceous, and which the Priests of Jupiter and Ceres, both among the Greeks and Romans, were forbid to touch, and which Aristotle universally condemns as very unwholesome; probably more apt to give Cholics, &c. in those Climates, than with us. Cocchi observes, that old dried Beans or other Seeds are very unwholesome, unless in Powder infused in Broth or some other Liquid. Most other Vegetables the Samian Philosopher recommended, also Honey and Milk. Such an exact Regimen is allowed by Physicians to be preferable to all Remedies, which it makes generally useless by preventing most Distempers. That much Animal Food is pernicious to Health is demonstrated by Plutarch de *Valetudine*. Macrobius, l. vii. Saturnal. c. 4. and other Ancients.

but muſt be ſtinted to a ſmall Quantity and plain proper Food, and without Variety. This Method far from hurting their Health, will maintain them vigorous in Mind and Body, prevent Diſeaſes, and often cure thoſe which are already contracted, and which obſtinately defy all the Power of the ſtrongeſt Medicines (e). The Spring is the moſt proper Seaſon of the Year for repairing all Diſorders of the Body

(e) Of this we have an Inſtance in Lewis Cornaro, a Nobleman of Venice, a Perſon of great Abilities and Learning. At thirty-five Years of Age he found himſelf reduced by Intemperance to ſuch a State of Health, under a Complication of Diſeaſes, and Pains in his Stomach, and often in his Sides, with a continual Fever and Thirſt, that he tried all manner of Remedies, and conſulted all the ableſt Phyſicians during the Space of five Years, without finding the leaſt Relief. At forty, when Phyſicians deſpaired of his Life, he reſolved to try what Abſtemiouſneſs would effect. By Experience he found the Falſehood of that common Proverb of Gluttons: "That whatever "is Savoury to the Palate, is good and nouriſhes." For ſtrong and cool Wines, Melons, raw Lettice, Fiſh, Pork, Sauſages, Cake, Pye-cruſt and the like, pleaſed moſt his depraved Appetite; yet were moſt hurtful to his Conſtitution. Theſe Things therefore he ſhunned, and uſed only ſuch as agreed beſt with his Conſtitution, and in ſo moderate a Quantity as always to leave off eating with an Appetite. Thus he ſoon brought himſelf to take only twelve Ounces of Food in a Day: by which he was ſo perfectly freed from all his Complaints in a Manner which ſeemed to his Phyſicians almoſt a Miracle. By continuing this ſober Life he enjoyed a State of perfect Vigour and Health. Through extreme Vexation which he ſuſtained from ſome others, and a troubleſome Lawſuit, attended with many moſt diſagreeable Circumſtances, ſome of his Friends were ſo overpowered by Melancholy as to fall into Diſeaſes which coſt them their Lives; but he who was the principal Sufferer, felt no Inconvenience in his Health from theſe Diſaſters, which he aſcribes to the ſound Temperament of his Body, free from thoſe Humours which Melancholy or Trouble could vitiate. When he was ſeventy Years old, by the overturning of his Chariot, his Head and whole Body were much hurt, and one of his Arms and Legs put out of Joint. The Phyſicians declared that at his Age he could not live three Days, and were for purging and bleeding him. He would not allow either, alledging that his temperate Manner of Life made thoſe Remedies unneceſſary: but ordered his Arm and Leg to be ſet, and his whole Body anointed with Oil: and he perfectly recovered without any other Remedy. So true did he find the two Italian Proverbs; "He ſhall eat much who eats little at a

Time

Body, the Humours being then more a-float, and the whole vegetable Creation ſuffering ſome Degree of an univerſal Ferment. Freſh Herbs, alſo at this Seaſon, furniſh

Time ——— Mangere piu, chi manco mangia:" And "The "Meat which is left on the Plate, profits more than that which "is eaten ——— Fa piu pro quel' che ſi laſcia ſul' tondo, "che quel' che ſi mette nel ventre." Cornaro in his 75th Year ſuffered himſelf to be ſo far overcome by the Importunity of his Friends on Pretence of his old Age, as to add two ounces to the Quantity of his daily Food, which he increaſed to fourteen ounces exactly, weighed of Bread, and Eggs, or Fleſh and Broth; and two Ounces to his Drink, which from fourteen he made ſixteen. This Addition made a great Alteration in his Conſtitution and Health: In ten Days though before cheerful and and merry, he became melancholy and troubleſome to himſelf and others. On the 12th Day he was ſeized with a Pain in his Side, and two Days after with a Fever which held him thirty-five Days, and he was only cured by Abſtemiouſneſs; after which he returned to his former rule of twelve Ounces of Meat, and fourteen of Drink. By this Means he teſtifies in his 83d Year, that he lived always free from any Trouble of Mind, or bodily pain. At that Age he eaſily got on horſeback without any Advantage of the Ground, went up high Stairs and Hills, was always cheerful and merry, enjoyed the Converſation of witty and learned men, and read and ſtudied much, living ſometimes at Padua, where he had a great and elegant Houſe and Gardens, and ſometimes at ſome of his Country Seats, employing his Hours of Amuſement in Architecture, Painting, Muſic, Huſbandry, draining marſhy Lands, erecting Churches to God, and drawing Men together to worſhip him in them. In his 83d Year he compoſed a ſpirited Comedy, full of youthful Fire and Wit; and at the ſame Time wrote a Treatiſe on Temperance, in which he gives this Account of himſelf: He had then eleven Grandchildren all in perfect Health, Children of the ſame Father and Mother. He always ſlept well, retained his Vigour, and intellectual Faculties to the laſt, paſſed his old Age without any Complaint or Sickneſs, till that of which he died at Padua in 1565, which was ſhort and ſeemed without Pain. His Death was ſo eaſy, and he received it with ſuch Cheerfulneſs, being upwards of an hundred Years old, that it was truly a pleaſant Paſſage to immortality. [See Lewis Cornaro's own Book *on Temperance*, tranſlated by Leſſius into Latin: alſo the Account given of him by Thuanus, Hiſt. l. 38. Juſtiniani & Bembi, Hiſt. Venet. &c.] His Wife who was no leſs aged than himſelf, ſurvived him. F. Leonard Leſſius, the learned Jeſuit, had been in his Youth abandoned by Phyſicians in a Decay, but by imitating in ſome Degree the Temperance of Cornaro, and by the Regularity of his conventual

furniſh the moſt ſalutary Juices. That the Church has our corporal Health in View as a ſecondary Motive in the Inſtitution of Lent, appears from the Collect

ventual Life, re-eſtabliſhed his Health and enjoyed great Vigour of Mind and Body to the 69th Year of his Age, in which he died at Louvain in 1623. He wrote a Book, "On the right "Way of preſerving Health and long Life," in which he ſhews that Temperance is the Mother of Health, prevents the inconveniencies of overfulneſs of Humours, and of a bad Digeſtion, Crudities and all Diſtempers which flow from theſe Cauſes, makes Bruiſes and outward Accidents leſs dangerous to the Body, mitigates incurable Diſorders, makes Death eaſy, abates the Paſſions, preſerves the Senſes of the Body entire, and much more the Vigour of the Underſtanding, and Memory, and is the Ground and Baſis of Virtue, as Caſſian obſerves. [Caſſian l. 5. de Gaſtrimargia, c. 14 & 17.] So that all the Saints who have ſet about raiſing the Tower of Evangelical Perfections, began by this Virtue. [See Leſſius l. de Valetudine tuenda. Alegambe de Scriptor. Soc. in Leſſio.] Its Practice is attended with Difficulty in the Beginning, in overcoming the Habit of Intemperance; but this being maſtered, it is productive of much Delight and incomparable Advantages. Health is not only preſerved by it, ſo as ſeldom to ſtand in need of a Phyſician, but moſt Diſtempers, eſpecially thoſe which ariſe from Repletion are cured by Faſting, which is the moſt eaſy and natural Means of diſburdening Nature, that ſhe may be enabled to exert her Powers in her own Relief. For Nature alone is able to repair her Decays, and reſtore her Functions: Phyſick can only remove Obſtacles which impede the vigorous Exertion of her Powers in her Cure. Uſually a Faſt of one or two Days has the full Effect of a Courſe of Phyſick, and does its Work in a much ſafer and more effectual Manner. Many Perſons within the Circle of my Acquaintance, chiefly amongſt thoſe who led the moſt exactly regular Lives in religious Convents, have attained to a very advanced old Age, without having ever made Uſe of any Apothecary's Drugs, or conſulted any Phyſician, having made it their Rule, whenever they found themſelves indiſpoſed, to faſt one, two, or three Days, till they found their Health re-eſtabliſhed. If Auſterities have ever hurt any one's Conſtitution it muſt have been owing to an extreme Exceſs, or to ſome particular Circumſtances, as unwholeſome Food, too ſudden a Change in the Manner of Life, Dampneſs, (always contrary to the good State of an human Body) a Neglect of Precautions in paſſing ſuddenly from Heat to Cold, &c. It is in the moſt auſtere regular Inſtitutes of religious Men that we ſhall moſt frequently meet with Perſons bleſſed with a vigorous and ſprightly old Age. Such was the Auſterity practiſed by the ancient Hermits of Egypt and Paleſtine. Some confined themſelves to a ſmall Quantity of Fruits, Herbs or Pulſe, others to Bread

lect in which she teaches us to pray that "This so-"lemn Fast which is wholesomely instituted to cure "our Souls and Bodies, may be devoutly observed "by us (29)."

(29) Or. in Missâ & Officio Sabbati ante 1 Domin. Quadragesimæ.

Bread alone. Abbot Moyses after having weighed the Experience and Circumstances of these different Rules, concludes that to be preferable which allowed per Day to each Monk two Biskets or small Cakes, which together made scarce a Pound weight of twelve Ounces, without any Sauce or other Food; their Meal to be taken at None, or about three o'Clock; but on fasting Days after Sun-set. See Cassian, Inst. c. xix. 21. &c. That Fasting is the most general Cure of the most common and most fatal Distempers, and that strict Abstemiousness and Temperance is the Mother of Health, and main Support of long Life is proved by the Experience of all Ages and all Nations, and confirmed by all Physicians. See particularly those who have wrote on Diet: Junker, Arbuthnot, Hecquet, Lemery and Lorry, Tr. sur les Aliments. It is however, to be carefully observed, that Changes in the Manner of a Person's Living must be made gradually, and not on a sudden. For plentiful Meals enlarge habitually the ventricle, which long Habits of Temperance contract, in which any great Change made at once is very dangerous. Neither is it prudent in those who have lived plentifully, and are exposed to deviate sometimes from their Rule, by living in the World, to confine themselves totally to Vegetables, or any one kind of Diet, as Dr. Arbuthnot remarks against the rigorous prescriptions of Dr. Cheyne.

CHAP. IV.

On the Manner of observing LENT.

FASTING Days were proclaimed amongst the Jews in the same Manner as great Festivals by the Sound of a Trumpet at the Hour when they began (1). They observe them from the Evening after Sun-set till the same Hour the next Day, that is till the rising of the Stars. All this Time they neither eat nor Drink; they also refrain from bathing, from Perfumes, Odours, and anointing, and from the use of Marriage, Continence being a part of their Fast. And this is the Idea which all the Eastern Nations, Christians

(1) Joel ii. 15. 16.

Christians and others, generally have of Fasting (2.) Some Jews think it lawful to eat till the Morning of the Day on which they are to fast. At their Meal in the Evening of a Fast, they may eat Eggs, and certain Herbs, but not all Sorts, and no Flesh Meat, nor Butter. Buxtorf mentions, that it is an Axiom of the Jews on their great Fasts: Whoever eats or drinks on this Day, shall not be worthy to see the Joy of Jerusalem; and whoever eats Flesh or drinks Wine, his Iniquities shall be upon him. The same Author testifies, that every one who fasts abstains from all Meat and Drink the whole Day till the Stars appear in the Evening. It is only by an Indulgence that on lesser Fasting-Days, some, if apt to faint for Thirst, put into their Mouths a little Liquorice, or some other Root or Spice, but spit it out again without swallowing any, only it moistens the Mouth, and some of the juice will descend without a swallowing. Amongst the Samaritans, even Infants at the Breast, among the Jews Children that are above seven Years old, are obliged to fast as much as their Strength will permit (3). They sometimes throw Ashes upon their Heads, and go bare-foot, but this is not of Obligation. On Fasts, it was forbid to Work, and all the People met in the Temple at Jerusalem; in other Towns and Villages, in some public Place, where they heard the Law read, and Exhortations to Penance made to them by the Rabbins and Elders (4).

The Fast of the Musselmans or Turks consists in neither Eating, nor Drinking, nor Smoaking the whole Day from Morning to the rising of the Stars. They eat and drink as much as they please all Night, but are very temperate in that Month, as Count Au-

(2) See Calmet, Dict. Bibl. and Fleury Moeurs des Israel. ch. xvi. Leo of Modena, Carem. des Juifs, Part iii. ch. 8. Basnage, &c. Sigonius, l. de Rep. Hebræor. l. iv. c. 18. and Nicolia's Annot. ib. p. 416. Buxtorf's Synagoga Judaica, c. xxx. p. 571. & 576.

(3) Calmet, &c. ib. (4) Isa. lviii. 5. Joel ii. 16. 3 Kings xxi. 12. Fleury Moeurs des Israelites, ch. xvi.

ger Guiſlin of Boeſbec or Buſebec relates (5). They eat Meat if they pleaſe at Night, but Wine is more ſtrictly forbidden at theſe times than at others. Some have been condemned to ſwallow melted Lead, for having violated this Law. Thirſt is particularly troubleſome to Travellers and Labourers; but they muſt endure it. The ancient Idolaters alſo meant by Faſting an entire Abſtinence both from Eating and Drinking.

But the Chriſtian Faſt is the Subject of our inquiry, and Conſideration. This conſiſts of two Parts. 1ſt, A Forbearance of certain Kinds of Food, or a Reſtraint in the Choice and Quality, or an Abatement of Food, which we uſually call the *Abſtinence*. And 2dly, A Forbearance of neceſſary Food, which is called the Faſt. The Virtue of Abſtinence, as a religious Mortification in order to ſubdue and afflict the Fleſh in Penance for Sin, and for the Improvement of the Soul in Virtue, is recommended by the Example of the Rechabites and of the Nazarites in the old Law, of St. John Baptiſt, St. James the Leſs, St. Peter, St. Matthias, and the other Diſciples of Chriſt, and the whole Chriſtian Church at certain Times. The primitive Chriſtians in Lent broke their Faſt only after Sun-ſet, and then uſually only with Herbs, Roots, and Bread. At leaſt all were obliged to abſtain not only from Fleſh Meat, but alſo from Fiſh, and whatever had Life (6); alſo from whatever is derived from Fleſh, as Eggs, Milk, Cheeſe, Butter, &c. (a), according to the ancient Canon. Likewiſe from Wine, which in the primitive Ages was no leſs forbid on all Faſting Days than the uſe of Fleſh Meat itſelf. "We "faſt

(5) Ep. 3. de Moribus Turcarum, p. 154. & l. de Turcarum Cæremoniis, p. 291. Chardin Voyage, &c. T. ii. & vii.

(6) S. Chryſ. hom. 3. ad Pop. Ant. n. 5. p. 42. T. ii. ed. Ben. See Thomaſſin, Fleury, Dom de L'Iſle, Benedict. XIV. Inſtit. 15. B. 150. T. i. de Quadrageſ. &c.

(a) *A Carne Animalium abſtinemus, ab omnibus quoque quæ ſementinam carnis trahunt Originem a lacte viz. caſeo, &c.*

" faſt abſtaining from the uſe of Fleſh and Wine," ſays St. Cyril of Jeruſalem (7). S. Baſil repeats almoſt in the ſame Words: " We abſtain from Fleſh " and Wine (8)." Theophilus, Patriarch of Alexandria, ſays: " We are taught by the Example of " Daniel, on Faſting Days to refrain from Fleſh " Meat and Wine, to live on Pulſe, and drink only " Water (9)." The ſame is inculcated by St. Chryſoſtom (10), St. Gregory of Nyſſa, or rather St. Aſterius (11); and before all theſe, Hermas, who wrote ſoon after the Apoſtles (12). Some Mitigations were introduced in Part of this Abſtinence in the ſixth Century, when in the Weſt a little Wine was allowed to dilute the Water in favour of weak Stomachs, as appears from the Rule of St. Benedict (13). Fiſh was in the ſame Age allowed, but not of the dearer and more dainty Kinds (14). White Meats or *Lacticinia* are forbid by the Canons ſtill in Force in Italy, all Southern Climates, and over all the Eaſt. S. Gregory the Great, writing to St. Auguſtine, Archbiſhop of Canterbury, gives him the Law of this Faſt as obſerved over the whole Church, to be the Rule of the new planted Church of England, in theſe Words, which are inſerted in the Body of the Canon Law. " We abſtain from Fleſh Meat, and from all things " which come from Fleſh, as Milk, Cheeſe, and Eggs." In the great oriental Council called *Quiniſexta*, held in the Imperial Palace in Trullo, this Law is repeated in the following Terms: " It has ſeemed good that the " whole Church, ſpread over all the World, obſerve " this Faſt according to the ſame Rule, abſtaining " from what can be ſlain, and in like Manner from " Eggs and Cheeſe." Pope Alexander VII. condemns this Propoſition in 1666, (n. 32.) " It is not evident

 that

(7) Catech. 4. p. 65. (8) Hom. i. de Jejun. n. 5. (9) l. iii. Paſch. ap. S. Hieron. T. iv. p. 721. (10) S. Chryſ. hom iv. ad Pop. Antioch. n. 6. & hom. iii. n. 6. T. ii. &c. (11) Or. de Jejun. in Append. p. 303. (12) Hermas. Paſtor. l. iii. Simil. 5. (13) S. Bened. Reg. c. 40. (14) S. Greg. M. quoted in Ratian's Decree. Cap. *Denique Diſt.* iv.

" that the Cuſtom of not eating Eggs and white " Meats in Lent is of Obligation." St. Aquinas wrote in France (15), " On all Faſting Days the uſe of " Fleſh Meat is forbid. In Lent alſo the eating of " Eggs and *Lacticinia* or white Meats. As to Abſti- " nence from white Meats on other Faſting Days, the " Cuſtom varies in different Places, wherein every " one will conform to the Diſcipline of his own Church where he Lives." In Northern Climates where the Seaſon is often too backward to yield a ſufficient Quantity of Sallads and Pulſe for Lent, Milk was taken in Lent in North-Britain in the ſeventh Century, as appears from the Life of St. Cuthbert, who followed the Diſcipline of the Scottiſh Church. In England and France, Food made of Milk began to be permitted by particular Diſpenſations or Commutations in the tenth Century. For want of Oil, Butter began at length to be introduced in theſe Parts, and within a Century or two, Cheeſe two or three Days a Week. This Indulgence was expreſſed in every Biſhop's Inſtruction and Mandate for Lent down to the beginning of the preſent Century. Many old religious Perſons were unwilling to make uſe of ſuch Indulgences. The King of France's Table to this Day is ſerved only with Fruits and Sallads on Good Friday, though ſome Diſhes are dreſſed up with much Art in the Shape of Fiſhes. Theſe Diſpenſations were at firſt only Commutations into ſome Alms or other good Works. One of the Steeples in the Cathedral at Rouen retains to this Day the Name of the *Butter Tower* (b), becauſe it was built by the pious Contributions made to that Church as a Permutation for Leave to eat Butter that Lent, which the Archbiſhop procured of Pope Innocent VIII. in 1489, for his Dioceſe (16). Butter though unwholeſome, is in ſome Degree neceſſary in Coun-

(15) Secunda 2dæ qu. 147. art. 8. ad 3. (16) See on this Diſpenſation Memoires de Trevoux, An. 1741. p. 780.

(b) Tour de Beurre.

Countries where it ſupplies the want of Oil. The Diſcipline of every Church is the Rule which all muſt follow in determining what is allowed by a juſt Preſcription of a legal immemorial Cuſtom allowed by the Biſhops: But doubtful Claims are to be reduced to the Standard of the general Law of the Church with regard to this holy Faſt.

In the primitive Ages, Chriſtians uſed no other Food on Faſting Days than Herbs, Pulſe, Roots or Fruit, with Bread: Some added a ſmall Quantity of little Fiſhes; but had nothing of this dreſſed nicely, or with much Preparation. And what they eat was always ſo common and cheap as to occaſion a great ſaving in the Expences of the Table, all which was laid out in more abundant Alms, as the Fathers frequently recommend. Some allowed themſelves no other Food than what was eat *raw*, without any dreſſing by Fire; and this was called by the Greek Name Homophagie (c): Thoſe who obſerved the moſt ſevere, and what was called the *true* Faſt, confined their meal to Xerophagie (d), that is, to dry Food, ſuch as Nuts, Almonds, and ſuch like Fruits with Bread: Some took only Bread and Water. This laſt, or at leaſt the Xerophagie, all practiſed on the more ſolemn Faſting Days. "The ſtrongeſt Faſt is "Bread and Water," ſays St. Jerom (17). But theſe extraordinary Auſterities, though common, were left to the Diſcretion of every one according to their Strength, except on Good Friday and Holy Saturday. St. Jerom inveighs againſt thoſe who on Faſting Days brought to their Table dainty Fruits (18). "What "Advantage do you hope to receive by refraining from "the uſe of Oil, whilſt at the ſame Time you ſeek "ſcarce and delicate Fruits: Carian dried Figs, Pep-"per, Fruit of the Palm-tree (that is nice Dates), "Bread made of fine Flour, Piſtache Nuts? The

(17) Ep. 34. ad Nepotian. T. iv. p. 364. (18) Ibid.

(c) ὠμοφαγία from ὠμὸς crudus, raw, φαγεῖν to eat.
(d) ξηρὸς, Dry.

" Garden is racked and ranſacked, to furniſh Dainties to " the Palate, which eaſily turn us out of the ſtrait Path " of Heaven. Plain uſual Bread ought to content " him who Faſts." All Chriſtians then inured themſelves to this Severity in their Faſts by a conſtant Frugality and Temperance, always eating little, and uſing only plain Meats (19). Clemens of Alexandria mentions, that on Faſting Days they neither eat nor drank the leaſt Thing, but at their Meal after Sun-ſet: On other Days they took it at three in the Afternoon, and beſides a Breakfaſt, for which they took only a little dry Bread without drinking. Many lived on Pulſe, Fruits, and white Meats (20). It is true, that though the Luxury of the Table was carried to a great Extravagance amongſt the later Greeks and Romans, as appears from Athenæus, Horace and his Commentators, &c. (21), yet abſtemiouſneſs was ſtill in great requeſt, and the Philoſophers, and all virtuous and wiſe Men imitated the Simplicity and Plainneſs of the Diet of former Ages. The Abſtinence of the Pythagorean Philoſophers was held in great Admiration, as appears from the Example of Apollonius of Thyana, and the Writings of Porphyry. Horace himſelf, though an abandoned Epicurean, made Herbs and Pulſe his ordinary Fare (22). Auguſtus, though Emperor of the World, lived moſtly on coarſe Family Bread, Cheeſe, Figs, Dates, Grapes, and ſmall Fiſhes, and made but one Meal a Day, which was Supper; for his Dinner was only a little Piece of Bread, with an Apple or ſome ſuch Thing. At Supper, he never had more than three Diſhes; eat very ſparingly, and never drank above thrice, and never exceeded a Sextarius of Wine, not a Pint and half (23). Thus he lived 77 Years, reigned 56. The Emperor Aurelian, by his temperate Manner of Living, and by

(19) See Clem. Alex. Poedag. l. ii. c. 1. p. 169. Fleury Moeurs des chret. (20) Prudent. Hymn. ante Cibum. (21) See Meurſius, l. de Luxu Romanorum. c. 13. 14. 5. Stuckius, Antiquit. Convivial, &c. (22) Horat. l. i. Sat. 6. l. i. ep. 5. (23) Sueton in Auguſt.

by Faſting one entire Day every Month lived 55 Years, without ever taking Phyſic or being let Blood. Even the Gluttons of that luxurious Age made properly but one full Meal a Day. Plato upon his return from Sicily, mentioned as the moſt wonderful Prodigy he had met with, that he had ſeen a Monſter full fed twice a Day; meaning Dionyſius the Tyrant. The Emperor Vitellius was execrable to the whole World, becauſe he made three, and ſometimes four Meals a Day (e). We ſee therefore, that notwithſtanding the Height to which Luxury was arrived among the later Greeks and Romans, when Riches had corrupted their Minds, as had before happened to the degenerate Perſians, though Sons of the moſt abſtemious Anceſtors; yet even the Epicureans themſelves had not multiplied their Meals as is now become cuſtomary, and ſtrict abſtemiouſneſs was kept in Countenance among the Philoſophers, and many others, upon Principles of Virtue and Health. The Aſſyrians, Perſians, Greeks, and Romans, are glaring Inſtances that a total Enervation and Corruption of the Heart, and the Deluge of

(e) In Homer, Athenæus, (l. i.) Æſchylus, &c. Mention is made of three Times of taking Refreſhment, Morning, Noon, and Night, called Breakfaſt, Dinner, and Supper. But Athenæus (l. xxv.) and Freith, obſerve that it was not the Cuſtom in Homer's Time, for the ſame Perſon both to breakfaſt and dine, and that both Breakfaſt and Dinner was no more than a very light Refreſhment, not a Meal, conſiſting in the Morning of a little Bread dipped in Wine; as is mentioned by Plutarch (Sympoſ. l. viii.) or at Noon for a Dinner of Olives, Honey, or ſome ſuch light Thing, as Galen teſtifies (De tuendâ Valetudine, l. vi.) Whence Pliny the Younger ſays, his Uncle made a ſhort and light Dinner according to the Cuſtom of our Anceſtors, ſo that it ſcarce interrupted his Studies (l. iii. ep. 5.) Plutarch mentions that the Romans dined alone very abſtemiouſly, but ſupped plentifully with their Friends (Sympoſ. l. viii.) On which Account the Latin Name of Supper ſignified the common Meal, as S. Iſidore obſerves, (Orig. l. xx. c. 2.) and Banquets and Suppers were ſynonymous Terms, or at leaſt Banquets were only made at Suppers after Sunſet, among the Jews, Greeks and Romans. Cicero ſays, it was a Thing univerſally diſapproved for a Perſon to make two full Meals a Day. *Non placet bis in die ſaturum fieri*; (Tuſculan. l. v. c. 35. T. viii. p. 2862.) See the learned Freith of Straſburgh, Antiquit. Homericæ, l. iii. c. 3. p. 285.

of all, both public and private Vices, naturally flow from Luxury and Intemperance, and that without ſtrict Temperance and Simplicity of Manners, no Foundation of true Virtue can be laid. And Experience, Reaſon, and the innate Principles of moral Virtue, led the very Pagans to admire in this as in all other Points the Doctrine and Practice of the firſt Chriſtians. Their perpetual Temperance prepared them for the ſevere Abſtinence they kept in Lent and on other Faſting Days.

A ſecond Part of this Duty and Precept is the *Faſt* itſelf, which is a retrenching of ordinary Meals, and Forbearance of all Food for a Time: It eſſentially requires that a Perſon confine himſelf to one temperate Meal in the Day. The Hour of taking it was anciently after Sun-ſet (24). Whence the Fathers reproached the ſlothful and lukewarm Chriſtians, that they ſeemed to think the Days were too long, and the Sunſet too late in Lent (25). This Diſcipline was obſerved not only in Lent, but alſo on Ember Days, Vigils (26), and other Faſting Days, except the weekly Faſts of Wedneſdays and Fridays, on which the Meal was taken at None, or three o'Clock in the Afternoon. On which Account they were diſtinguiſhed by the Name of the Faſts of the Stations, and Demi-Faſts (f). It is clear from the Writings of Cardinal Robert Pulleyn, (an Engliſh Theologian who wrote his chief Works at Paris) and thoſe of Peter Abelard, of St. Bernard, and of Peter of Blois, the learned Archdeacon

(24) Tert. de Jejun. c. x. p. 549. S. Baſil. hom. 1. de jejun. n. 10. S. Ambr. in Pſ. cxviii. Serm. viii. n. 48. T. i. p. 1073. S. Chryſ. hom. 8, in c. 1. Gen. n. 6. T. iv. p. 63. S. Paulin ep. 15. ad Amand. n. 4. p. 87. and Poemat. 20, 21, 22. p. 93. S. Iſidore in Micrologo, c. 49. T. xviii. Bibl. Patr. even down to the 12th Century. Card. Robert Pullus or Pulleyn, (Anno 1144) Sentent. part. viii. c. 9. p. 263. and his cotemporary S. Bernard Serm. iii. de Quadrag. n. 1. T. i. p. 819. Abelard ep. ad Heloiſſam, p. 165. Peter of Blois (who died in 1200) Serm. ii.

(25) S. Greg. Nyſſ. ſeu potius S. Aſterius Orat. in princ. Jejun. in Append. p. 253 and ſequ. (26) S. Paulin. Poem. 20. T. ii. p. 93.

(f) *Semijejunia*, Tert. l. *de Jejun.* c. iii &c.

deacon of Bath, that this was the Rule of Fasting in Lent, in the twelfth Century, and that it was observed in the Church without Mitigation, during the Space of twelve Hundred Years. Hence St. Bernard said to his Monks, in the beginning of Lent: "Hitherto "we have fasted alone till the Hour of None: Now "all will Fast with us till Evening: Kings and Princes, "Clergy and People, Nobility and Plebeians, Rich "and Poor in the same Manner (g)." Some, however, had begun in the Ninth Century, to anticipate the Hour of the Meal on Fasting Days, and to take it at None, or three o'Clock, which was condemned by Theodulph, Bishop of Orleans, and other zealous Pastors (27) as an Abuse; but in the following Century this Mitigation was allowed by Ratherius, Bishop of Verona (28), and in the Council of Rouen in 1072. The thirteenth Century, the Hour of None, or three o'Clock, is determined by all the Pastors of the Church and Doctors of the Schools, for the Time on which it was lawful for those who fast to take their Meal. This is the Rule laid down by the celebrated Alexander of Hales (29), and St. Thomas Aquinas (30) soon after. The Step seemed to some of no great Importance to raise the Hour of Meal still higher, provided it was made after Noon, and no other Refreshment was taken in the Four-and-twenty Hours of that Day and Night. Richard Middleton, an English Franciscan Theologian, pronounces that it is a Breach of the Fast to take the Meal soon after Noon or Mid-day, and he inveighs severely against those who have not Courage and Resolution to keep up to the Custom of

(27) Theodulph. Aurel. Capitul. 39 and 40. T. vii. Conc. p. 1146. See also Cap. *Solent.* de Consecrat. dist. 7. (28) Rather. Serm. i. in Quadrages. n. vi. T. ii. *Spicileg.* p. 283. (29) Alex. Halens. part. iv. qu. 28. art. 2. (30) S. Tho. 2. secundæ qu. 41. art. 7.

(g) *Hactenus usque ad Nonam jejunavimus: Nunc usque ad vesperam jejunabunt universi, Reges & Principes, Clerus & Populus, nobiles & ignobiles, simul in unum Dives & Pauper.* S. Bern. Serm. iii. de Quadrag. n. 17. p. 819. S. Bernard died in 1153. See the same attested by Peter of Blois, who died in 1200.

of not eating before three of the Clock (31). Durandus, Biſhop of Meaux, in 1330 (32); and in the following Century, St. Antoninus (33) teſtify that in their Time it was allowed by Cuſtom, authorized by the chief Paſtors, to dine on Faſting Days any Time after the Hour of Noon (h), which ſoon became any Hour about Noon. Durandus obſerves, that when the Hour of the Meal on Faſting Days in Lent was anticipated, the Clergy anticipated the recital of Veſpers, which they ſtill ſaid before Dinner, thinking thus to obſerve the Canon, *Solent*, which is only extracted from the 37th Capitular of Theodulph, Biſhop of

(31) Richard de Mediâ Villâ, in 4 diſt. 15. art. iii. qu. 8. T. ii. p. 211. (32) Durandus a S. Porciano, in 4 diſt. 15. quæſt. 9. art. 7. (33) S. Antoninus, 2 part. Tit. v. de Jejun. § 19.

(h) An anonymous Monk of St. Gall, Author of the Life of Charlemagne, publiſhed by Duchene, Caniſius, and moſt accurately by Hannius, Librarian at Hanover in 1726; relates, that the Emperor was obliged to dine in Lent before the Hour of Veſpers, that his Officers and Attendants might have Time for their ſeveral Dinners after him, which they could not have otherwiſe done before Midnight. The Emperor therefore heard Maſs ſung, which in Lent was begun in his Palace at two o'Clock, and immediately after it Veſpers; after which he went to Dinner. A certain Biſhop who came to Court, found Fault with this Anticipation of the Hour of his Meal. Charlemagne alleged the Neceſſity, and finding the Prelate not ſatisfied, gave Orders that he ſhould ſit at the Time, when the laſt Table was ſerved for his Officers. And ſaid to him the next Day: "You "ſee that it is not out of Intemperance, but neceſſary Precau-"tion, that I go to Table, before Sunſet." (See Carol. Magni Vita, l. ii. c. 9. p. 543. ed. Han.) This precedent, however, is ſuppoſed to have given the firſt Occaſion to the Anticipation of the Meal on Faſting Days. Many at firſt, doubtleſs, ſinned by introducing this and other Mitigations, without Neceſſity or Authority: But when the Cuſtom became legal, and was authorized by the poſitive Connivance, or Toleration of all the chief Paſtors of the Church, it was a Derogation from the primitive Law. Hence the Theologians who firſt allowed it, alledge the legal Cuſtom, and authorized Diſcipline of ſuch Churches as had admitted it, not the Pretence of any general Neceſſity, or any other falſe Plea. They do not therefore ſeem to deſerve the harſh Cenſure, which Thomaſſin and Baillet paſs upon them, if the Cuſtom was then ſuch as they took it to be, legal and authorized.

of Orleans, which regulated the Hour of breaking the Faſt in the Evening, or after Veſpers. As a Memorial of the ancient Diſcipline, this is ſtill obſerved in Lent, and is of Precept, as to the public recital of the divine Office in the Choir: But for thoſe who recite Veſpers in private, a Rubric, or Rule, rather directing what is moſt perfect, and according to the Spirit of the Church, than of ſtrict Precept.. So ſtrictly is it the Eſſence of Faſting to take no more than one Meal on Faſting Days, that Jews, Muſſulmans, and Pagans, have always looked upon the leaſt Refreſhment, even a Drop of pure Water taken at any other Time of the Day, as contrary to the Faſt. And this was the ancient Chriſtian Diſcipline, as the Fathers, and every Kind of eccleſiaſtical Monuments proclaim. We learn from St. Jerom (34), that the ancient Monks of Egypt and Paleſtine never eat twice a Day; but in the Paſchal Time, till after Whitſuntide, when they were allowed to take their Meal at Noon, which was called not to Faſt. St. Benedict in the Weſt, allows the Monks to dine after Pentecoſt, but makes no mention of Supper at that Time, but only before Whitſuntide, during the Paſchal Time (35). Whence many think he allowed no Supper, except a ſmall Refreſhment during the Paſchal Time. The Author of the *Rule of the Maſter*, ſoon after St. Bennet, permits them to drink twice in the Evening, when they took their Meal at Noon (36). St. Fructuoſus of Braga in his Monaſtick Rule, expreſly ſays, that from Eaſter to Whitſuntide, the Monks ſhall dine at Noon, but be content with one Meal a Day (37). The Monks of Fulda in Germany never ſupped during the whole Year, down ſo low as in the 12th Century, as Mabillon ſhews (38). St. Iſidore of Seville, whom Flores demonſtrates to have been the Author of the *Micrologus*,

(34) S. Hier. ep. 18. ad Euſtoch, T. iv. p. 44 & ſequ.
(35) See Dom. De L'Iſle, Hiſt. du Jeune, l. iv. ch. 5. p. 285.
(36) Reg. Magiſtri c. xxvii. (37) S. Fructuoſ. Reg. c. xvii.
(38) Mabill. Tr. in Sæc. 5, Ben. 2. p. 16.

Micrologus, pronounces that no one keeps the Faſt of Lent, who takes a Refreſhment before Evening (39).

A Relaxation of this Severity was firſt introduced in the Monaſtic Faſts, which were not commanded by the Church, and were kept almoſt the whole Year. In St. Benedict's Time, his Monks took their Meal at Sext or Noon, when they did not Faſt; at None, or three in the Afternoon on Faſts of the Rule; after Sunſet, on Faſting Days of Precept in the Church. The holy Founder allowed each Monk an *Hemina* of Wine (g), each Day to be drank with Water; part they reſerved for Evening, when it was not a Faſting-day (40). He even allows the Superior to give leave to take ſomething more if neceſſary. The Dinner of the Monks was two Meſſes of Vegetables; and their Supper a little Bread, when it was no Faſt. Hence it became a Cuſtom in this Order to give the Monks leave to drink a moderate Draught out of the Portion they had reſerved from Dinner, in the Afternoon after their Work, eſpecially when the Weather was hot. St. Benedict died in 543: It appears by the *Rule of the Maſter*, which was the firſt Comment we have on St. Benedict's Rule, drawn up about 140 Years after the Death of that holy Patriarch, that it was then allowed for the Monks when they had dined at None or three of the Clock, to drink ſome Wine and Water when they aſſembled before Complin after Work, and this Refreſhment was preceded and followed by a Prayer: But this was only on Faſting-days of the Rule, and in the Summer-months. This indulgence which was thus granted for the Faſts of the Rule, was afterward extended to thoſe of the Church, which was firſt

(39) Micrologus, c. xlix. T. xviii. Bibl. Patr. p. 487.
(40) S. Bened. Reg. c. xl.

(i) An *hemina* was a Liquid Meaſure, which ſome Antiquaries take for the fourth Part of a Pint; others more probably for a Pint and a half, or 18 Ounces; as it is defined by an ancient Writer, quoted by Mabillon. Præf. in T. v. Vitar. SS. ord. S. Bened. n. 158. See Ceiller, Mege, and eſpecially Calmet, Comm. in reg. S. Ben. c. 40.

first authorized in the general Chapter or great Assembly of Benedictin Abbots held at Aix-la-Chapelle, by Order of the Emperor Lewis the Debonnair, in 817 (41); but only when it was necessary after hard Labour, or singing of longer Offices in the Church than usual. The Decree is couched in the following Words: "If Necessity shall require it, on account of "hard Labour, after the Meal taken in the Evening, "even in Lent, before Complin, on Days when the "Office of the Dead is celebrated, they are allowed "to drink (k)." A Lecture out of the Conferences of Cassian was made to the Monks, when they assembled before Complin (42), and any other pious Lecture or Exhortation made in Common, was called a Conference. The Wine and Water was distributed in Cups, after the blessing of the Superior, at the end of the Lecture, or in some Places whilst it was read (43). Hence the Name of *Collation* was given to this little Refection (44). The Custom was at the same Time adopted by the Laity on Fasting-days of Obligation, and being tolerated and authorized by the Pastors of the Church, became a legal Mitigation of the precept of the Fast (45). The Collation, however, for some Ages

(41) Conventus Aquisgran. c. xii. Conc. T. vii. p. 1508.
(42) S. Bened. Reg. c. xlii.
(43) Bernard. Cluniac. in Ord. Clun. part. i. c. 27. p. 209. and c. 74. p. 269. Martenne, de Ritibus Eccles. c. xi. n. 11. p. 109. Udalric, l. i. Consuetud. Cluniac. c. 41. Usus Cisterciens. Ordin. c. 81. p. 179. Regul. in Clarior. c. 16. Abelard Reg. ad Eloisam, p. 165.
(44) See Dom Joseph de l'Isle, Hist. du Jeune, l. iv. ch. 2. p. 306. Thomassin, Tr. du Jeune. Claude de Vert, Cerem. de l'Eglise, T. ii. p. 110. Catech. de Montpellier on the 5th Precept of the Church, ch. 6. sur les Jeunes. The Statutes of the Norbertins, Bibliotheca Præmonstr. l. iv. c. 12. de Collat. p. 793.
(45) S. Antoninus 2 pars Sum. Theol. Tit. vi. c. 2. v. 9. Pontas V. Jeune Cas. 17 and 18.

(k) *Si necessitas poposcerit ob Operis labores, post refectionem Vespertinam, olim et in Quadragesimâ pari modo, & quando Officium Mortuorum celebratur, priusquam lectio Completorii legatur, libant.* Conventus Aquisgr. c. 12, T. vii. conc. p. 1508.

Ages was confined to a Draught of Drink, and this at firſt only upon ſome degree of Neceſſity, as after ſome extraordinary Fatigue or Labour. It was only in the 15th Century that ſome began to take a Morſel of Bread with this Draught for Collation, leſt drinking without eating any thing might be pernicious to Health (46), this being a Principle, which ſome Phyſicians advanced. Soon after the Canoniſts and Divines abandoning this Reaſon produced for the Grounds of this Allowance, the general Neceſſity of taking ſome little Refreſhment or Nouriſhment in the Evening, when the Meal was anticipated ſo long before. Baillet blames thoſe Theologians, who by this Deciſion introduced a Relaxation of the ancient Law of Faſting: But he ought firſt to have ſhewn thoſe Divines to have been the firſt Authors of this Innovation. On the contrary, it appears that they found it already eſtabliſhed and authorized by the general Cuſtom of the moſt Religious amongſt the Faithful, and the connivance of the chief Paſtors, by whom the Laws of eccleſiaſtical Diſcipline are framed or interpreted. And though no particular Biſhop can aboliſh a Law made by the ſuperior Authority of the Univerſal, or even a National Church, it belongs to Biſhops to determine for their own Dioceſes ſuch points of Diſcipline as are undetermined by ſuperior Authority; alſo to give a Sanction to Cuſtoms legally preſcribed, and which it appears juſt and rational, and for the greater good of the Community to authorize, and no ſuperiour Authority intervenes or is treſpaſſed upon. If thoſe who firſt introduced ſuch a Relaxation, availed themſelves of frivolous Reaſons or pretences of Neceſſity, which were barely imaginary, they can no way be excuſed from a Tranſgreſſion, which in ſuch Caſes is ſo much more grievous, as it carries with it the baneful Influence of Scandal, and opens

(46) Alphonſus Toſtatus, Biſhop of Avila, (who aſſiſted at the Council of Baſil in 1434, and died in 1454) in c. vi. Matth. qu. 169, 170. T. ix. Op. p. 169.

opens a Door to numberleſs Tranſgreſſions in others; by which, at length a ſalutary Law of ſacred Diſcipline is undermined. The allowance for Collation on Faſting-days was inſenſibly enlarged: But it muſt always be remembered, that though it is a little Refreſhment of the Body after the Fatigues of the Day, it is not to be made a Meal, or an Indulgence of Luxury and Senſuality. As to the Quality of Things allowed for Collation, this for a long Time conſiſted only of a little dry Bread, or a few dried Fruits without any Preparation or Dreſſing; and they are moſt to be commended who ſtudy to come neareſt this Rule. However, by general Cuſtom a greater Latitude is allowed in different Countries (i). In many Parts of the Low-Countries, even Butter, *in a ſmall Quantity*, is tolerated; alſo a little Tart or Fruit-pye. In certain Dioceſes in France, though Butter is forbid, a very ſmall ſlice of Cheeſe is allowed to give a Reliſh to the Bread. At Naples, and in ſome other Places a very little Quantity of ſmall Fiſhes, or at leaſt of cold Fiſh is taken without Scruple, though Butter and Cheeſe are

(l) The ancient Egyptian Monks faſted all the Year, except on Sundays, and in the Paſchal Time. On Days when they did not Faſt, their Allowance was the ſame as on Faſting-days, viz. 12 Ounces or a pound of Bread, as Caſſian informs us; but they divided it, and took half at three o'Clock, with Water for their Drink. St. Bennet in the Weſt declares, that he fell ſhort of the ancient Auſterity of the Monaſtic State, in allowing two diſhes of Pulſe at the daily Meal beſides Bread, though he forbad Fleſh meat, except for the Sick in the Infirmary. He alſo allowed Wine, which the ancient Monks did not generally allow themſelves. Above a Century after his Death, the Cuſtom was introduced among his Monks on Faſting-days of the Rule, to take a Draught of Water, or of part of their Portion of Drink which they had ſaved at their Meal. This they did at their meeting at the Spiritual Lecture or Conference, before Complin; and it was firſt called the *Bibere*, when a morſel of Bread was afterward granted with this Draught, it was not done without aſking every Day leave; which Cuſtom ſtill continues in ſome Places. In the Abbey of St. Victor at Paris of Regular Canons, he that waits, goes up to the Superior, and kneeling ſays to him before Collation: *Detur, ſi placet, fratribus tantiſper panis ne noceat potus.* And the Superior anſwers, *Detur.* See Macquer. Hiſt. Eccl. *Remarques ſur le* 14 *Siecle*, T. ii. p. 192.

are on no account allowed even at Dinner: In ſome Places, little heed is given to the Quality of the Food at Collation, provided it be ſtrictly Faſting-day Diet, and in a very ſmall Quantity. The allowance of one Country is not to be extended to another; nor can a Biſhop infringe a Law of the univerſal Church, but by a general Diſpenſation or Derogation in Caſes of *real* Neceſſity, or by declaring a Law duly eſtabliſhed by legal Cuſtom or proper Authority, where he finds it ſuch. In doubtful Points, what comes neareſt the primitive Diſcipline of Faſting ought to be maintained, if compatible with other Circumſtances. And eſpecially Paſtors ought to be particularly Watchful to guard againſt every farther Enervation of the holy, univerſal, and primitive Law of the Lenten Faſt. The greateſt Relaxations in Diſcipline take their Riſe from ſmall, and often inſenſible Liberties; though nothing can be ſmall, which opens ſo fatal a Gap. A true Spirit of Religion and Penance, will always lean to the ſafer Side.

The Quantity allowed at a Collation is not to be carried beyond the juſt Bounds, leſt it become a Supper or a Meal. Some Divines reſtrain it to two, others to four, or ſix Ounces; thoſe ſeem to ſpeak moſt rationally, who ſay it ought not to exceed a Quarter of an ordinary Supper or full Meal, or thereabouts. St. Charles Borromæo, who never allowed himſelf any Collation, made the following Rule for his own Family. "In Lent, except on Sundays, "no one muſt eat more than once in the Day, and "that after Mid-day. If any one finds he wants ſome "other Refreſhment, he may be allowed to take in "the Evening an Ounce and half of Bread, and a "Cup of Wine (47)."

In ſome Places a ſmall Collation is taken alſo in the Morning, though leſs than that of the Evening; but this in many Parts, even in the Weſt, is by no means allowed. Upon the Principle that Chocolate is

(47) Act. Mediolan. Eccl. part. v. *Inſtit. & Reg. de Diſcipl. familiar.* p. 712.

is mere drink, Cardinal Brancaccio wrote at Rome to maintain that it may be taken for a Morning-Collation on Fasting-days, provided it be made thin, such as is given as a drink to Slaves in America, which Cardinal Cozza afterward maintained. This many others condemn, alledging that Chocolate is very nourishing and filling. Doctor Stabe doubts not to assure us, that one Ounce of the Cocoa-nut is more nourishing in a human Body, than a Pound of Beef. Its Effects are not the same in all Constitutions. But this we must allow, that it is to be wished that the Use of Chocolate was not introduced; and where it is used, it ought to be taken thin, or in a very small Quantity; otherwise the Fast may seem to degenerate into a Law of bare Abstinence (48). Cardinal Lambertini observes, that Cozza, Brancaccio, and others, who allow Chocolate in the Morning, require that it should not be made too thick, nor be taken oftener in the Day, or in a large Quantity.

St. Thomas Aquinas teaches that Electuaries, or Drugs which are taken out of Meals to promote Digestion, though they nourish in some small Degree, are not forbid by the Law of the Fast, provided they are not taken in a considerable Quantity (49). But if even at different Times they amount to a large Quantity in the whole Day, they would be a grievous Trangression of the Precept of the Fast: To Persons that are weak or of an advanced Age, such Things may be more easily allowed.

It is undoubted, that anciently to drink on Fasting-days was no less forbid than to eat, only in the Refection after Sun-set. The Jews, and the very Pagans, as appears by the Example of the Ninivites, had no other Idea of Fasting (50). Nor have the Mussel-

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(48) See Antoine, Berti at Rome, Card. Lambertini Instit. 15. T. i. Gonzales in Spain.

(49) S. Tho. 2. secundæ qu. 147. art. vi. ad. 3. also Gerson *Regul. Moral.* c. xcvii. T. iii. p. 94.

(50) See Jonas iii. 7. Esdr. x. 6. Mat. xi. 18. See Calmet, Dict. Bibl. v. *Jeune*. Dom de L'isle, Hist. du Jeune, l. iv. c. 3. T. iii. p. 320.

mans to this Day, whether Turks, Saracens, Perſians, or Indians. Wine was not allowed in the primitive Ages of Chriſtianity, even at the Meal on Faſting-days, but only Water (51), as Adam uſed in Paradiſe in the State of Innocence, according to the Remark of St. Baſil (52). It was a general Rule among the ancient Monks in the Eaſt, uſually to drink only Water; and even in this St. Antony preſcribed great Temperance (53), and after his Example other holy Abbots (54). To drink even Water out of the only Meal that was allowed, was eſteemed a Degree of the Breach of the Faſt. St. Fructuoſus, the holy Biſhop of Tarragon in Spain, in the Perſecution of Valerian in 259, being led to Martyrdom on a Friday at ten o'Clock in the Morning, refuſed to drink, becauſe it was not the Hour to break the Faſt of the Day, though fatigued with Impriſonment, and ſtanding in need of Strength to ſuſtain the Conflict of his laſt Agony. "It is a Faſt," ſaid he: "I refuſe to "drink; it is not yet the ninth Hour; Death itſelf "ſhall not oblige me to abridge my Faſt (55)." In the Lives of the Fathers of the Deſert, Rufin relates, that, on a Faſt of the Rule, the Abbot Sylvanus with his Diſciple Zachary calling at another Monaſtery, took ſome Refreſhment which was offered them, as was allowed among the Monks by the Laws of Hoſpitality when abroad. As they were afterwards travelling, the Diſciple ſeeing ſome Water was going to drink, but the Abbot hindered him, ſaying: "It is "a Faſt to-day." Zachary replied: "But have we "not

(51) S. Baſil. Hom. 1. de Jejun. n. 5. T. ii. p. 4. S. Greg. Nyſſ. ſeu potius, S. Aſterius Or. in princ. jejun. in Append. p. 254. S. Ambroſ. l. de Jejun. & Elia, c. 9. n. 32. T. i. p. 544. S. Chryſ. Hom. 4. ad Pop. Ant. n. 6. T. vi. p. 58. & Hom. vi. n. 6. p. 83. S. Hier. ep. 34. ad Nepotian. T. iv. p. 364. S. Aug. l. xxx. contra Fauſt. c. 4 & 5. T. viii. p. 446, &c. Apud de L'iſle, Nat. Alex. &c. (52) S. Baſ. loc. cit. (53) S. Anton. in Monitis S. Paulo Simplici apud Evagr. l. ii. c. 30. p. 463. (54) Evagr. ap. Roſw. de Vitis Patr. l. ii. c. 27. p. 479. Rufin. c. lxvi. & cxvii. Caſſian. Coll. xii. c. 11. p. 585. Coll. xiii c. 6. p. 591, &c. (55) Ap. S. Prudent. Hymn. vi. p. 188.

" not already eat ſomething?" The Abbot anſwered: " That we did by the Law of Charity; but let us " ſtill keep the Rule of our Faſt (56)." Even the firſt Allowance of a Collation, which conſiſted only of a Draught of Drink, ſhews it was not allowed before to drink at all on Faſting-days before the Hour of the Meal. This Law was univerſally obſerved long after the Collation was introduced; and is ſtill in force in ſome Dioceſes in France, &c. The Mahometans, though immerſed in Senſuality and Vice, keep up this eſſential Law on their Faſts, which conſiſt in neither eating, nor drinking, nor ſmoking the whole Day, from Morning to the riſing of the Stars in the Evening. When their monthly faſt of Ramadan falls in Summer, this Thirſt is very troubleſome, eſpecially to Travellers and Labourers. But they muſt endure it, no one being excuſed Faſting, neither Women, Soldiers, Travellers, Labourers, nor Artificers; neither Rich nor Poor: The Sultan Faſts as well as others (57).

The Plea that Liquids only moiſten, and do not nouriſh, is founded in Ignorance of natural Philoſophy. No one can certainly pretend it true, at leaſt of compound Liquors, nor of all ſuch as are ſimple. Wine, for example, is the Extract of a very juicy Fruit; and ſome Sorts, Galen ſays, are as nouriſhing as Hog's-fleſh, which is a kind of Food the fulleſt of Gravy (58). Even Water indirectly contributes to Nouriſhment by helping Digeſtion, as it is the ſtrongeſt diſſolver and digeſter in Nature; and it refreſhes and pleaſes. It is not therefore, on this Pretence, that Liquids can be compatible with Faſting, though the perſuaſion of ſuch a Plea may have had ſome Influence in promoting a Cuſtom, which if duly eſtabliſhed by Preſcription, and authorized by the chief Paſtors, will derogate from the primitive Law in this Point. How far

(56) Evagr. l. iii. c. 46. p. 508. ap. Roſw. (57) Herbelot. Bibl. Orient. p. 708. Tournefort Voyage, l. ii. p. 342. Lucas Voyage d'Egypte, T. i. (58) See Calmet & de L'iſle loc. cit.

far this takes Place muſt be impartially inquired into by the long and general Practice of the moſt religious and timorous Chriſtians, and the Deciſion of the Paſtors in each Country. But it muſt no where be allowed to drink thus any conſiderable Quantity; and an Acquaintance with the Spirit of the Church, and an holy Zeal in ſupporting the Intereſts of Truth and the Rules of ancient Diſcipline, would ſtrongly engage us by our Example, to endeavour in ſome Degree to ſtem, or at leaſt ſet Bounds to the Torrent of Relaxation, which threatens ſo great Deſolation. Even a Concern for our own Spiritual Intereſt in the moſt important Affair of our Sanctification, eſpecially a ſincere Spirit of Penance, were we truly animated with it, would inſpire us with an earneſt Deſire of making the Sacrifice of our Faſt entire. Shall we by failing in any Circumſtance, rob God of the Honour we pretend to give him, and deſtroy, or at leaſt, abate and depreciate the Merit of our Offering?

Anciently the eccleſiaſtical Law of Faſting did not except Children that were ten Years of Age, as Cardinal Humbert teſtifies. The Statutes of the Church of Challon (59) declare, all who have paſſed the 18th Year of their Age, to be bound to keep the Faſting-days commanded by the Church, and thoſe under that Age who ſhould ſeem to the Prieſts able: And this is the Maxim laid down by Alexander of Hales (60), and others among the firſt ſcholaſtick Divines. But as Youth, whilſt in a State of Growing, ſtand in need generally of taking Nouriſhment more frequently in the Day, the Church thought proper afterward not to lay any under the Obligation of this Law, till they have completed thrice ſeven Years, or the twenty-firſt Year of their Age, as St. Thomas Aquinas (61), and with him all Paſtors and Divines teach. St. Thomas, however adds, that thoſe that are Younger, muſt begin to exerciſe themſelves in Faſting more or leſs according to

(59) Apud Martenne Anecdot. T. iv. p. 775. (60) Alex. Halens. 4ta parte, qu. 28. T. iv. p. 275. (61) S. Tho. ib. art. 4.

to their Age and Strength. Collet and others obſerve, that Perſons much under that Age are uſually bound by the Law of Nature ſometimes to faſt, this being with others a Means to obtain the divine Grace for ſubduing the Paſſions, which if not reſtrained at that Age, become moſt unruly. Whence St. Baſil ſays: "Boys like green Plants are watered with the Dew of "Faſting (62)." Some Perſons have imagined that old Age exempts all Perſons from the Obligation of the eccleſiaſtical Law of Faſting, who have completed the ſixtieth Year. But this is certainly a Miſtake: No ſuch Decree was ever made. On the contrary, St. Thomas Aquinas, and the moſt judicious and learned Theologians, down to our Time, declare that only Sickneſs and Weakneſs of Conſtitution in old Age, can be a juſt Plea for a Diſpenſation. Doctor Navarr, a very learned and eminent Canoniſt, having confirmed this Deciſion, ſays: "Now in the eightieth Year of "my Age, I faſt as eaſily as I did in my ſixtieth or "even fiftieth (63)."

Diſpenſations, by which Perſons are diſengaged and ſet free from the Obligation of this Law, are ſometimes neceſſary. For theſe three general Reaſons are aſſigned: 1. Incapacity, as in Children and Perſons very ſick. 2. Neceſſity, as hard Labour. 3. Some greater Good, as aſſiduous Attendance on the Sick, much Preaching, &c. St. Gregory the Great, being informed that Marinian, Archbiſhop of Ravenna, was ſeized with a vomiting of Blood, wrote to him (64). "I not only exhort, "but I expreſsly forbid you to faſt; Phyſicians de-"claring that Faſting is very contrary to your Diſor-"der. I only allow you to faſt five Days in the "Year, on the principal Solemnities." In another Letter, he allows him to faſt one or two Days a Week, his Health being ſomething better (65). For the Diſpenſation, Recourſe, if it can be done, eſpecially where the Neceſſity is not evident, is to be had to the

(62) S. Baſil. Or. 2. (63) Nav. Manual. c. 21. n. 16.
(64) S. Gr. M. l. xi. ep. 33. ed. nov. (65) ib. ep. 40.

proper Paſtor of the Church, who has Juriſdiction and Authority to grant it; and ſometimes, the Judgment of a conſcientious Phyſician is neceſſary or adviſeable. Every ſlight Diſorder, or corporal Uneaſineſs, or little Pain, is not a juſt Reaſon. For ſuch Caſes, Faſting is often the beſt Cure. At leaſt, Mortification being the very End of Faſting, ſome ſuch Inconvenience is often its natural Effect; little Headachs, Pains in the Stomach, or ſuch like Complaints, often ariſing from too long a diſuſe of Faſting, and a Change of the Manner of Living; or from Vapours, or a prior Habit, or Repletion (m). Where there is a real Neceſſity, often a partial Indulgence is ſufficient. He who lies under a Neceſſity of uſing Broth, may, perhaps, ſtill abſtain from Fleſh-meat; or he who eats Fleſh, may be ſtill able to faſt, or take only one Meal in the Day, &c. The Neceſſity of diſpenſing with Abſtinence, at leaſt, for the Uſe of Fleſh-meat, is certainly much rarer than many ſeem to imagine. It is often the beſt Phyſic, and the ſafeſt Means of reſtoring Health. In moſt Diſtempers, and in Convaleſcents, Stuffing is moſt to be feared, not wholeſome Abſtinence (66).

Under the Title of hard Labour, we are not to compriſe Barbers, Taylors, Jewellers, Writers, Compoſers of Types in a Printing-Office, &c. But ſuch only with whoſe Work Faſting is incompatible, in which great Regard is to be had to their ſtrength or weakneſs

(66) See Hecquet, *Traité de Diſpenſes du Carême.* Paul Zacchias, firſt Phyſician at Rome under Innocent X. l. v. tit. 5. qu. 5. no. 3. p. 280. in Quæſt. Medico-legalibus, l. v. tit. 1. *In multis*, 9.

(m) In the Greek Church, no Sickneſs is looked upon as a ſufficient Reaſon for a Diſpenſation to eat Fleſh in Lent. " Non " permititur cuiquam, etiamſi extremum agat Spiritum, in " magnâ Quadrageſimâ carnibus veſci: Vidimus enim hoc di- " verſis temporibus Synodice petitum eſſe, & non eſſe Con- " ceſſum," ſays Balſamon quoted by Thomaſſin, *De vet. & novâ Eccleſ. diſ.* pars 1. l. ii. c. 83. n. 15. In the Weſtern Church, Diſpenſations are allowed when judged neceſſary in Sickneſs, as Practice ſhews, and is declared in the 8th Council of Toledo, (cap. 9.) and by Innocent III. in Cap. *Conſilium de Obſerv. Jejuniorum.*

Weakneſs of their Conſtitution, and their Manner of Living. This in ſome Poor Countrymen is a perpetual Lent, as Collet remarks; alſo in all thoſe whoſe Poverty does not afford them Means of procuring themſelves one competent Meal in the Day. By hard Labour which excuſes from Faſting, though not from Abſtinence, is underſtood that of Countrymen, Stonecutters, Porters, Coachmen, &c. alſo Soldiers in Camp, or expoſed to daily Occaſions of fighting; Travellers on foot, twelve or fifteen Miles a Day, ſays Collet, but not in a Coach, or on Horſeback, unleſs the Journey be long, or the Horſe or Vehicle, as a Waggon, be by their rough Motion very fatiguing. The Work or Journey ought to be, in ſome Degree neceſſary, not barely for Recreation, or what could be conveniently deferred to ſome other Day.

Attendance on the Sick Night and Day, preaching long, or often in the Day, &c. may alſo excuſe from faſting.

In this Law of the univerſal Church, by the Conceſſion of the Church, the Biſhop can grant a general Diſpenſation to his Dioceſe in caſe of a public Neceſſity, and the Curate of a Pariſh to particular Perſons in his Pariſh. In England, in our preſent Situation, every Confeſſor only to his own Penitents. If the Cauſe be frivolous and ſuch as cannot be reaſonably judged competent, the Diſpenſation is here not only ſinful, but alſo null, not only by the general Rule, becauſe it is not a Diſpenſation, but an unreaſonable Diſſipation: But alſo becauſe it is given in a Law made by a ſuperiour Authority and by Virtue of a Commiſſion which implies the Condition of a juſt Cauſe, or what is prudently judged a Neceſſity. Biſhops are bound to be particularly watchful in maintaining the moſt ſalutary and holy Diſcipline of the Church, of which they are appointed Guardians. It is therefore their Duty to be very wary, very quick-ſighted, and ſtrenuous in oppoſing vigorouſly every Incroachment, and careful not to grant eaſily or frequently ſuch Diſpenſations as tend to enervate the Diſcipline of Church-Faſts, or of Penance, than which

nothing

nothing is of greater Importance in the Church for the Salvation of her Children.

The Faithful, though they uſe ſafely and without Scruple juſt Diſpenſations, muſt, on their ſide, be careful in aſking them never to alledge any falſe Motive, nor exaggerate any real one: In both caſes the Diſpenſation, though granted, is null, and obreptitious. It is ſubreptitious and equally null, if any thing eſſential which ought to have been mentioned, was ſuppreſſed. Such Methods no Way avoid, but aggravate the Guilt of the Tranſgreſſion, and only elude the Law by mocking God, and impoſing on the Paſtors of his Church. Many who alledge the Motive of their Health for an Excuſe from Faſting, would find, if they had Courage to make the Trial, that it would reeſtabliſh their broken Conſtitution, and that Senſuality and want of Reſolution is the general Cauſe of the Outcry of thoſe whoſe Complaints are loudeſt. "Believe me, my Son:" ſaid an ancient Hermit amongſt "the Fathers of the Deſerts, "We are as ſtrong in "Body as they who run in the Olympic Games: It "is the Soul that is feeble and wants Courage (67)." The learned Abbot Fleury juſtly ridicules thoſe who alledge that our Conſtitutions are altered ſince the primitive Ages of the Church, ſhewing, that from long before that Time, the Age of Man was limited to three-ſcore and ten or four-ſcore Years (68), as at preſent: That in Egypt, Syria, &c. Men were then enfeebled by their Exceſſes, and thoſe kind of Debauches which tend moſt to the Ruin of Health, and which ſtill make ſo many of the Eaſtern People grow old long before their Time; yet out of theſe moſt corrupted Countries came the greateſt Faſters, and theſe Perſons prolonged the Terms of their Lives beyond other Men: That the ancient Rule of Faſting continued more than a thouſand Years after the Apoſtles, even in our colder Weſtern Regions, down to the Time of St. Bernard (69), we may add, that many

(67) Prat. Spirit. c. 168. (68) Pſ. xc. 10. (69) Fleury Mœurs des Chretiens, n. 8.

many of the moſt tender Conſtitutions, and out of our own Families, in the moſt auſtere Monaſteries, are ſenſible Examples under our own Eyes, how groundleſs and idle theſe Pretences are.

In the Eaſtern Countries, whole Nations of Chriſtians have not entirely degenerated from the primitive Auſterity in their Faſts. Cardinal Humbert accuſed the Greeks after their ſchiſmatical Separation from the Latins, that ſome amongſt them drank and eat ſome Fruit and Sallad after the Meal in Lent (70); and that ſome among them did this at any Hour. But this Reproach regards only ſome looſe Livers in that degenerate Age, not the timorous and conſcientious among the Greeks, or the little Collation which ſome among them had then began to introduce, whilſt it was ſtill unknown in the Latin Church. Balſamon, Patriarch of Antioch, in the Decline of the twelfth Century, the moſt learned Canoniſt, mentions that a very moderate ſecond Refection or Collation was allowed but only to thoſe, who by the Weakneſs of their Conſtitution found a particular Neceſſity of it. Tournefort in his accurate Voyage into the Levant, gives an Account of the Greek Monks of St. Baſil, who all make a Vow of perpetual Abſtinence, and live upon ſome Sorts of Fiſh, Pulſe, Olives and dried Figs, and whoſe Refectory is not in the leaſt better furniſhed than that of La Trappe, except as to the Allowance of Wine, but who loſe all other Advantages of their State, by wanting Submiſſion and Humility. After which he ſays (71), "Even the Laity among the "Greeks keep four Lents: The firſt of two Months "and ends at Eaſter, and is called the great Lent, or "Eaſter Lent. In the firſt Week, which is rather "Preparatory, they are allowed to eat Cheeſe, Milk, "Fiſh and Eggs, all which they are forbidden during "the following Weeks. They feed wholly upon "Bread,

(70) Card. Humbert. contra Nicetam. T. iv. p. 321. See alſo Alexander of Haleſon, for this Abuſe of ſome among the Greeks.

(71) M. Tournefort, ep. 3. T. i. p. 115. 116. See alſo Bailet, Hiſt. du Carême § 4. ch. 21. p. 55.

" Bread, Pulſe, Honey and Shell-fiſh; as the red " Naker, common Oiſters, Muſcles, Periwincles, " and another Sort called Goat's-eyes; alſo ſome " other Fiſh which are believed to be without Blood, " namely the Polypus and Cuttle-fiſh." They drink Wine, which was forbid them, and alſo Oil, in the Time of St. Chryſoſtom (72). But they eat Fiſh on Palm Sunday and on the Feaſt of the Annunciation, provided it does not fall in Holy Week. Their *ſecond Lent* is that of Advent, which laſts forty Days. In this they eat Fiſh, except on Wedneſdays and Fridays; ſome abſtain from it alſo on Mondays. Their *third Lent* bears the Name of SS. Peter and Paul, at whoſe Feſtival it ends, begun from Whitſuntide. During this Lent, it is lawful to eat Fiſh, but nothing made of Milk. In their laſt Lent, called *of the Virgin Mary*, becauſe it begins on the firſt of Auguſt, and ends on the Feaſt of the Aſſumption, they are confined to the Uſe of Shell-fiſh and pulſe, other Fiſh being forbid them, except on the Day of our Saviour's Transfiguration, the 6th of Auguſt. During all theſe Lents, the Monks live upon nothing but Pulſe and dried Fruits, and drink Wine. The reſt of the Year, the Greeks faſt every Wedneſday and Friday, and have ſome other particular Faſting-days. A regular Obſervation of their appointed Faſts ſtill holds its Ground, even in Places where through a deplorable Degeneracy and Ignorance, their Religion hardly conſiſts in any thing more.

The Armenians, the moſt religious of all the Oriental Nations, go beyond all the reſt in the Severity of their Faſts; of which M. Tournefort gives the following Account (73). " They faſt like the Monks " of La Trappe. They fare very hard two Days " every Week, Wedneſday and Friday. The Lents " of the Greeks are Times of Plenty and good Cheer " in Compariſon of thoſe of the Armenians. Beſides " the

(72) S. Chryſ. Hom. ii. in Gen. & Hom. vi. ad Pop. Antioch.
(73) T. iii. p. 246. ep. 7.

" the extraordinary Lent, they are not permitted " through the whole to eat any thing but Roots, nor " ſo much of them as is required to ſatisfy the Ap- " petite. The uſe of Shell-fiſh, Oil and Wine is for- " bidden them, except on Holy Saturday, on which " Day they begin again to eat Butter, Cheeſe and " Eggs. Beſides the great Lent, they have four " others in the Year, conſiſting each of eight Days; " inſtituted to prepare for the four great Feaſts of " the Nativity, Aſcenſion, Annunciation and St. " George. Theſe Lents are as rigourouſly obſerved " as the great one. They muſt not ſo much as ſpeak " of Eggs, Fiſh, Oil, or Butter. Some take no " Manner of Nouriſhment for three Days together." Tavernier, a Calviniſt, whoſe Exactneſs in his Travels no one calls in Queſtion, ſpeaks of the Faſts of the Armenians, as follows (74). " They have ſix " Months and three Days in a Year, wherein they " keep Lent, or particular Faſts. During all that " Time they feed only upon Bread and ſome few " Herbs. As for the poor labouring People, they " only feed upon Pulſe boiled in Water and Salt: " For during their chief Lent, they are never allowed " any more than others to eat either Butter or Oil; " nay, though they are dying, it is not lawful for " them to eat Fleſh upon Days wherein that Diet is " forbidden. They may only eat Wall-nuts, or ſmall " Nuts, Almonds, or Piſtaches, or ſome ſuch other " Fruit that affords no Oil; and they may pound " them, and put them among their Pulſe or their " Herbs, and boil them with their Rice. Their " Archbiſhops always live only upon Pulſe (n)."

Even the Devil, the Ape of Religion, in laying Snares to draw Souls into Perdition by ſpiritual Blindneſs, Infidelity and Superſtition, engages many Mahometan Derviſes, and even whole Nations to practiſe

(74) Tavernier, Perſian Travels, b. iv. ch. 10. p. 170. Chardin. T. ii. p. 232.

(n) On the Faſts of the Neſtorians and other Oriental Chriſtians; See Le Brun, *Sur les Liturgies*. T. iii. p. 570. Baillet, &c.

tiſe the moſt auſtere perpetual Faſts and Abſtinence (75); whoſe Example, whilſt we deplore their Blindneſs, muſt convince us how idle and groundleſs our Plea is for a total Incapacity of performing the leaſt Faſts: Faſts which not only Religion commands, but even our corporal Health frequently recommends.

When real neceſſity and a legal juſt Diſpenſation exempt us from the Obſervance of this holy Law, we ought to make uſe of this Indulgence with Confuſion and Regret. If we conſider the Advantages of joining the whole Body of God's Servants on Earth in this great Sacrifice, and holy ſpiritual Warfare, we ſhall look upon our Excluſion and Inability as a real Misfortune, and Subject of Humiliation, and a kind of Excommunication. St. Gregory the Great, who ſtruggled many Years with a very weak Conſtitution and frequent Infirmities, once finding himſelf ſo ill on Holy Saturday as to fear he ſhould be obliged to break the Faſt by taking ſome Refreſhment before Evening, called a holy Monk, named Eluterius, out of his Hermitage, and intreated him by his Prayers to obtain of God Strength for him to continue the Faſt of that Day to the End; and to his great Joy he was enabled to perform it (76). Such Diſpoſitions cannot fail to ſanctify a Spirit of Compunction, and draw down an abundant Share of thoſe Graces which this general Sacrifice of the Church moves Almighty God to beſtow. For he conſiders good Works as done in the Will when perfect; but all who cannot faſt, ought to endeavour to ſupply this by ſome other penitential Works, longer Prayers, greater Fervour in their Patience and Reſignation, more abundant Alms, and the like. St. Chryſoſtom taking Notice that among his Flock at Conſtantinople, ſeveral on the ninth or tenth Day of Lent, finding themſelves too weak to keep the whole Rigour of the Faſt, took their Dinner before the Hour of the Sermon in the Afternoon, ſays: " If by Reaſon of the Weakneſs of thy " Body

(75) Groſſe. (76) Paul. Diac. in Vita S. Greg. M. & ipſe S. Greg. l. iii. Dial. c. 34.

" Body, thou canſt not continue all the Day faſting,
" no wiſe Man will reprove thee for it: For we ſerve a
" gentle and merciful Lord, who expects nothing
" of us beyond our Strength (77)." He adds, that
" only the lazy and diſſolute, not thoſe who cannot
" faſt, are blameable; and that other wider Doors of
" Confidence toward God may be opened, than by
" mere Abſtinence from Food. " He therefore who
" takes ſome Food," ſays he, " being unable to faſt,
" let him give larger Alms; let him ſend up more
" fervent Prayers, let him be more forward, and ſhew
" greater Alacrity, in hearing the Word of God. In
" theſe Things his bodily Infirmity can be no Hin-
" drance to him. Let him be reconciled to his Ene-
" mies, drive all Remembrance of Injuries out of
" his Heart and the like, and he hath kept the true
" Faſt which the Lord requires: For he commands
" us to abſtain from Food for the Sake of theſe
" Things, and that we ſhould check the Wantonneſs
" of the Fleſh, and make it obedient and tractable
" to fulfill his Commandments. Wherefore I beſeech
" you who can faſt, that you increaſe and make more
" fervent this your pious Forwardneſs. For the
" more the outward Man decays, the more your in-
" ward Man is renewed and ſtrengthened. Faſting
" brings under the Body, and bridles its diſorderly
" Motion: It alſo makes the Soul more clear and
" bright: It likewiſe gives it Wings, and makes it
" light and ready to ſoar aloft. As to thoſe who are
" not able to faſt, not he who eats and drinks mode-
" rately, but he who is ſlothful, diſſolute, and ſen-
" ſual, is unworthy this Auditory. According to the
" Oracle of the Apoſtle; He that eateth, eateth to
" the Lord; and he that eateth not, to the Lord he
" eateth not, and giveth God Thanks. In like Man-
" ner, let him that faſteth give Thanks to God, who
" gives him Strength able to ſupport the Labour of
" Faſting: And he that faſteth not, let him give
" Thanks that this hinders him not from purſuing
" the Means of his Salvation, if he will give Atten-
tion

(77) S. Chryſ. Hom. x, in Gen.

" tion to it." Long before St. Chryſoſtom, St. Cyril of Jeruſalem, lays down the ſame Maxims, and forbids, in the Words of St. Paul, thoſe who faſt to cenſure or deſpiſe thoſe, who by the Weakneſs of their Conſtitution, are not able to abſtain from Food (78). Indeed the Law of Nature ſhews Diſpenſations to be neceſſary in certain Caſes which could never be meant to fall under the Law, and were Exceptions tacitly implied in it, as Pope Symmachus juſtly reaſons (79). But as the 8th Council of Toledo in 653 obſerves, (80) for the Validity of theſe Diſpenſations, two Conditions are required: 1ſt, That they be granted by legal Authority: 2dly, That there be an inevitable Neceſſity for granting them. Such Diſpenſations, were formerly never granted on Account of Age or Sickneſs for eating Fleſh, but only for taking more than one Meal on a Faſting Day; for a Neceſſity of breaking the Faſt is more frequent than of the Abſtinence. In the Reign of Juſtinian, in an extreme Scarcity of Pulſe, or Lenten Proviſions, Leave was firſt given to eat Fleſh; but whatever they had to ſuffer, ſcarce any one would make uſe of it. And how ſeldom they were formerly granted in Compariſon of our Times, appears by the Recourſe which the Archbiſhops had to the Popes, to obtain them in Favour of the greateſt Kings, when judged neceſſary for their Health. See Innocent III. (o) Boniface VIII. when he granted this Diſpenſation to King Wenceſlas, then ſick,

(78) S. Cyr. Hieros. Cat. iv. p. 65.
(79) Symmachus, ep. 12. ad Avic. T. iv. Conc. Labb. p. 1312.
(80) Conc. Tolet. 8. Can. 9. T. vi. Conc. p. 407.

(o) Decretal. l. iii. Cap. *Conſilium de Jejun.* n. 46. p. 1397, where the Archbiſhop of Prague addreſſes himſelf to Innocent III. for certain ſick Perſons who deſired Leave to eat Fleſh, which he durſt not take upon him to grant without conſulting the Pope.—Wenceſlas King of Bohemia, aſked Boniface VIII. Leave to eat Fleſh on Faſting-days for an habitual grievous Indiſpoſition, under which he could not bear Fiſh or any Faſting-day Diet. The Pope Commiſſioned the Ciſtercian Abbot of Cefelt, and another Monk of that Order, to examine into the

ſick, and other Popes in the firſt Diſpenſations for eating Fleſh Meat on Faſting-days on account of Health, require, beſides the Condition of Neceſſity, that the Perſons eat it firſt with great Sobriety (i. e.) plain Meats, not Delicacies, only of one or two kinds, and with great Moderation. 2dly That they eat it privately and alone, not at a public or common Table. This is often a dangerous Occaſion of Scandal, and contributes very much to induce others to aſk, and flatter themſelves they want the like Indulgence, to the total Relaxation of the Holy Law of Faſting, and the Ruin of eccleſiaſtical Diſcipline. It is a farther Curb, if they who enjoy ſuch a Privilege or Diſpenſation, be ſtill laid under ſome Reſtraints, by being obliged to eat alone. Pope Benedict XIV. by a Decree addreſſed to the whole Church, in 1741 (81), ſtrictly commands that

(81) See his Bullarium.

the Truth of the Allegations, and upon their Information, by a Brief, gave him Leave on the following Conditions: 1ſt, That he ſhould never eat Fleſh-meat on Fridays or Saturdays. 2d, That he ſhould never eat it in public, but privately and alone in ſecret. 3d, And this only in caſe he had not bound himſelf by Vow to abſtain. See *Rainald.* ad An. 1297. n. 52. *in Contin. Annal. Baronii.* Clement VI. in 1351, by two Briefs in 1351, granted a Diſpenſation to John, King of France, and his Queen, to eat Fleſh on Faſting-days during his Wars, if they were in Places where Fiſh could not be procured, excepting all Lent, all Fridays, and the Vigils of Chriſtmas, Whitſuntide, the Aſſumption, the Feaſt of St. John Baptiſt, of the Apoſtles, and of all Saints, and requiring that his Confeſſor ſhould be Judge of the Neceſſity, and this only during the War. By another Brief, dated the ſame Year, he allows them to be diſpenſed with not only from the Abſtinence, but alſo from the Faſt, when their Confeſſor and Phyſician ſhould judge it neceſſary. See Dacherius Spicileg. T. iv. p. 276. Gregory XI. in 1376, granted Leave to the Confeſſor of Charles King of France, and his Queen Joan, to eat Butter, Cheeſe, Milk and Eggs, on Faſting-days, if he judged it neceſſary. *(Dacher. ib.)* Sixtus IV. in 1483, gave Leave to James King of Scotland, to eat Fleſh on Faſting-Days, provided his Confeſſor ſhould judge it neceſſary. *(Rainald* ad An. 1484. n. 6.) Julius ii. in 1505, gave Leave to John King of Denmark, and his Queen Chriſtiana, to eat Butter, Cheeſe, Milk, Eggs or Fleſh-meat in Lent, when their

that all, who upon any juſt Neceſſity, are diſpenſed with to eat Fleſh, or other forbidden Food, on any Faſting-day, be only allowed to eat it in private, and by themſelves. 2dly, That thoſe who have Leave to eat Fleſh, abſtain from all Fiſh, which he declares to be forbidden Food to them. 3dly, That on faſting Days, Fleſh and Fiſh be never both ſerved up at the ſame Table. 4thly, That all Banqueting, and all Entertainments be abſolutely forbid on theſe Days; which ſeveral Canons through every Age of the Church ſince the primitive Times, have continually repeated, and the very Nature of a Faſt or Abſtinence inculcates. When the Archbiſhop of Compoſtella conſulted Benedict XIV. what was meant by Banquets and Entertainments which he declared to be forbidden on Faſting-days, which ſome Caſuiſts reſtrained to public Banquets given on ſolemn and extraordinary Occaſions, the Pope anſwered with Surpriſe, that the Words, of his Decree, as thoſe of the Canons on this Head, were too expreſs to leave Room for any Doubt or Cavil; whence he repeated that all Manner of Banquets though given privately and to private Friends, are here forbidden. This, however, we are not to underſtand of an ordinary familiar Dinner to which particular Perſons are invited according to the Rules of civil Society, Charity and Hoſpitality.

It was formerly the Cuſtom to grant Diſpenſations for not faſting in Caſes of Neceſſity, by way of Permutation, ſubſtituting in Lieu of the faſting ſome other good

their Confeſſor and Phyſician judged it neceſſary. (*Rainald* ad An. 1505. n. 39.) Thus were thoſe Diſpenſations granted more and more eaſily. Clement VII. by a famous Reſcript to the Emperor Charles V. even forbad him to faſt or abſtain on Days commanded by the Church, alledging that by ſo doing he had impaired his Health, and found by Experience, that Faſting was incompatible with his great Fatigues, conſidering the Weakneſs of his Conſtitution. Whether the Reaſon alleged was true or no; the Diſpenſation was grounded on a preſumed Neceſſity. See *Rainald* ad An. 1524. n. 98. and De L'Iſle, p. 365. Leo X. had granted ſuch a general Diſpenſation to Cardinal Ximenes in his old Age, and Clement VII. gave Leave to Henry King of Navarre, and his Queen Margaret, to eat Fleſh in Lent, 1553. See *Rainald* ad Ann. 1553. n. 35.

good Works, as certain Alms-deeds or Prayers. Works thus enjoined would have the additional Advantage of Obedience, and Persons who are not able to fast, would still contribute their Mite in the universal penitential Sacrifice of the Church at this holy Time, and share in its Benefit. This, many zealous Pastors still do on proper Occasions; and it seems indispensable in doubtful Cases where the Competence of the Necessity is not sufficiently evident: "Nam cum ii "qui nihil omittunt de humiliatione Jejunii, sub "sterili fatigatione desudent, nisi se Eleemosynarum "quâ possunt, erogatione sanctificent; dignum est ut "in alimoniam Pauperum abundantior sit eorum Lar-"gitio, quorum ad abstinendum minor est Fortitudo." S. Leo, Serm. 85. c. 3.

Persons who are unable to fast, or even to abstain, ought nevertheless out of their own Devotion, with a truly penitential Spirit, and an holy Zeal to glorify God, promote their own Sanctification, and make themselves an acceptable Holocaust to God, endeavour to make up this Omission by other Means. Even they who fast, ought to consider that the more indulgent the Church is become in this Law, the more are we obliged to practise other Self-denials, to study to make the interior Fast from our own Will more perfect, and by every other Means to regain what we lose in this important Article of our Penance. For notwithstanding the Relaxations of the Law in our degenerate Times, we have all of us Sins to expiate, spiritual Diseases to cure, Enemies to arm ourselves against, and Temptations to fear, which call upon us to have recourse to the necessary Preservatives. Pardon for Sins, and a Reconciliation with God, are not become easier in our Time than they were in the first Ages of the Church. There can be no Prescription against the Rights of God's Justice; and if we desire to be re-instated in his Favour, we must endeavour to give our Penance every necessary Part or Ingredient which is requir'd to engage the divine Mercy and Acceptance. A true Spirit of Penance will put

us upon our Guard againſt the Seduction of the Fleſh, in abating too eaſily the Mortification of our exterior Faſt, by which we are bound to afflict and humble the Fleſh. It will make us in earneſt to redeem what through our Weakneſs and Inability is wanting in the Severity of our Faſt, by thoſe Privations which make Part of the general Faſt, by which we are bound continually to watch over and curb our Senſes and Will. Such as are diſpenſed with from the Faſt on account of their Youth, of Sickneſs, or hard Labour, muſt ſeriouſly conſider that they have Paſſions to curb, and Sins to ſatisfy for; conſequently are bound to take Part as much as they can in the general Penance of the Church: For thoſe who bring what lies in them will ſhare in the Bleſſings which Heaven is open at this Time to ſhower down upon all who diſpoſe their Souls to receive them. But thoſe who do nothing, who bring forth no worthy Fruits of Penance, deprive themſelves of the immenſe ſpiritual Advantages of this holy Time, and reſiſt the Calls of God and his Church, and neglect an eſſential Duty on which their Salvation depends. Even Perſons of the weakeſt Conſtitutions can without hurting their Health, make a leſs and more frugal Meal, eat Meats more ſimply dreſſed, uſe no ſavoury Sauces, make it a Law never to drink out of Meals, nor any thing Strong, deny themſelves many Conveniences and Niceties, refrain from Superfluities, content themſelves at Night with a coarſe and ſmall Collation, &c. The Liberty which many who are diſpenſed with as to the Faſt, take of living without any Rule, and depriving themſelves of nothing, is a formal Oppoſition to the Spirit of the Church and its holy Law. Thoſe who labour under ſome painful Sickneſs, or whoſe Poverty and hard Labour render their whole Life a perpetual Lent, muſt endeavour to ſanctify their Pains by perfect Reſignation, and a ſincere penitential Spirit with ſuch little additional voluntary Sacrifices as theſe will ſuggeſt according to their Circumſtances, and they cannot fail to reap the moſt plentiful Harveſt of divine Graces in Proportion to the Fervour

of

of their Desires. A Protestant learned Bishop, after having strongly exhorted all who are able to keep the Fast of Lent, recommends to those who are excused from Fasting, to repair this Loss by other Means in the manner following (82):

" Let every one of us lay aside all this Lent, all fine " Cloaths, and our usual Attire; for that is still the " Custom of Mourners in all Places. And let us re- " tire ourselves, as much as is possible (for so Mourn- " ers also do), making no Visits, nor willingly re- " ceiving any, if nothing but Civility oblige us to it.

" Let the Time be spent in this Retirement, in " Reading and Prayer; in examining our Consciences, " and bewailing our Offences; in taking a View of " our own Miseries, and those of all Mankind, and " imploring the divine Mercy; in laying to Heart " the Wants and Sufferings of our Christian Brethren; " in Meditating on Christ's Sufferings, and such " like spiritual Exercises; which we are too apt to " neglect in a Croud of Business and Company.

" Let the Consideration of these Miseries move us " to afflict ourselves with Fasting; or, if that cannot " be, with a spare Diet.

" Let the Rich especially, and those who live delici- " ously, deny their Appetites; keep a slender Table, " and punish their Excesses with harder Fare.

" Drink no Wine, nor strong Liquors without Ne- " cessity; make no Feasts, nor accept of Invitations " to any.

" Give Alms liberally; frequent public Prayers; " and there let us humble ourselves before God, and " blush to lift up our Eyes unto Heaven.

" Yea, let us pray *with all Prayer and Supplication* " *in the Spirit* (83), i. e. address ourselves to God in " all Sorts of holy Thoughts and devout Affections; " and that with great Fervour, and ardent Desires;

(82) Dr. Simon Patrick, Bishop of Ely, " Tr. of Repentance " and Fasting; especially of the Lent Fast, Part iii. ch. 20. in the Conclusion, p. 206.

(83) Ephes. vi. 8.

" with Tears and knocking our Breasts, and bended
" Knees (as Theophylact expounds the Words of the
" Apostle), beseeching him by his Cross and Passion
" to deliver us.

" Tremble to think that you have often prayed
" that God *would pitifully behold the Sorrows of your*
" *Heart*, when perhaps you felt no Sorrow there; and
" now, let it be testified by all the sorrowful Actions
" here mentioned.

" Forbear Music, Dancing, and all such like Plea-
" sures.

" Let those that have been slothful content them-
" selves with less Sleep, that they may have more
" time for Prayer and Heavenly Thoughts.

" They who have been too Voluptuons, will do
" well to lie hard.

" Finally, Let there be a general Abstinence from
" all Manner of Recreations, unless the Preservation
" of Health make them necessary, and then use them
" privately.

" Leave the Play-houses quite empty, and make
" the Churches full. Go to no public Shews, nor
" Meetings; but spend the time when you come
" from Church, in setting all Things right at Home.
" St. Chrysostom frequently beseeches his Hearers,
" that when they come Home, they would spend their
" time in ruminating upon what they had been taught,
" and conferring one with another about it; and so
" free themselves from all bad Desires, and flee the
" Snares of the Devil. For when the Devil, saith he,
" sees our Minds sollicitous about spiritual Matters,
" and perpetually conversant in them, he dares not
" approach us; but flees away before the Face of a
" more powerful Spirit working in us.

" Now all this doth not come up to the primitive
" Strictness, but it is a Mortification of sensual Na-
" ture, which delights in Company, Merry-meetings,
" Feasts, Jollity, Sport and Plays, Laughter and all
" manner of Pleasure, which we ought to lay aside
" at this Season, that we may fulfil the Apostolical

" Precept

" Precept (84). Be afflicted, and Mourn and Weep : " Let your Laughter be turned into Mourning, and " your Joy to Heavineſs. Humble yourſelves in the " Sight of the Lord, and he ſhall lift you up."

CHAP. V.

On the CONDITIONS which muſt accompany our FASTS.

FASTING ought never to go alone: It muſt always be joined, as much as poſſible, with Alms-Deeds and Prayer, and all other good Works. Nothing more powerfully moves God to beſtow the Treaſures of his Grace abundantly on us, than if, for his Sake, and to imitate his Goodneſs and Beneficence, we liberally open our Hands, and give generouſly a Share of the temporal Goods we have received from his Bounty, to thoſe who ſtand in need of them. Eſpecially when we ſue to him for Mercy, we muſt ſhew Mercy ourſelves to our Fellow Creatures, and compaſſionately relieve their corporal Wants. This even is the Law which Almighty God lays down for his own Conduct, and the Condition upon which he offers us his Mercy and Graces. Nay, it is unbecoming to addreſs ourſelves to God for Mercy, without fulfilling it on our ſide. The Angel, who appeared to Cornelius on a Faſting Day, teſtified how acceptable his Prayers and Alms were to God, by which he deſerved, by a Miracle, to be brought to the Knowledge of Chriſt and his holy Faith, and to be the firſt Fruits of the Gentiles in his Church, to open the Door to all foreign Nations, who were not of the Race of the ancient choſen People of God (85). Tobie, in the Inſtructions which he gave his Son, enlarges moſt of all upon Alms-Deeds (86). And the Angel

(84) James iv. 9, 10. (85) Acts x. 30, 31. (86) Tob. iv. 7, 8, 9, 10, 11.

Angel who conducted young Tobie into Media, after his Return, teaches them that Alms ought to go together with Fasting and Prayer. " Prayer is " good with Fasting and Alms, for Alms delivereth " from Death, and shall purge away all Sin (87)." The Prophet Isaiah (88) gives his Approbation only to such a Fast; and the Church recommends the constant Practice in Lent, by repeating his Words in her daily Office at that holy Time. " Break thy Bread " to the Hungry, and bring the Needy and Strangers " into thy House: When thou shalt see one naked " cover him, and despise not thy own Flesh."

Hermas, who wrote soon after the Apostles Time (89), says, that whatever is spared on Fasting Days is to be given to the Poor; adding, " If thou fulfil- " lest thy Fast in the manner which I command thee, " thy Victim shall be acceptable to the Lord, and " thy Fast shall be entered in the Book of Life." This Maxim of giving to the Poor the Meat that is retrenched, or Money that is saved by the Fast, is repeated by all the ancient Fathers and Councils down to the 12th Century and lower, till Delicacies and Luxury tainted the Tables, and encreased their Expence on Fasting Days. The Fathers even declare, that Fasting avails little without Alms, where Persons have Abilities. " If you fast without giving Alms, " it

(87) Tob. xii. 7, 8.

(88) Isa. lviii. 7. (89) Hermas Pastor. l. iii. Similit. 5. ed. Cotel. T. i. p. 105. Origen, hom. 4. in div. in cap. 6. Matt. T. ii. p. 283. S. Ambros. Serm. 25. (de Quadrag. 9.) n. 6. T. ii. p. 426. in App. idem Serm. 29. (in Quadrag. 13) p. 431. S. Aug. in Ps. xlii. n. 8. T. iv. p. 370. & Serm. 151. n. 7. T. v. p. 715. Serm. 210. n. 12. ib. p. 932. Constit. Apost. l. 5. c. 20. T. 1. ed. Cotel. p. 323. (where it is made a Precept of standing Law). S. Chrys. hom. 8. in Gen. n. 6. T. 4. p. 63. S. Leo Serm. 12. de Jejunio decimi Mensis T. 1. p. 126. Serm. 14. de Jejun. c. 2. p. 128, &c. S. Cæsar. Arelat. hom. 2. Bibl. Patr. T. viii. p. 820. S. Greg. M. l. i. in Evang. hom. 16. n. 6. T. i. p. 1495. Theodulphus Episc. Aurelian. Capitul. 38. T. vii. Conc. p. 1146. Ratherius episc. Veron. 10. Sæculo. Serm. 1 de Quadrag. n. 7. T. ii. Spicil. p. 283. S Carolus Borrom. Conc. 1. Mediol. Part. ii. cap. 7. T. xv. Conc. &c.

" it is not to be reputed a Faſt," ſays S. Chryſoſtom, (90). S. Cæſarius of Arles ſays: " Faſting without " Alms is not available, unleſs a Perſon be ſo poor " as to have nothing to give, in whom the good Will " is ſufficient. (91)." And the learned and pious Theodulphus, Biſhop of Orleans, writes, " Faſting " is of little Advantage, if it is not commended and " ſupported by Prayer, Watching, and Alms-Deeds. " (92)." A little before, in his 36th Capitular, he deſcribes the Manner of Faſting in Lent. After ſaying, that they who eat at None, or take any thing before Evening, are by no means to be thought to faſt, he adds, " Let all hear Maſs, and aſſiſt at Veſpers (at " Sun-ſet), after which Hour let them give their Alms " and then eat. If any one cannot go to Veſpers, let " him make his Prayer at the Evening Hour, and then " take his Refection." Thoſe who are able to do leſs in Faſting are bound to make up this Deficiency by doubling their Alms, according to S. Leo (93), and other Fathers; which Rule all Chriſtians are bound more particularly to obſerve, ſince the great Relaxation of Diſcipline in this Duty.

A ſecond, and of all others the moſt eſſential concomitant Virtue of Faſting, is devout and humble Prayer, the principal and moſt powerful Arms of holy Penance: In the firſt Place, a conſtant Attendance, if poſſible, upon the public Office of the Church, which is much longer than uſual at this holy Seaſon, and pathetically adapted to the moſt perfect Diſpoſitions of the Heart, neceſſary for the Sanctification of the Faſt. Compunction and Penance ought to have the principal Share in our Devotions at this Seaſon. More Time than uſual ought alſo to be reſerved for pious Reading, Self-Examination, Conſideration on the Duties of our State, and holy Meditation, of which the Sufferings of Chriſt ought to be a main Object

(90) S. Chryſ. hom. 77. in Matt. n. 6. p. 749. T. vii. ed. Ben. (91) S. Cæſar. Arelat. hom. 2. Bibl. Patr. T. viii. p. 820. (92) Theodulph. Aurel. Capitul. 43. T. vii. Conc. Labb. (93) S. Leo, Serm. 85. de Jejun. Septimi Menſis c. 3. p. 349.

Object, with a particular Attention to our own moſt preſſing ſpiritual Neceſſities, our ruling and moſt dangerous Paſſions, and the Virtues we chiefly ſtand in need of. It is an excellent Practice to propoſe to ourſelves every Lent the Attainment of ſome particular Virtue, in the moſt perfect Degree, and the complete Victory over ſome Vice. Faſting and Prayer are mutually Supports to each other. Prayer entertains the Spirit of Compunction, and animates and enables the Soul to bear chearfully the Severities of the Faſt; it is a ſpiritual Nouriſhment, which gives Vigour and Strength to Faſting. On the other Side, Faſting fits the Soul for the Exerciſes of Prayer, by diſengaging her Attention from earthly things, and the Gratification of Senſe, and Slavery of the Body; by giving her Wings to ſoar up to Heaven; by rendering the Mind free and active, and its Sight clear and lively; and by ſubduing the Body: For the lighter this is made, the more is the Vigour of the Soul encreaſed. Moreover, the Soul, when afflicted by the Chaſtiſement of the Fleſh, pours forth herſelf more earneſtly in humble Compunction and Prayer, and more ardently entreats God to look on her Miſeries, with a Senſe of which ſhe is moſt feelingly penetrated by the voluntary Affliction of the Fleſh.

It is eaſy to infer from this Condition, that a cloſe Recollection and Retirement, as far as every one's Circumſtances will allow, ought to be the Care of every good Chriſtian during the Lent Faſt. And this the Example of Chriſt, our divine Model, during his forty Days Faſt in the Wilderneſs, alſo the Example of all the Saints, and the Spirit of the Church ſtrongly inculcate. Chriſt hid himſelf in the Deſert, to ſhew what ought to be, in ſome Degree, the Life of every one who calls himſelf his Diſciple and Imitator, by ſequeſtering himſelf in ſome Meaſure from the World, as far as his Obligations and Circumſtances will permit, at certain Seaſons of Penance and Prayer. Every one may contrive to find ſome little more Leiſure than uſual, to apply his whole Attention

tion to Prayer and ſpiritual Things, eſpecially on Sundays, and for ſome little times of Silence, during ſome Part of his Work, at leaſt, to turn his Heart to God by devout Aſpirations, &c. Solitude is the Aſylum of Innocence, where Virtue ſeeks to ſhelter itſelf from the Contagion of the World, and where Grace is moſt eaſily recovered and ſtrengthened: It is the terreſtrial Paradiſe, where Souls freely converſe with God, and breathe the pure Air of Heaven: It is the Region which all ought to covet in Times of Penance and Prayer, as much as is compatible with their Obligations in the World. Thoſe holy Monks and Hermits, who lived always ſequeſtered from the Commerce with the World, rather like Angels than Men, in Lent choſe ſome more remote Wilderneſs or Cave, which was ſtill more inacceſſible to the Diſtraction of Viſitants; witneſs S. Simeon Stylites, S. Euthymius, S. Cuthbert, and others, mentioned by Bede; and innumerable others, both in the Eaſt and the Weſt, down to our Times: Witneſs alſo the Rules of all religious Orders more or leſs; even the preſent reformed Congregations of Cluny, Monte Caſſino, S. Vanne, S. Maur, &c. Hence an ancient pious Father, Author of a Sermon aſcribed to S. Ambroſe (94), exhorts thoſe who live in Cities, in Lent to inhabit Deſerts in Mind and Deſire which Advice S. Charles Borromœo vehemently repeats (95).

Under the Alms are compriſed all Works of Mercy, and of every other Virtue, as the Fathers often inculcate: And under Prayer all the Exerciſes of Religion and Piety; and in the firſt Place frequent Confeſſion, and alſo Communion, if the Penitent be diſpoſed. One of the Ends propoſed by the Church in the Inſtitution of Lent, is the Preparation of our Souls to approach the holy Communion at Eaſter, with the greateſt

(94) S. Ambr. Serm. 23. (in Quadrag. 7.) n. 7. T. ii. in Append. p. 422. (95) Act. Ecc. Mediol. Par. 3. i. Conc. 5. T. i. p. 174, &c.

greateſt Purity and the moſt ſolemn Devotion (96.) But frequent Communion in Lent was Part of this Preparation. In the Greek Church indeed, it is the Cuſtom in Lent only to ſay Maſs on Saturdays, Sundays, and the Feaſt of the Annunciation (97). On other Days they ſay only ſome of the Prayers of the Maſs, without the Conſecration, and receive the Euchariſt that was conſecrated on the Sunday, and reſerved for this Purpoſe. This is called *Miſſa Præſanctificatorum* (a), and is uſed by the Latins only on Good Friday (b). The Omiſſion of Maſs, from the Beginning of their Lent, our Shrove Monday, till Holy Saturday, except on Feſtivals, is looked upon by the Greeks as the greateſt Mark of Sorrow, Compunction and Penance; and all the Laity, except public Penitents, have been accuſtomed to communicate on Feſtivals, and every Saturday and Sunday (98). Some among the Greeks, eſpecially Nicetas, the Schiſmatic Monk, have pretended, that to ſay Maſs in the Morning on a Faſting Day is contrary to the Faſt, which Cardinal Humbert juſtly refutes (99); but repulſes the Slanders of a foul-mouthed Adverſary with too great Warmth.

In the Weſtern Church, Maſs has been always ſaid every Day, and frequent, nay daily Communion, ſtrongly recommended in Lent. Tertullian proves that the Prayer of Sacrifice is not contrary to the Faſt; neither is the holy Communion of the Lord's Body, becauſe *it unites us more to God* (100). Maſs was ſaid on

(96) S. Chryſ. Or. *in eos qui Paſcha jejunant, contra Judæos.* n. 4. T. 1. p. 611, &c. (97) Conc. Quini-ſext. five in Trullo. can. 52. T. 6. Conc. p. 1165. (98) On the *Miſſa Præſanctif.* See Goar. *Euchol. Græcor.* p. 187. Leo Allatius, *De Miſſa Præſanctif.* p. 1531. Le Brun *Cerem. de la Meſſe*, T. 2. p. 375. and above all, Thomaſſin, Tr. du Jeune, part. 2. ch. 23. p. 479. & De L'Iſle l. 6. ch. 1. p. 470. (99) Card. Humbert, *contra Nicetam.* p. 318. &c. (100) Tertul. *de Orat. Dom.* c. 14. p. 135, 136.

(a) The *Dry Maſs*, which S. Lewis cauſed to be ſaid on Shipboard, and ſome others imitated, differed by having neither Conſecration nor Communion. Urban VIII. would not allow it to be any where revived or practiſed. See Mairi, Hierolex. V. *Miſſa ſicca.* p. 366.

(b) Τῶν προηγιασμένων.

on Faſting Days after the Afternoon Sermon, Hymns and Prayers towards Evening. S. Ambroſe vehemently exhorts all to attend theſe Offices every Day in Lent, and " eat the Body of the Lord Jeſus, in whom " is Forgiveneſs of Sins, the Supplication of divine " Reconciliation, and of eternal Protection. When " the Enemy ſhall ſee the Dwelling (of thy Heart) " filled with the Brightneſs of the heavenly Preſence, " and ſhut againſt his Snares through Chriſt, he will " flee, and thou ſhalt paſs the whole Night without " Hurt: Thou wilt not forget on thy Bed that Lord to " whom thou madeſt the Tender of thy Prayer in the " Evening, and who fed thee in thy Hunger with the " Banquet of his Body (101)." S. Maximus, in a Sermon, by ſome aſcribed to S. Ambroſe, ſays, We want in Lent " that Food which gives Life, nouriſhes " the Soul, introduces Chriſt, and ſhuts out the " Enemy (102)." The ancient Author of another Sermon, under the Name of S. Ambroſe, ſays, " I " put you in Mind that in Lent you offer and com- " municate every Day, or at leaſt every Lord's Day" (103); Theodulphus of Orleans, when the Faithful were much fallen from the Fervour of the primitive Ages, required that all ſhould make their Confeſſion the Week before Lent (104). ſhould hear Maſs and Veſpers every Day in Lent, and give their Alms before their Refection (105), ſhould receive the Sacrament of the Body and Blood of the Lord every Sunday in Lent, on Maundy Thurſday, Good Friday, and Holy Saturday; on Eaſter Day, and every Day during the Octave (106). The Emperor Lewis Debonnair, in his laſt Sickneſs, during the forty Days of Lent, made his Confeſſion, and received the Communion every Day (107). Pope Nicholas, in his Anſwer to

(101) S. Ambr. in Pſ. 118. Serm. 8. n. 48. T. i. p 1073. (102) S. Ambr. Serm. 27. (in Quadrag. 11.) n. 5. T. ii. Append. p. 429. (103) Ib. Serm. 25. (in Quadr. 9.) n. 6. p. 426. (104) Cap. 36. T. vii. Conc. p. 1145. (105) Ib. c. 36. p. 1146. (106) c. 41. ib. (107) See Vita Lud. pii in Spicil. Duchenne T. ii. p. 318.

to the Bulgarians (108), writes as follows upon this Subject: "You inquire if you ought to receive the "Communion of the Body and Blood of our Lord, "in Lent every Day: that you do so, we humbly "pray the Lord, and most earnestly exhort you; but "if your Heart be disengaged from Sin, &c. But "it is only in Lent that we ought to communicate "every Day; though we should at all Times attend "the Prayers and Sacrifices of the Faithful." By this Answer it is clear that it was then the Custom at Rome at least for all the Faithful, to communicate every Day in Lent. The learned, pious, and justly famous William, Bishop of Paris, in his Synodal Confessions, orders that all go to Confession before Palm Sunday, on Pain of not being admitted to the Communion till after Low Sunday, and being forbid to eat Flesh till their Communion. Stephen Poncher, another Bishop of Paris, in 1500, commands the same under Pain of being forbid till their Communion, the Use also of Eggs and Cheese, and if they persist obstinate, likewise interdicted the Entrance of the Church (109). S. Charles Borromæo, that zealous Reviver of ancient Discipline, orders the Curates to press all the People to communicate in Lent, if they cannot oftener, at least every Sunday in Lent, and all the Sundays of Advent. He again exhorts the Laity to approach the holy Sacraments every Sunday in Lent, if they cannot every Day (110), &c.

It is a Counsel repeated by the Fathers, Councils and Theologians, that married Persons pass Lent, all other Fasting Days, Holidays, and Vigils, in Continence (111), provided it be done by mutual Consent, as

(108) Nich. 1 Resp. ad Consulta Bulgar. c. ix. T. viii. Conc. p. 520. (109) Synodicon. Paris. An. 1502. p. 179. (110) Synodus 4. Mediol. Tit. de Euch. p. 110. Act. Eccl. Mediol. pars. i. p. 110. col. 2. (111) Syn. 5. Mediol. ib. p. 174. col. 2. S. Paul favours this, 1 Cor. vii. 5. The Fathers are expres, Origen hom. 10 in Levit. T. ii. ed. Ben. p. 246. S. Basil. hom. 1. de Jejun. n. 9. T. ii. p. 9. S. Greg. Naz. Or. 40. T. i. p. 649. S. Chrys. hom. 51. alias 52. in Matt. n. 5. T. vii. ed. Ben. p. 727. Balsamon,

as is related of S. Lewis and his Queen (112). S. Charles Borromœo (113), and the Roman or Trent Catechiſm, order it to be ſtrongly recommended. But this at preſent can only be looked upon as a Counſel, not as a Precept.

Plays, and all Stage Entertainments are moſt ſtrictly forbid in Lent by the Fathers and Councils (114). The Emperor Juſtinian enacted a Law to forbid any theatrical Exhibitions ever to be tolerated in Lent, or on Sundays or Holidays (115).

Diligent Attendance on Sermons, Catechiſm, and all ſpiritual Inſtructions, has always been looked upon as one of the great Duties of Chriſtians at this holy Time. S. Baſil preſſed his Flock never to defraud themſelves of their ſpiritual Nouriſhment, by any one being abſent, without Neceſſity, from the Sermon which was made them twice every Day, Morning and Afternoon (116). S. Auſtin and other Fathers frequently mention that they preached every Day in Lent, and often twice a Day, &c.

CHAP.

Balſamon, Juris Orient. p. 386. Alſo the Latins, Ambroſiaſter in c. 7. ep. 1. ad Cor. T. ii. p. 132. & Ambr. in ſeveral Sermons. S. Jerom. l. i. adv. Jovin. p. 150, 162. T. iv. S. Aug. Serm. 206. (in Quadr. 2.) n. 3. T. v. p. 922. Serm. 207. (in Quadr. 3.) n. 2. p. 923. Serm. 209. (in Quadr. 5.) n. 3. p. 927. &c. S. Cæſar. Serm. 10. inter Op. S. Aug. n. 5. T. v. Append. p. 22. S. Sligius, hom. 16. T. xii. Bibl. Patr. p. 321. S. Greg. M. l. ii. ep. 94. T. ii. p. 1160. S. Theod. Cantuar. ep. Capitul. n. 33. T. ix. Spicil. p. 55. Concilia Hiberniæ ap. Dachery T. ix. Spicil. p. 42. Greg. Turon. l. 2. de Mirac. S. Martini c. 24. p. 1953. Theodulph. Aurel. Capit. 42. T. vii. Conc. Herard. Archep. Turon. Capit. 62. Nicolaus I. ad Conſulta Bulgar. Cap. 9. T. viii. Conc. Ratherius ep. Veron. Epiſt. Synodal. T. ii. Spicil. p. 264. Gerſon Compend. Theol. de Sept. Sacram. T. 1. p. 292. See Fagnanus in l. iii. Decretal. de Feriis c. 4. n. 10. p. 89. Nat. Alexander, de L'Iſle, Thomaſſin, &c. (112) Gaudefrid. de Bello-Loco ap. Ducheſne T. v. p. 448. (113) S. Car. Conc. Mediol. 5. Conſtitut. 3. T. xv. Conc. p. 574, 575, &c. (114) S. Chryſ. hom. 6. de Poenit. n. 1. T. 2. p. 317. Photius, Nomocan. Tit. vii. cap 1. T. 2. p. 919. Nicolaus I. ad Cons. Bulgar. cap. 47. p. 533. S. Carol. Borr. Acta Eccl. Mediol. Part. iii. Edict. de Quadrag. T. 1. p. 361. (115) Photius Nomocan. tit. 7. cap. 1. (116) S. Baſ. hom. 2. de Jejun. n. 8. T. ii. p. 16.

CHAP. VI.

On the interior Diſpoſitions neceſſary to ſanctify our FASTS.

FASTING is ſanctified by the interior Diſpoſitions of the Soul, with which it is undertaken and performed. From theſe it receives its Name, whether of a Virtue or a Vice; from theſe it principally derives the Degree of its Merit or Acceptance with God, and firſt of all from the Intention. The Faſt of Mahometan Derviſes is Superſtition: The Faſt of the Indian Brachmans, and of the deluded Banians, is Idolatry: That of the Phariſee was fooliſh Vanity and Hypocriſy: That of the covetous Man, who grudges himſelf his daily Food, is baſe Avarice: And the Faſt of him, who out of Love to his Belly, prepares himſelf by Faſting for a Banquet, is no better than Gluttony. A Motive of Obedience, Religion, and Penance, gives a Faſt the Dignity and happy Advantages of all theſe Virtues. We muſt faſt in Obedience to the Law of God and his Church; alſo to fit our Souls for the Duties of Prayer and heavenly Contemplation; to conſecrate our Bodies pure Victims of Love, Adoration, and Praiſe to God, in order to glorify him by them; to ſubdue our Fleſh and bring it into Subjection, and puniſh Sin in it, which we have ſo often made the Inſtrument of offending him by all its Senſes. And in Proportion to our Fervour in each of theſe holy Diſpoſitions, ſhall we ſtamp theſe Virtues upon our Faſt: But it is a perfect Spirit of Penance which muſt particularly characterize our Faſt in this penitential Seaſon. Our Confeſſions, Prayers, Sacrifices, Alms, Faſts, and other Works, which compoſe the external Part of our Penance, derive their Virtue from the interior Spirit of Penance, with which they are accompanied. The firſt Degree of this Spirit of Penance, and the firſt Condition required for the Sanctification of our Faſt is, that we faſt from, and utterly renounce all

all Sin, and ſtudy perfectly to die to the inordinate Love of ourſelves, the poiſonous Source of all our irregular Paſſions and ſpiritual Diſorders. The Phariſees faſted auſterely; but their Faſts, infected with the Hypocriſy, with the Pride and Corruption of their Hearts, only furniſhed new Matter for their more ſevere Condemnation, as the Threats denounced againſt them by the moſt merciful Redeemer of the World demonſtrate (117). The Jews had faſted and afflicted themſelves under the Weight of their temporal Calamities, when they complained that God had no Regard to their Supplications. To whom he anſwered by his Prophet (118), with this ſevere but juſt Reproach: "Becauſe in the Day of your Faſt is found "your own Will. You faſt; and being blinded by Pride and Covetouſneſs, you injure Charity by your unjuſt Law-ſuits; you contend with your Neighbours for Trifles; you oppreſs thoſe whoſe Burdens you ought yourſelves to bear; you harbour unjuſt Suſpicions; you ſlander and backbite; you entertain Hatred, Anger, and Revenge; you abandon your Hearts to the Purſuit of your irregular Appetites; live Slaves to Intemperance, Luſt, Enmities, Strife, Ambition, and Pride. "Is this the Faſt which I have choſen?" ſaith the Lord. "Thou faſteſt, and art angry," ſays S. Jerom, "what Kind of Faſt can that be (119)?" In another Place he calls ſuch Faſts the Martyrdom of Vanity, not of Virtue; and cries out, "Let the fool-"iſh Philoſophers of Paganiſm boaſt of ſuch Mar-"tyrs. But God declares, My Spirit reſts upon no "one but upon him who is humble and meek (120)." And S. Leo, ſpeaking on this Subject, cries out, "What does it avail the Soul to act as if ſhe com-"mands the Body as Miſtreſs and Queen, if all this while

(117) S. Chryſ. Or. 3. in eos qui Paſcha jejunant, contra Judeos. T. i. p. 611. &c.

(118) Iſa. lviii. 5. See S. Aug. Serm. 206. (in Quadr. 2.) n. 9. T. v. p. 922. Ed. Ben. & Serm. 207. (in Quadr. 3.) n. 2. p. 223. (119) S. Hier. ep. ad Euſtochium p. 46. (120) S. Hieron. ep. ad Paulam. T. iv. p. 56. ed. Ben.

" while ſhe is a Slave in the Heart? Whilſt the Body " faſts from Food, the Soul muſt faſt from Vices, " and govern her Affections and Appetites by the " Sway of her Authority and Dominion (121)." This the Fathers call the ſpiritual Faſt (122); the general, the eſſential, and indiſpenſable Faſt of our whole Lives, of all Times, and of all Ages; but which requires a redoubling of our Care and Watchfulneſs in the penitential Seaſon of Lent. And " In " this Obligation there is no Excuſe, where the whole " depends upon our Will alone," ſays S. Auſtin (a). Therefore the Eyes, the Feet, the Hands, all our Senſes and Faculties muſt faſt, or be carefully reſtrained from all Sin or dangerous Occaſion of Evil: Above all, our Heart muſt faſt by the ſtrict Government of all its Affections, and Curb of all its Vices and Paſſions. In this holy Time we muſt ſtudy to live in the greateſt Purity of Heart, and in all our Senſes and Actions, by the moſt careful and conſtant Watchfulneſs over them. That idle Curioſity, which gives a boundleſs Range to our Faculties, and expoſes us through them to continual Snares on every ſide, muſt be curbed, and confined to what belongs to Duty, and what will improve the Mind and the Heart in the Knowledge and Love of God and all Virtue; or at leaſt to things ſerious and uſeful, which may be referred and made conducive to theſe Ends. Our Imagination and Thoughts muſt be kept under Rule by ſober Recollection, and not ſuffered to rove upon Objects which flatter Covetouſneſs, Vanity, Pride, or other inordinate Paſſions, or which entertain the Mind in habitual Indolence, Sloth and Diſſipation. Our Will, in the firſt Place, muſt be vigorouſly curbed in its Deſires and Appetites: Muſt be kept in Subjection, and bent to a Pliableneſs and ready Obedience, which may

(121) S. Leo, Serm. 18. de Jejun. cap. 2. (122) Caſſian, l. 5. Inſtit. c. 22. & Collat. 21. c. 22. & 15. &c.

(a) *In hoc excuſatio nulla eſt, ubi Voluntas ſola tota Facultas eſt.* S. Aug. Serm. 210. n. 12. T. v. p. 932.

may be the Death or Crucifixion of Self and all Stubborneſs, the Offspring of Pride, and the Root of all inordinate Paſſions and Vices. Not only the Powers of our Souls, but our Senſes muſt alſo be guarded by laying a general Reſtraint in ſome Degree upon them. Our Eyes muſt be taught not to wander without Rule or Order; not to ſteal unbridled Glances, and throw off that Subordination which ought continually to hold them ſteadily under the Direction and Command of the Will, and of Reaſon. The general Senſe of the Touch muſt not be flattered by Softneſs and Delicacies, and ſo of the Reſt. If they are taught during theſe forty Days to bear the Yoke of a juſt Reſtraint, they will be inured to this happy Subjection, which will give us a Victory over ourſelves, and the Maſtery of our Paſſions, eaſily to be ſtrengthened through the remaining Courſe of our Lives. In this an Eye muſt be had to our ruling Paſſions, and moſt dangerous Inclinations and Failings, whether Anger, Vanity, Sloth, Intemperance, or any other Vice. This the Fathers never ceaſe to inculcate at this Time. "By Faſting," ſays St. Chryſoſtom (123), "I mean Abſtinence from all Sin, which is the end "of Abſtinence from Food. Therefore we faſt from "Meat and Drink, that we may curb the Luſts of "the Fleſh; and make the Horſe more eaſily to obey "his Rider. He who faſts, ought above all Things "to refrain from Anger, to learn Meekneſs and Gen-"tleneſs, to have a contrite Heart; to repel all irre-"gular Deſires, to have before him continually the "Eye of his Neighbour. A Faſter ought to be "humble, mild, lowly, a contemner of the Glory of this Life, &c." In another Sermon (124), he preſſes the ſame Obligation with great Earneſtneſs; that this muſt be done ſo ſtrenuouſly that a Man may acquire Habits of theſe Virtues before the Concluſion of Lent. And in the beginning of Lent (125), he repreſents how

(123) S. Chryſ. Rom. 8 in Gen. (124) Idem Hom. 15. in Gen. (125) Hom. 2. in Gen.

how this Season prepares the Mind to be a fit Soil to receive the divine Doctrine, just as a Field when the Weeds are killed, is disposed for the Seed. "Fasting, (says he) brings tranquillity of Soul, &c. "There is no Tumult to-day, no Noise, no chopping "of Meat, no running about of Cooks. All these "Things being removed, this City is become like a "grave, sober and chaste Matron or Mistress of a "Family. Upon which when I cast mine Eyes, and "observe what a sudden Change there is in it, from "what it was Yesterday, I am amazed at the Force of "Fasting. For having made an Entrance into every "Man's Soul, it hath purified the Heart, and transformed the Mind and Thoughts of Magistrates and "private Persons, Rich and Poor, Greeks and Barbarians. Even he who wears the diadem, like all the "rest hath bowed his Soul to this Obedience. And "to-day there is no difference between the Table of the "Rich and the Poor; but every where a spare Diet, free "from Luxury and Vanity. Every one comes to-day "with more Pleasure to a slender Table, than Yesterday he came to one furnished with all Dainties, and "where the most generous Wines were not wanting."

A second part of interior Penance is Self-Examination, which exercises a double Function. 1st. The Review of our Consciences. 2d. The consideration of all our Duties. By the first we call ourselves to an Account, by taking a close View of all our Actions, and of all the corrupt Inclinations of our Hearts, in order to discover our most hidden Sins. Though this is the duty of a Christian at all Times, in Lent we ought to give it more time and care, using more than ordinary Diligence in our Evening Examination, and consecrating to it some little Time, on one or two Days a Week, to inquire into the State of our Souls this present Year, chiefly on those Commandments and Obligations which we are most in Danger of transgressing; taking these singly, or one at a Time. Half an Hour at a Time may be usually sufficient, or less; for great Care must be taken not to fall into Scrupulosity, and to perplex our Minds and Consciences: Of

which

which if there appears any Danger, this Examination ought to be made very ſhort, or entirely forbid us. It ought never to be begun without imploring the Light of divine Grace, and an earneſt Deſire to diſcover and lay open impartially all the Wounds of our Souls, not ſparing ourſelves, that by our Repentance, God may be moved mercifully to ſpare us. We muſt examine what were the principal Occaſions which betrayed us into Sin, in order to ſhun them: We muſt mount up to the Sources or ruling Paſſions, which are the Springs of the moſt fatal Diſorders in our Affections. Without this Precaution our Hearts will eaſily remain enſlaved to many hidden Vices, and our Repentance itſelf be very defective. How groſsly does Self-love blind and deceive the generality of Men in their favourite Vices and Paſſions? How grievouſly do they often delude themſelves even in their Repentance itſelf, in ſparing, out of a perverſe fondneſs, their moſt dangerous Enemies? At leaſt, how ſeldom do Penitents probe their Spiritual Wounds to the Bottom, by neglecting which their Cure is only palliative, and their evil Habits of Anger, Jealouſy, Vanity, Pride, Detraction, or other Vices, continually break out again, and only die with them. Alas! How juſtly does St. Bernard complain: "Often under "the exterior Weeds of Penance, a Man is a Slave "of Self-will; and by Covetouſneſs, Vanity, or Am- "bition, an Idolater of the Mammon, falſe Glory or "Honours of the World. Which Danger, if we "would ſhun, we muſt lay the Axe to the Root of "the Trees, and not content ourſelves with lopping "the Branches (126)."

The ſecond Branch of Self-Examination is the *Conſideration* of our reſpective Duties, and the Manner in which we are obliged to acquit ourſelves of them. To this we may allot half an Hour every Sunday and Holiday in Lent, reducing all our reſpective Obligations to certain general Heads: As, 1. Publick Prayer, and the Office of the Church. 2. Private Prayer, what Weekly, and what every Day; alſo the Manner

(126) St. Bernard, Serm. 2. in Aſſumpt. B. Mariæ V. n. 6.

of Performing it. 3. Holy Meditation or Reading, Sermons, Catechiſm, and keeping Sundays and Holydays. 4. Evening Self-examination, general and particular, the Sacrament of Penance, and Faſting. 5. The holy Communion, and hearing Maſs. 6. The Regulation of our ordinary Actions in order to perform them well; our Riſing, Meals, Converſation, Recreations, Sickneſs, &c. 7. The particular Duties of our State and Calling reduced to certain principal Heads, to be conſidered apart. 8. Our Duties towards thoſe of our Family, Parents, Children, Wife, Servants, Maſters, domeſtic Companions, &c. 9. Our general Duties to all Neighbours, of Juſtice, Charity, or civil Society, ſpiritual and corporal Works of Mercy; what Company we ought to keep or ſhun; yet ſo as not to be wanting in Charity, or Reſpect for all, and the like. We muſt conſider how often each Duty ought to be performed, and in what Manner; make ſuch Reſolutions, and lay out our Lives in ſuch a Manner, as to give all due Perfection to every Action, and conſequently to our whole Lives; recommending theſe Purpoſes to God, in order to beg his Grace, and during the Year from time to time, as once a Week, calling them over, and conſidering whether we ſquare our Actions by theſe Rules.

Compunction of Heart, or Sorrow for Sin committed, with a firm Reſolution of not ſinning for the time to come, is another Part of interior Penance; or rather the Soul and Eſſence of all true Penance, and the Crown of all its Works, which without this are a Body without Life, a Phantom, or Shadow, and Appearance without the Reality or Subſtance. Faſting was practiſed both by the Jews and Pagans, as a Demonſtration of Grief, and an outward Act of Mourning, either on temporal or ſpiritual Occaſions; as when David grieved for the Sickneſs of his Child (127). The ſame is to be ſaid of other Marks of Affliction among them, as rending their Garments, falling on the

(127) 2 Kings xii. 16. See Leo of Juda,

the Ground, and ſitting on, or covering their Head with Duſt and Aſhes (128). The Greeks and Romans uſed the ſame Marks of Affliction, upon the Loſs of a dear Friend, or upon any other grievous Misfortune. But Chriſtians, as Fleury obſerves (129), applying theſe Marks of Sorrow only to ſpiritual Things, uſed them as exterior Demonſtrations of that Sorrow which worketh out Salvation, that is, of Compunction for Sins. Faſting amongſt the Jews was ſo naturally underſtood to expreſs Sorrow and Affliction of Soul, that theſe Terms were uſed promiſcuouſly. Whence the great Faſt of Expiation, is called "A Day of afflicting their Souls (130)." And Faſting, both in the Old and New Scripture, is uſually joined expreſsly, and always underſtood, at leaſt, to be attended with Mourning and bitter Sorrow, and its other cuſtomary Demonſtrations (131). Faſting, therefore, without Sorrow, is mere Hypocriſy. And the Sinner who can call to Mind the Evil he has done, without being touched with Grief, can have no Senſe of his Offences, no Diſpoſitions of Penitence. As no greater Calamity can befall a Man than Sin, he who has committed ſo enormous an Evil, ought to conceive the deepeſt Grief; which he will naturally expreſs by the ſtrongeſt Tokens of Sorrow. It is not fit for ſo grievous an Offender to look up to God, whoſe Authority he has affronted, without Tears in his Eyes, and a moſt ſorrowful Countenance; nor to appear but in the moſt mournful Poſture and Habit, with the moſt bitter Expreſſions of Grief and inward Anguiſh, knowing that he deſerves to be condemned to bewail his Sin unprofitably in Hell, where there is nothing "but weeping, and wailing, and gnaſhing of "Teeth (132)." This God himſelf requires. By

(128) Job. i. 20. 11, 12, 13. Gen. xxxvii. 34, 35. 2 Kings (or Sam.) xxi. 10, &c. (129) *Mœurs des Chrét.* art. 9. p. 80. (130) Lev. xvi. 29, 31. Iſa. lviii. 5. (131) Num. xxx. 14. 2 Kings, or Sam. xii. 16. Pſ. xxxiv. 16. Dan. ix. 3. Joel. ii. 12, 13. 2 Mac. xiii. 13. James iv. 9. 10. See Biſhop Patrick on *Repentance and Faſting*, ch. 3. p. 10. (132) Ib. ch. 3. p. 15.

the Prophet Joel he calls upon Sinners (133): "Be ye "converted to me in your whole Heart, in Fasting, "and in Weeping, and in Mourning." And by the Apostle St. James: "Be afflicted, and mourn and "weep. Let your Laughter be turned into Mourn- "ing, and your Joy into Sorrow. Be ye humble "in the Sight of the Lord, and He shall exalt "you (134)." But what God regards in the Penitent is the Change of the Heart, and the Sincerity of its Sorrow; not the bare Protestations or Tokens, though these naturally flow from it, and contribute to entertain and increase it. Hence God declares again by Joel (135): "Rend your Hearts, and not your "Garments; and be ye converted to the Lord your "God." And by Ezekiel: "Make to your- "selves a new Heart, and a new Spirit (136)." It is to this sincere Conversion of the Heart, that God invites all Sinners, especially at the holy time of Lent. Now the Church in Mourning herself for them, addresses to them, in his Name, his tender Invitations and Promises, and thunders out his Threats: Now she daily raises her Voice louder and louder to rouze them from their Lethargy: Now all her devout Children, in Fasting, and in penitential Weeds, pray and weep for them, to engage God to shew them Mercy, and by their Tears and Example to move them to weep and mourn for themselves. The Trumpet has now sounded in Sion, proclaiming the Tender of the divine Mercy. The Thunder of God's Vengeance rolls over their guilty Heads, ready, if they persist rebellious to his Voice, to break upon them, and destroy them. They stand upon the very Brink of Eternity; and Death, with the most dreadful Horrors of Hell, is even now at their Gates. This Summons is, perhaps, the last that will be made them. "Yet forty "Days, and Niniveh shall be destroyed (137)." This Threat announced by a Prophet, converted at once

(133) Joel. ii. 12. (134) James iv. 9. 10. (135) Joel. 13. ii. (136) Ezech. xviii. 32. (137) Jon. iii.

once a proud great City, reaking in the Abominations and Filth of Voluptuouſneſs and Pride. The Church, by her Miniſters, now repeats the ſame to us in the Name of God, and by his Authority and Commiſſion. By forty Days we may underſtand the ſhort precarious Remainder of our Lives; or eſpecially, this preſent Lent, or even the beginning of it. For what right have we to imagine, that if we are deaf to this merciful Call, God, who has already ſpared us preferably to Thouſands, whom he has cut off in the mean time in their Sins, will not, in his juſt Judgments, ſuddenly ſnap in two the thin Thread of our Life, to puniſh our Preſumption, and daring wilful Impenitence; or by a ſtill more terrible Judgment, withdraw his moſt powerful Graces, be ſilent to us, and abandon us to a reprobate Senſe, to a State of ſpiritual Blindneſs and Inſenſibility, in which miſerable Souls live only to Sin, and accumulate inſtead of one many Hells for a dreadful Eternity? We hope we have done Penance. But has it produced worthy Fruits? Is it ſuch as can give us any reaſonable Hopes, that by it we ſhall be ſo happy as to find Mercy? If we ſeem to have long ſince broke the Bonds of Sin, have we faithfully executed all the Conditions of our Penance? Our Fervour ſhould have been as great as that of a David or Magdalen, and if we had received the like Aſſurances of Pardon, we ſhould ſtill be bound by the Laws of the Love and Gratitude we owe to God, and the conditions of Penitence itſelf, never to forget that we have ſinned, and never to put an End to our Tears and Penance, but continually to increaſe them, as this will prove the Fervour of our Progreſs in the divine Love ſo long as we live. Moreover our daily Infidelities, our Failings in our ordinary Actions, which after all our Reſolutions and Endeavours are ſtill full of Sloth and Imperfections, fly in our Faces, and reproach us that we are not yet perfectly converted to God: Our Self-love, by which we ſeek ourſelves even in our Exerciſes of Religion; our inordinate Attachments to a thouſand Objects of Senſe, on every

ſide

fide of us; the Spirit of the World, which discovers itself in all our Affections and Actions, cry out to us, that we have not yet entered seriously upon the great Work of our Conversion; are yet far from having made to God an *entire* and *perfect* Sacrifice of our Hearts, and from having corrected all our spiritual Disorders. Now is the Time for us to enter thoroughly into ourselves; to destroy, and do away, by the divine Grace now abundantly offered, the very last Remains and Traces of all the Sins and worldly Lusts of our whole Lives past: To break asunder all the Bands of inordinate Affections, which captivate our Hearts to Creatures, and attach us to any thing which is not God, or which is not loved, or feared in and for him alone: To purge our Hearts of all Self-love, that Bane of all true Virtue, and to put the finishing Stroke to the great Work of our Conversion, which out of Sloth and spiritual Blindness, we have hitherto left so very imperfect. It is a great Work we have here upon our Hands. We are totally to divest ourselves of the Old Man, and to put on the New; to become crucified to ourselves, and the World, and to form Christ, or his perfect Spirit of Humility, Meekness, Charity, and all other Virtues, in our Hearts, by which we may bear his divine Image, and be made heavenly, that no Obstacle may remain in us to the perfect Reign of his Grace and Love, and to our being admitted at the Hour of our Death into the Choirs of Angels and Saints in the Kingdom of God, where nothing can make its Appearance but what is spotless, perfect, and entirely holy. At Easter we must be found a new pure Paste; must be clothed with the spotless nuptial Robe of Sanctity, adorned with the Variety of all Virtues, represented by the "diverse Colours" wherewith the Raiment of the King's Daughter is embroidered (138), that we may be worthy, by the divine Mercy, to take our Place amongst the Sons of God at his divine Table. Thus both

(138) Ps. xliv. Hebr. xlv. 14.

both the Juſt and the Sinner ſtand in need of Penance. The Church preſſes all Perſons at this Time chearfully to enter the Ranks of her Penitents, and by their Fervour and Conſtancy to cancel their Debts, purge their Souls, die to their inordinate Appetites, ſanctify their Lives, and advance with large Strides to Perfection in all Virtue. She diſplays before our Eyes the Joys of Heaven, and the Terrors of the divine Judgments: Encourages us by the Example of Magdalen, and ſo many other fervent Penitents: She allures us by tender Careſſes, and affrights us with the Threats of the divine Vengeance juſt ready to be executed upon impenitent Sinners. As many Voices as the Apoſtle made uſe of to his dear Children in the Church of Corinth, ſo many does our tender Mother the Church, now make uſe of to draw our Souls to God. But how often ſoever ſhe changes her Voice, and varies her Exhortations, it is always to cry out to us: "Be converted to the Lord with your whole Heart." To touch our Hearts more powerfully, it is by the adorable Blood and cruel Torments of our dying Redeemer, that ſhe conjures us to conſider what we owe to God and ourſelves; the things which are for our eternal Peace, whilſt Mercy is ſtill offered to us, whilſt yet we have time, which ſhortly will be no more. Rather it is Chriſt himſelf, who by the mouth of his Miniſters thus calls upon us from his Croſs, and by his ſacred Wounds and moſt precious Death. Ah! on this Day of his Mercy let us liſten to his Voice, and no longer harden our Hearts (r). This Summons of the divine Mercy, may be the laſt we ſhall receive: Nay, this Lent, even this Day, may be the laſt of our Lives. We have no manner of ſecurity that the thin Thread upon which our Life hangs, may not be broken any Moment. Every Minute may be the laſt of our Lives. There is yet a greater Danger behind. Thoſe who deſpiſe the greateſt offers of God's Mercy, and

(r) Pſ. xciv. *Hodie ſi vocem ejus audieritis, nolite obdurare Corda veſtra.*

and receive his Grace in vain or without Fruit, provoke him to withdraw the like powerful Means and Opportunities, to be deaf in his turn to incorrigeable Sinners, upon whom he has tried such special Graces without Success. The Disease of such as despise the Remedy is desperate. We must lay hold of the divine Mercy when it is graciously offered.

" Behold now the acceptable Time: Behold now " the Days of Salvation (139)". This Life is certainly the utmost period to which our Day of Grace can possibly be extended. From the Words of St. Paul, and those of Isaiah, which he quotes, it is plain that even in Life, God hath dispos'd certain Seasons of greater Favour and Grace, which we cannot promise ourselves the Return of at Pleasure, and which it infinitely concerns us to make the best Advantage of. Such is the present most solemn holy Season. Now we particularly commemorate the Sufferings of Christ, and his Wounds plead loudly in our Favour. Now the whole Church in one common Prayer and Penance, unites her Supplications, Fasts, Watchings, and Tears in imploring Mercy for us. Our blessed Redeemer says, where two or three are gathered together in his Name, there he is in the midst of them. If the Prayers of one small Assembly of Servants of God offer an agreeable Violence to him, and compel him to shew Mercy; what shall we say of the joint Suffrages and Affliction of his whole Church together besieging him, as it were, to disarm his Justice? Will not these cries more forcibly engage his Compassion than the Prayers of Moses did by which the Lord was appeased, when he was bent upon destroying the People for their Idolatry. Whilst Heaven is open to shower down the most abundant Graces, and God is particularly inclined to shew Mercy; whilst all the Saints are interceding for us Night and Day with so great Earnestness, what Graces, what Mercy may we not hope for, if we open our Hearts

(139) 2 Cor. vi. 2.

Hearts to receive them? The Priests now mourn at the Foot of the Altar, and offer the spotless Victim of Propitiation for the Sins of the whole World. They interrupt not their cries to God for Mercy in the most melting strains of the Prophets, repeating with Groans and Tears. "Spare, O Lord, spare thy People; and "give not thine Inheritance to be trodden under "Foot." All holy religious Persons of both Sexes, those Angels of the Earth, at this time redouble their Ardour in their Solitudes, setting no Bounds to their Austerities, and pouring forth their Tears and Prayers to God Night and Day, to move him to be propitious to them and to all Sinners. All devout Christians in the World join them to the best of their Power in these penitential Exercises and Dispositions: Are assiduous at Church, hearing the Word of God, and attend the public Supplications and Duties of Religion; macerate their Flesh with Fasting and other Severities; employ much Time at home, if their Circumstances allow them, in the Exercises of holy Compunction, Prayer, and devout Meditation or Reading; and are careful in offering to God their Labour and ordinary Actions in a Spirit of Penance, and with great Fervour. God seeing now his Church in Mourning, both Priests and People weeping before him, is easily moved to Compassion on those who humble themselves in his Presence, and deprecate his Anger. Let us lay hold on this acceptable Time, and conjure the sovereign Judge whom we have offended, by the tender Bowels of his Mercy, to save and lift us up.

Some think the Term of this Fast long. But were it shorter, how could a Penitent reap the Advantages proposed in it? How could such a change of Heart as constitutes the very Essence of a Conversion, be wrought in Sinners, according to the ordinary Course of things, and the general Rules of Providence in the Dispensation of his Graces? Again, how could a solid Proof of such a Change be given? What Opportunity would many find of doing condign Penance; Or of grounding their Souls in the Habits of their happy

Change

Change, in the Practice of any one Virtue, or in any Victory over the leaſt Paſſion or Vice? A penitential Courſe of this Continuance, is an excellent and wholeſome Means of healing our ſpiritual Diſorders, and promoting the great Work of our perfect Sanctification. Our domeſtic Enemy is ſubdued by the Maceration of the Fleſh. How ſtrong ſoever a Fortreſs is, it will be eaſily reduced, if you can find the Means of cutting off its Proviſions. How deeply ſoever Vice has taken Root in the Soul, its Strength will be weakened, and at length reduced by holy Faſting, Compunction, Watchfulneſs and Prayer. The Soul which was worldly, is thus diſengaged from its Ties. He that was enſlaved to his own Will, and to the Gratification of his Senſes, by an habitual Practice of Retrenchments and Self-denial, learns to die to himſelf; to become meek, humble, ſpiritual, and heavenly; to reliſh only ſpiritual things, and to find no true Delight but in converſing with Heaven. God alſo on his ſide, is liberal in beſtowing his choiceſt Graces, on thoſe who with Fervour make their Application to him at this holy Time. His Treaſures are immenſe; and his Mercy and Beneficence can never be ſtinted in Liberality. For as his bounty can never be drained, ſo neither can we ſet Bounds to his Gifts or Mercy. The more we crave, and open our Hearts to receive, the more will he be pleaſed in enriching our Souls. What encouragement to Fervour in exerting our utmoſt Endeavours in all the Means of our Sanctification, which this holy Seaſon affords? Amongſt fervent Penitents, no Complaints are heard of the Severity of the Faſt. Nothing is perceived, but an holy Emulation to outdo each other. The Term appears to them ſhort. They find no Severity in any Auſterities, becauſe they have before their Eyes the Grace of Pardon, by which they are reſcued from the Torments of Hell, the Victory over their Paſſions, by which they are reſtored to the Liberty of the Saints, and the Crown of immortal Glory, which is the Recompence of their Conflict.

To

To run this Career with Fervour it behoves us above all Things to begin well, to ſet out animated with the moſt perfect Diſpoſitions of Penitence and holy Zeal; to extinguiſh in our Hearts the Reign of Sin; conſecrate our Souls to God without reſerve, and eſtabliſh in them the moſt perfect Reign of his Grace and Love. We muſt accompany Jeſus in Spirit into the Deſert, and as much as poſſible in his Diſpoſitions of burning Zeal and divine Love, and of Hatred of all Sin: We muſt unite our Faſts and Prayers with his, begging to find Acceptance only through him: We muſt be faithful in every Duty of this time, in every Means of making our Sacrifice entire, that no Condition be wanting for the perfect Sanctification of our Souls. This Grace we muſt aſk of God with great Earneſtneſs in the beginning, and in our daily Supplications during the Lent; for which we may ſay the Proſe: *Veni ſancte Spiritus*, the *Miſerere* Pſalm, with the *Our Father* and *Hail Mary*; invoking alſo the Interceſſion of our Guardian Angel, Patrons, and all the bleſſed Angels and Saints.

If we faithfully acquit ourſelves of theſe Duties, we ſhall happily celebrate the great Feaſt of Eaſter with our Divine Saviour, raiſed from the Death of Sin, victorious over our Paſſions, pure in Heart, clean in Mind and Body, clothed with the bright and ſhining Robe of Virtue, loaded with the Fruits of Juſtice, Penance, Humility, Meekneſs, Charity and Patience; we ſhall Share in the Triumph and Joy of his Reſurrection; ſhall reap its glorious Fruits in our Souls, and formed upon its Model in the newneſs of Life, and the Renovation of our interior Man, ſhall advance daily in this Path after him till we enter with him, and through him, into his glorious Immortality.

CHAP.

CHAP. VII.

On Ash-Wednesday.

THE first Day of Lent, called by the Fathers "the Head of the Fast (a)," was always kept by the Church with great Devotion and Solemnity, whether, according to the Discipline of different Ages and Places, Lent was of six, seven, or eight Weeks.

It was the ordinary Time for Sinners entering a Course of public Canonical Penance, into which they were initiated by the Prayers of the Bishop with his Clergy, and the Imposition of his Hands, when he laid Ashes on the Heads of the Penitents. This is the Origin of the Ceremony of putting Ashes on our Foreheads on this Day, as an emblem and exterior Mark of the interior Consecration of our Hearts to the Exercises of Penance. It is not a superstitious Practice, but an holy Ceremony used by the Church from its most early Times, and recommended by the Example of the Patriarchs and Prophets recorded in the holy Scriptures (1). The ancients in the Eastern Countries expressed deep Grief and Mourning in extraordinary Calamities by rending their Garments, putting on Sackcloth, lying on the Ground, strowing Ashes or Dust on their Head, forbearing Food and the like. Thus the Friends of Job seeing his Affliction, "lifted up their Voice and wept, and rent every "Man his Garment, and sprinkled Dust upon their "Heads, and sat down with him upon the Ground "in Silence (2). Nor are there wanting numerous Examples of this Custom among other Nations, as well as among the Jews and Arabians.

The Servants of God used these Signs chiefly as Emblems of Repentance, or Declarations of their Sorrow

(1) See Catech. Montespel. Bp. Patrick *On Repentance and the Lent Fast*, ch. 3. p. 14. (2) Job 11, 12, 13.

(a) *Caput Jejunii.*

Sorrow for Sin, the greateſt of all Evils, and which calls for the deepeſt Affliction. Holy Job, when he humbled himſelf before God for his too peremptory Vindication of his own Innocence, did it in the ſame manner that he had bewailed his Affliction, ſaying: "I reprehend myſelf, and do Penance in Duſt and "Aſhes (3)." It is recorded of Joſue and the Ancients of Iſrael, "That they caſt Duſt upon their Heads (4)," doing Penance in order to appeaſe the Lord, incenſed at the ſacrilegious Robbery committed by Achan at the taking of Jericho. The Prophets often call upon the Iſraelites to put on Sackcloth, and to bewail themſelves in Aſhes, when they exhort them to mourn for their Sins, and ſeek to recover the divine Favour by an hearty Repentance (5). This, Jeremie adviſed the City of Jeruſalem and the Princes of Juda to do when Nabuchadonozor laid waſte their Country for their Sins. "Sprinkle yourſelves with Aſhes," ſays he (6). This was practiſed by Judith, Eſther, Mardocai, and Judas the Maccabee. Our Saviour mentions it as an Emblem of Penance, when he ſays of the Inhabitants of Tyre and Sidon, that if he had wrought his Miracles among them, "they would have "done Penance in Sackcloth and Aſhes (7)." Penitents among the primitive Chriſtians, were initiated and diſtinguiſhed by this Sign: Whence they are called by Tertullian, "Men covered with Sackcloth, and marked "with Aſhes (b)." This Epithet belonged to all Chriſtians, becauſe, as the ſame Author expreſſes it, "A Chriſtian is one born to Penance." It is not therefore an idle Ceremony, but a Token or Mark that we are conſecrated to the Practice of ſevere Penance for our Sins. To receive this Ceremony without the Spirit and Sentiments of Penitence is no better than groſs Hypocriſy, Diſobedience and Mockery.

Duſt

(3) Job. xlii. 6. (4) Joſ. vii. 7. (5) Bp. Patrick, *loc. cit.* p. 15. (6) Jer. xxv. 34. (7) Mat. ii. 21.

(b) *Conciliati & concinerati.*

Duſt and Aſhes are likewiſe a Memorial or Emblem of Death, and are here employed to put us in Mind of our Mortality, as appears from the Words with which the Prieſt accompanies this Ceremony. "Remember, Man, that Duſt thou art, and into Duſt "thou ſhalt return." A Chriſtian religious Life is defined by S. Baſil, a conſtant Meditation on Death. The whole Life of a Chriſtian being nothing elſe but a Preparation for that great tremendous Paſſage, he ought never to loſe Sight of it in any Action or Undertaking. No Conſideration can more powerfully diſengage our Hearts from the World and Vices, or excite us to fervent Virtue, eſpecially to the ſerious Practice of Penance, than that of Death, its inevitable Certainty, the abſolute Uncertainty of the time, and of the Circumſtances, and the infinite Conſequences of this moſt tremendous Moment. Hence the Church particularly recommends it to us at this ſolemn holy time, to engage us to examine ſeriouſly the State of our own Souls, and as the firſt Step to make us enter in earneſt upon a new Life. The four laſt Things, other general and particular Motives of Virtue, (eſpecially of thoſe Virtues which our Circumſtances principally oblige us to ſtudy to improve our Souls in at this time), and the Sufferings of Chriſt, ought to be the moſt familiar Subjects of our devout Meditations during the Courſe of Lent.

CHAP. VIII.

On the ancient Diſcipline of the CHURCH, relating to the Penitential CANONS.

ALMIGHTY God is pleaſed to promiſe Pardon even for Sins, into which, by a perfidious and ungrateful Relapſe, Chriſtians fall after Baptiſm, if they return to him by ſincere Penitence. But he requires as an eſſential Ingredient or Condition of this Penance, a Reſolution or ſincere Diſpoſition to undertake

take or bear ſome ſatisfactory, painful Atonement, as ſome ſmall voluntary Chaſtiſement of Sin, and a preſervative againſt the facility of Relapſes, to which too eaſy Conditions, might, by a dangerous Abuſe, have proved an Encouragement or Occaſion. The Sorrow of Penitence is neceſſarily afflictive, and is every where ſpoke of as ſuch. The Stings which the Penitent feels from the Conſciouſneſs of his baſe Ingratitude and Perfidiouſneſs, the Shame of his enormous Guilt, and the ſharp Grief wherewith his Heart is wounded for having ſinned againſt an infinite and moſt gracious God, work in him ſuch a Deteſtation of his criminal Diſobedience, as incline him to afflict and puniſh himſelf, and revenge the Cauſe of his injured God upon his own Body, in order to deprecate the Anger and prevent the dreadful effects of the Juſtice of God. St. Paul mentions this Diſpoſition as the natural effect of a ſincere Sorrow for Sin, and Zeal to remove it. "The Sorrow that is ac-"cording to God worketh Penance ſteadfaſt unto "Salvation. For behold, this ſelf-ſame Thing that "ye were made ſorrowful according to God, how "great Carefulneſs doth work in you; yea, Indigna-"tion; yea, Fear; yea, Deſire; yea, Zeal; yea, "Revenge (1)," in inflicting Puniſhments ſuitable to the Offence. They mourned and afflicted themſelves for the Sin of the inceſtuous Man, and engaged him to humble himſelf with Weeping, Faſting, and other Severities, becauſe he had not before exerciſed this holy Revenge upon himſelf. This is agreeable to what the Apoſtle ſaid in his firſt Epiſtle, that "if "we judged ourſelves, we ſhould not be judged of the "Lord (2)." Where, ſpeaking of the Judgments of Sickneſs, Weakneſs, and Death, which God had inflicted on ſeveral among them, he mentions the Way to prevent his Judgments being exerciſed upon them, by afflicting and chaſtiſing themſelves, by faſting, mourning, and bewailing their Sins, and thus being the Avengers of their own Crimes. Theſe voluntary Chaſtiſements of

(1) 2 Cor. vii. 11. (2) 1. Cor. xi. 31.

our Sins, with a Change of Life, are called by St. John Baptiſt the *meet*, or *worthy Fruits of Penance* (3), as S. Chryſoſtom excellently expounds his Words. After whom S. Gregory the Great writes as follows: " It is one Thing *to bring forth Fruit*; another *to* " *bring forth worthy Fruit*. For he who hath not com- " mitted unlawful Things, may juſtly uſe thoſe " which are lawful; but he who hath done unlaw- " ful Things, ought to deny himſelf even thoſe " which are lawful, in Proportion to the unlaw- " ful which he hath given himſelf the Liberty to " enjoy. For the ſame Fruits of Repentance are not " required of thoſe who have offended little, and of " thoſe who have offended much (4)." In the ſame Senſe Tertullian laid down the great Law to be obſerved in doing Penance. " If thy Neighbour aſk thee " Why thou art ſo afflicted, tell him, I have ſinned " againſt God; I am in Danger of periſhing eternally: " Therefore I hold down my Head in Shame and " Confuſion; I macerate and excruciate myſelf, " that God, whom I have injured by my Sins, may " be reconciled to me, &c. (5)." Likewiſe S. Cyprian (6), " Let the Penance bear a juſt Proportion " to the Sin," &c. And S. Ambroſe, or whoever is the Author of the famous Treatiſe or Exhortation of Penance, *to the Lapſed Virgin*: " According to the " Weight of the Guilt ought to be the Meaſure of the " Penance. Thou muſt not repent in Words only, " but in Deeds, which may be thus done. If thou " ſetteſt before thine Eyes from what a ſublime Dig- " nity thou art fallen; and believeſt thyſelf to be " upon the Brink of utter Darkneſs, where there is " endleſs Weeping and Wailing, and Gnaſhing of " Teeth. When thou haſt repreſented this to thyſelf " by Faith, then (ſince the Soul that ſins is ſentenced " to Hell-fire, and there is no Remedy after Baptiſm " but that of Repentance), be glad to endure any " Affliction, any Labour, any hard Treatment of " thyſelf, if ſo thou mayſt but eſcape eternal Torments. " Be

(3) S. Luke, iii. 3. (4) S. Greg. in hom. 20. in Evang.
(5) Tert. l. de Poenit. c. 11. (6) S. Cypr. l. de Lapſis.

" Be thou thyſelf, if I may adviſe thee, the moſt ſevere " Judge of thine own Offence. If the Sinner would " not ſpare himſelf, God would ſpare him. If he " would put himſelf to ſhort Pain in this Life, he " might eſcape eternal Torment in that to come. " A deep Wound muſt be ſearched to the Bottom, " and requires a ſharp and long Cure. A heinous " Sin neceſſarily requires a ſevere Satisfaction." This is the Language of all the ancient Fathers, who perpetually entertain Penitents on Humiliations, Confeſſion, Weeping, Mourning, Affliction, and Neglect of their Body, long Prayers, Faſting, Alms, lying on the Ground, wearing Sackcloth, forbearing all Aſſemblies of Mirth, or worldly Pleaſures and the like: And repeat to them continually that great Maxim, That the leſs they ſpare themſelves the more will God ſpare them. S. Paul followed this Rule, with regard to the inceſtuous Corinthian (7), though being informed of his Fervour, and moved by the Prayers of the whole Church of Corinth, he relaxed his Penance, and gave him a full Pardon *in Chriſt*, by a plenary Indulgence (8). However no general Canons of Diſcipline were framed by the Apoſtles, to define by any ſettled Rules the Meaſure of the penal Injunctions to be laid on Penitents, as appears from the Hiſtory of the young Man, who having been a Captain of Robbers, upon his Repentance was admitted to a Reconciliation by S. John Evangeliſt (9), though doubtleſs not without undergoing a ſuitable Penance. In the ſecond Century, Rules and Canons were laid down to ſettle this important Point of Diſcipline according to the ſtanding Maxims of the Church, with regard to the Obligation all Sinners lie under of doing Penance. This Diſcipline of the Canonical Penance was in Force in all Parts, both of the Eaſtern and Weſtern Churches in the ſecond Century, and is treated of at large in whole Volumes by Tertullian, the oldeſt Latin eccleſiaſtical Writer; by S. Cyprian, and others. We have

 extant

(7) Cor. v. 1. 2. (8) 2 Cor. viii. (9) Euſ. Hiſt. Eccl.

extant the *canonical* Epiſtle of S. Gregory Thaumaturgus, in the Eaſt, drawn up in the Year 250, ſo called becauſe in it he preſcribes Canons, or Rules for preſcribing a proportioned Penance for different kinds of Sins; and the four different Stages to be obſerved in the Courſe of this Penance, are laid down. We have alſo, in that and the following Century, the like Canonical Epiſtles of S. Dionyſius and S. Peter of Alexandria, S. Baſil, S. Gregory of Nyſſa, and the penitential Canons of many Councils (10). In England, S. Theodorus, Archbiſhop of Canterbury, and Egbert, Archbiſhop of York, publiſhed long *Penitentials* for the ſame Purpoſe: Though the penitential Canons of ſeveral other Engliſh Saxon Biſhops and Churches have been inſerted among them in all the preſent Editions, ſo that it is often a hard Matter to determine which are to be aſcribed to them. Out of theſe Collections every Biſhop ſelected thoſe which made the Rules for his Dioceſe.

This ſevere Diſcipline, though with ſome Mitigations in ſeveral Places, maintained its Ground, both in the Latin and Greek Church, for the Space of twelve hundred Years. Humbert, the fifth General of the Dominicans, in 1277, mentions the ſolemn Impoſition of canonical Penance, as practiſed when he wrote (11). Hildebert, the learned and pious Biſhop of Mans, afterward Archbiſhop of Tours, who died in 1134, ſpeaks of the Ceremony of expelling penitent Sinners out of the Church on the firſt Day of Lent, as among the Hebrews the unclean were driven out of the Camp of the People of God. We have a pathetic and beautiful Sermon, which he addreſſed to ſuch Sinners, before they were turned out of the Church, on that Occaſion (12). In Memory of this ancient Diſcipline it is ſtill the Cuſtom in the Cathedral Church at Mans for certain voluntary Penitents to preſent themſelves

(10) See theſe Canonical Epiſtles of the Greek Church, publiſhed by Bp. Beveridge, in his *Canones Eccleſiæ Græcæ*. T. ii. (11) Humbert, Serm. xlvi. (12) See inter *Opera Hildeberti*, ed. Ben. Serm. 18. p. 297. & Hiſt. Literaire de la France, T. ii. p. 277.

themſelves on Aſh-Wedneſday, to be then expelled, and again reconciled on Maundy Thurſday (13).

Penitents before Lent confeſſed their Sins to the Biſhop, or ſome of the Prieſts approved by him for this Function.

At Conſtantinople this Confeſſion was only made to the great Penitentiary, till that Office being aboliſhed by Nectarius, upon Account of a public Scandal which had happened, every one was at Liberty to make their Confeſſion to what approved Prieſt they pleaſed (14). Nevertheleſs, the Laws of canonical Penance ſtill ſubſiſted (15), though with ſome inſenſible Abatement in their Severity. If the Prieſt who received the Confeſſion, found any Caſe to require Canonical Penance, the Penitent was remitted to the Biſhop, or his great Penitentiary, who enjoined the Term and Conditions according to the Preſcription of the Canons, took down their Names in Writing, and ordered them to preſent themſelves at Church on the firſt Day of Lent. They accordingly appeared at the Church Door, barefooted, in a mean and torn Garment, ſuch was then the Dreſs uſed for Mourning. Being entered the Church, they preſented themſelves to the Biſhop, or his Penitentiary in his Place, with their Heads hanging down, their Eyes often ſtreaming with Tears, and with all the outward Expreſſions of Guilt, and Demonſtrations of a ſorrowful and dejected Mind, and proſtrating upon the Ground, begged to be admitted to Penance and Abſolution. They received from the Hands of the Biſhop Aſhes to ſtrew on their Heads, and Sackcloth to cover their Bodies, and remained lying upon the Ground, while the Biſhop, Clergy, and People kneeling, recited ſeveral Penitential Pſalms, and long Prayers over them, for the Remiſſion of their Sins. The Biſhop and Prieſts laid Hands upon them, to ratify their Dedication of themſelves to Penance. Then the Biſhop made them a pathetic Exhortation, and in the

(13) Hiſt. Liter. ib. T. ii. p. 371. (14) Orig. hom. 2. in Pſ. xxxvii. n. 6. T. ii. p. 688. (15) Socrates, Hiſt. l. c. Sozom.

Cloſe gave them to underſtand, that as God drove Adam out of Paradiſe for his Tranſgreſſion, ſo was he going to drive them out of the Church, for a time, bidding them to be of good Courage, and labour ſtrenuouſly in doing due Penance, in Hope of the divine Mercy. Then he actually puſhed them from him, and bad the inferior Miniſters expel them out of the Church. The Clergy following them to the Door, repeated this Reſponſory to them: "In the Sweat of "thy Face ſhalt thou eat thy Bread. For Duſt thou "art, and unto Duſt thou ſhalt return (16)." Thoſe who were guilty of public ſcandalous Sins, were ordered to make the Exomologeſis (b), or public Confeſſion of them (17): But not of all Secret Sins, as Morinus evidently miſtakes, this depending upon the Diſcretion of the Prieſt according to Circumſtances. Such an Action would have been often ſcandalous, and ſometimes dangerous to the Penitent, and againſt the Law of Nature itſelf. That it was not neceſſarily or always done, is clear, from what Morinus himſelf takes Notice of, and proves beyond Contradiction (18), *viz.* that many innocent of any Crime, out of Devotion voluntarily ſubjected themſelves to a Courſe of Penance, ſuch as the Canons preſcribed for Sinners.

This alſo appears from the Canon of S. Baſil's canonical Epiſtle to S. Amphilochius (19), in which he "ſays: "It is forbid by the Fathers for an Adul-"treſs to be diſcovered by her Penance, leſt it ſhould be an Occaſion of her Death (c)." Nay, to avoid giving

(16) Gratian. Diſt. 50. cap. 64. Vetus Penitentiale Roman. Burchard. Petit. Not. in Poenitent. S. Theod. Cantuar. p. 21. to p. 79. Bona Rerum Liturg. l. ii. n. 7. 16, &c. (17) See many Examples in Morinus, l. ii. de Pœnit. c. 9. 10. & Witaſſe p. 590, 591. (18) ib. l. v. c. 7. n. 7. (19) S. Baſ. ep. Can. ad. Amph: Can. 34. T. ii. p. 771.

(b) This Greek Word, which ſignifies *Confeſſion*, is often uſed both by the Greek and Latin Fathers for the whole laborious Courſe of Penance.

(c) Adultery by the *Lex Julia de Adulteriis*, enacted by Auguſtus, was puniſhed with *Relegation* or Baniſhment, without Forfeiture

giving any Suſpicion to a jealous Huſband, though ſhe paſſed the regular Term of Penance, ſhe did not go through the different Stages preſcribed for that Crime, but remained always among the *Conſiſtentes*, as Balſamon explains this Canon (20). St. Baſil lays down the ſame Rule for wilful Murder (21), when ſome indiſcreetly obliged all Sinners to make a public Confeſſion of ſecret Sins, S. Leo condemns their Preſumption, which he calls unjuſt, and contrary to the Apoſtolic Rule, ſince it is enough to diſcover the Guilt of Conſciences in ſecret Confeſſion to the Prieſts alone (22)." Yet, for the greater Humiliation of the Penitent, where no Inconvenience or Scandal was to

(20) Not. ib. (21) ib. Can. 56. p. 755. See alſo his Regula brev. Interr. 229. (22) S. Leo. ep. 136. fol. 18. c. 2. p. 719.

feiture of Privileges, not with Death as ſome Moderns have falſely underſtood it, whom Cujas refutes *in lib. ſingul. Papin. de Adulteriis*, ad. l. ii. & *Obſerv.* l. vi. c. 1. & l. xx. c. 18.—Selden thinks Adultery was not made capital before Juſtinian, (*Uxor* Hebr. l. 3. c. 12.) but is miſtaken. Conſtantine the Great ordered both Parties if convicted, to be puniſhed with Death. (*Cod. Theodoſ.* l. ix. tit. 40. *de Pœnis*, l. 1.) which is ſtill more evident in the Laws of his Sons, Conſtans, (*Cod. Theod.* l. ii. Tit. 36. *Querum appellat.* l. 4. & Gothofred. Not. ib) and Conſtantius. Nay Conſtans orders Adulterers like Parricides to be ſowed in a Sack, with a Dog, a Cock, a Serpent and an Ape, and drowned in the Sea, or in a River. But this was ſoon brought back to beheading, as Conſtantine had enacted: For under Valentinian I. in 368, Cethegus, a Senator, was beheaded for Adultery by the Law, *Quamvis (Cod. de Adult.)* as Ammianus Marcellinus mentions, (l. xxviii. c. 1.) Majorian in the Weſt, in 462, mitigated this Severity by reſtoring the old Law, which inflicted only Relegation. In the Eaſt, Juſtinian leaves the Law of Conſtantine for beheading, in Force; as he declares (*Novell* 134. c. 10. *Authent.* Coll. 9. Tit. 17.) but reſtrains this to the Man, and all who knowingly aid and aſſiſt him to commit the Crime. For he commands the Woman to be ſcourged and ſent into a Monaſtery. Poſterior Emperors in the Eaſt, changed the Puniſhment of Death for Adultery into baſtinading, and cutting off the Nofe, which was confirmed by Leo the Philoſopher, l. lx. Tit. 37, leg. 75. Harmenopulus, (l. 6. Tit. 2. n. 20. and n. 14.) who wrote his προχειρον νομῶν 250 Years after the Baſilicon. See the Conſtitution of Leo. Phil. Conſt. 32. *ad Calcem Corporis & Juris civilis.*

be apprehended, the Prieſts ſometimes enjoined the public Confeſſion of certain ſecret Sins; otherwiſe Origen could not ſay: "Look carefully about to "whom thou oughteſt to confeſs thy Sin. Know "firſt the Abilities of thy Phyſician. Whatever he "ſhall ſay or adviſe, follow it. If he ſhould ſee "ſuch to be the Nature of thy Diſeaſe, that it ought "to be manifeſted in the Aſſembly of the whole "Church for the Cure and the Edification of others, "this is to be done with great Deliberation, and by "the Advice of a ſkilful Phyſician (23).', This alſo is manifeſt from S. Auſtin (24) and others. Thoſe always did their Penance privately, who by performing it publickly in all its Parts, would have given Occaſion to ſtrong Suſpicions, eſpecially where Crimes would have given Scandal, or expoſed the Penitents to Danger of their Lives. But, as Fleury obſerves (25), to ſee Chriſtians faſting, praying, and proſtrating themſelves on the Earth purely out of Devotion, was then ſo common a Sight, that no one formed any Suſpicion from it, nor thought of inquiring into the particular Occaſions. All during the whole Term of their Penance, lay on the bare Floor, and faſted on Bread and Water often in the Week according to their Strength and the Prieſt's Injunctions, refrained from all Worldly Diverſions, and all Entertainments and Feaſting, abſtained from bathing, lived retired in painful laborious Exerciſes, and aſſiduous humble Prayer. On Sundays and at all religious Aſſemblies they only made their Appearance before the Church Door in their penitential Weeds, to throw themſelves at the Feet of the Faithful who were entering the Church, to beg their Prayers; ſome were admitted within the Church before the holy Myſteries or Canon of the Maſs, to make their Proſtrations, and receive the Impoſition of Hands of the Biſhop and Clergy, and attend to the Prayers which theſe recited

(23) Orig. Hom. 2. in Pſ. xxxvii. n. 6. T. ii. p. 688. (24) St. Aug. Serm. 351. fol. Hom. 50. inter 50. T. v. p. 1359.
(25) Mœurs des Chr. § 36. p. 253.

cited over them. They were obliged, if able, to be very liberal in their Alms (26), and fervent in all good Works. Some Canons in certain Churches, command Penitents to cut off their Hair, or ſhave their Heads, as another Indication of their Sorrow and mourning. Women were enjoined to wear a penitential Veil, and either to cut of their Hair, or appear with it diſhevelled and hanging looſe about their Shoulders (27). St. Jerom deſcribing the Penance of Fabiola ſays, "ſhe ſtood in the Rank of the Penitents, "the Biſhop, Prieſts and People weeping with her, "ſhe appearing with her Hair diſhevelled, her Face, "Hands and Neck, dirty (28)." For not only the Penitents took Shame to themſelves, and expreſſed their Sorrow with Tears and all other Demonſtrations, but the whole Church, with a compaſſionate fellow-feeling, ſhared in their Grief, ſuffering with their ſuffering Fellow-members, and weeping and mourning with them. Socrates repreſents to us in what Manner this was done at Rome, ſaying, that not only the Penitents proſtrated themſelves upon the Ground with Lamentation and Wailing; but that the Biſhop meeting them in their proper Station or Rank, fell to the Earth likewiſe with Tears, whilſt all the Congregation wept with them. Then the Biſhop roſe up, and raiſed the Penitents, and made the uſual Prayers for them, and ſo diſmiſſed them from the Church before the Oblation of the Holy Myſteries was begun (29). No Perſon, how great ſoever in the World, was exempt from the common Rules of doing Penance. The Example of Theodoſius, one of the greateſt Princes that ever wore the Imperial Diadem, is an Inſtance: Fabiola, one of the moſt illuſtrious and richeſt young Ladies in Rome, having been divorced from her debauched Huſband on Account of his repeated Adulteries, took a ſecond Huſband, imagining that not con-

(26) S. Cypr. de Lapſis p. 135. (27) Conc. Agathen. can. 15. Conc. Toletan. 3. Can. 12. S. Optat l. 2. p. 59. & 61. S. Ambr. ad Virgin. Lapſ. c. 8. &c. (28) St. Hier. ep. 30 in Epit. Fabiolæ. (29) Socrates Hiſt. l. vii. c. 16.

condemned by the Gospel which was allowed by the Imperial Laws; but being soon instructed in the Obligation of the Holy Christian Law on this Head, she renounced her unlawful second Marriage, and for her Fault subjected herself at the Gate of the Lateran Basilic in the Sight of all Rome, to the severe Discipline of canonical Penance, with that Compunction and Fervour of which S. Jerom has left us a moving Description drawn with his masterly Pen (30). The first Day of Lent was the ordinary Time for entering upon a Course of canonical Penance: But it might be imposed in any other Season. St. Ambrose put the Emperor Theodosius under this Discipline at Christmas. The Times assigned for the Course of each Penitent were longer or shorter, according to the Enormity of their Sins, and the different usages of Churches. Those penitential Canons which are still extant, differ considerably from one another; but the more ancient are generally the more severe. St. Basil (31) allots two Years for Theft, seven for Fornication, eleven for Perjury, fifteen for Adultery, twenty for Murder, and the whole Life for Apostacy.

The Term of canonical Penance was usually divided into four different Stages, according to which there were in the Church four different Orders of Penitents, called *the Weepers*, *the Hearers*, *the Prostrators*, and *the Co-standers*, or those that prayed in the Church *standing* (d).

As to the Weepers, St. Gregory Thaumaturgus says (32), "The Place of the Mourners is without "the Gate of the Church, where the Sinner must "stand, and beg the Prayers of the Faithful as they "enter." And St. Basil (33) "The first Year they "are

(30) St. Hier. ep. ad. Oceanum de Epitaphio Fabiolæ, p. 657.
(31) St. Basil ep. 3. Canon ad S. Amphil. can. 56. 58. 59. 61. 64. 73. (32) Can. ii. (33) Can. 32. see can. 56. 57. 58. 59. 60. 64. 66. 75. p. 324. 1 Greg. Thaum. c. 1.

(d) Called in Greek προσκλαίοντες, ἀκροώμενοι ὑποπίπτοντες, and συνιστάμενοι. By the Latins, *Flentes*, *Audientes*, *Prostrati*, and *Consistentes*.

" are to weep before the Gate of the Church." They were to come to the Door of the Church, at the Hours of Prayer, to ſtand there clothed with Sackcloth, to have Aſhes on their Heads, and not to cut their Hair. In this Poſture they endeavoured to excite the divine Compaſſion, by their Humiliations and Tears, and employing alſo the Interceſſion of the Faithful, they beſought all who entered the Church to have Pity on them, and to pray for them. Accordingly they did ſo; and the whole Church in her public Offices, and in the Maſs always prayed for Penitents in particular, as ſhe ſtill doth in the Time of Lent. Penitents in this firſt Stage are often mentioned as ſtanding in the open Air: They were however allowed to ſtand in the Porch which was covered, though without the Door. But there were ſome who for more enormous Crimes were forbid to take Shelter in the Porch, or even to enter the Courts or Yard belonging to the Church (e). Theſe were called *Hyemantes*, or expoſed to the Severity of the Winter and other Seaſons. Thus the ancient Council of Ancyra in 315 (34), ſpeaking of thoſe who have committed Uncleanneſs with Beaſts, or who by Scandal have drawn others into Sin, or ſpiritual Lepers infecting others with the Contagion of Hell, orders them to pray with thoſe who are baniſhed at a Diſtance from the Church, and pray expoſed to the Inclemency of the Weather (f). This denotes an extraordinary Puniſhment.

(34) Conc. T. i. p. 1455. Can. 17.

(e) Atriæ.

(f) *Hyemantes*, in Greek χειμαζόμενοι. Some underſtand this of Demoniacs, who are ſo called by many modern Greeks and Tranſlators, and in the Title of the Prayer for Energumens in the preſent Greek Euchologium (Goar. p. 724). And thus is the Term expounded by Bp. Beveridge (Not. in Can. ii. Conc. Nicæn. n. 4. p. 72.) And Dodwel (Diſſ. 1. in Cypr. p. 4.) gives this Senſe to the Word *Clidonemi* in St. Cyprian's Epiſtles, which he thinks contracted from Clydonizomeni χειμαζόμενοι of the ſame Import with χλυδωνιζόμενοι, and uſed by S. Amphilochius and S. Chryſoſtom for Perſons diſtracted or poſſeſſed, with

iſhment. Beveridge and Dodwel explain it of being ranked among the Demoniacs, and thoſe that were mad, which certainly was a great Severity. But thoſe that were mad, were ordinarily incapable of Prayer; and a Paſſage in Tertullian leads us to underſtand this Term of a Claſs of Penitents in the firſt Rank. For ſpeaking of the Degrees and Malignancy of heinous Offences, and the Diſcipline of the Church in chaſtiſing them, he ſays, there are ſome impious Furies of Luſt, far trangreſſing all the Laws of Nature, which are Monſters rather than Vices, for which Sinners were expelled not only from the Doors of the Church, but from all covered Places belonging to it (35).

The ſecond Claſs of Penitents was that of the *Hearers*. After having paſſed through the firſt Ranks, and finiſhed the Term preſcribed them among the Weepers, with edification and fervour, they were received by the Biſhop, or Penitentiary, into the ſecond Order, which was the firſt of thoſe who had the Privilege of entering the Church. Theſe were allowed to ſtay to hear the Inſtructions and Sermon; but were obliged to depart before any of the Prayers were begun, with the reſt, (Catechumens, and others) who went by the general Name of *Hearers*. They ſtood near the Door, or in the loweſt Part of the Church. St. Gregory Thaumaturgus aſſigns them their Station (36) in the *Narthex* (called ſometimes in Latin *Veſtibulum*, i. e. an inner Porch, or the loweſt Part of the Church) (g). Here they ſtood with the Catechumens of

(35) Tert. l. de Pudicitia, c. 4. (36) Can. 11.

an evil Spirit, whom the Latins called *Maniaci* and *Lymphatici*. To be ranked with theſe was a great Puniſhment. But it is clear from Tertullian (*de Pud'c.* c. 4.) that this Name was given to a particular Claſs of Penitents among the *Weepers*, or in the firſt Rank, who were not ſuffered to enter the very Courts or Yard before the Church. See this proved by Albaſpinæus Obſerv. in Can. 17. Conc. Ancyr. Card. Bona Rerum Liturg. l. i. c. 17. n. 5. Suicerus, *Theſaur. Eccleſ.* v. χειμαζόμενοι T. ii. p. 1507. 1508.

(g) Churches often had only two Parts, the Sanctuary or Chancel for the Prieſts and Clergy, and the Court or *Atrium* for the Laity

of the loweſt Rank, and were diſmiſſed with them before any Prayers begun. St. Baſil ſays (37), they were Hearers only, and not permitted to be preſent at any Part of the public Office. Hence in the Apoſtolic Conſtitutions, among the Ceremonies of the public Office it is mentioned, that the Deacon always proclaimed as ſoon as the Sermon was ended: "Let "none of the Hearers, let none of the Unbelievers "be preſent (h)."

The third Rank of Penitents was that of the *Kneelers*, or *Proſtrators*, who ſtayed in the Church whilſt certain Prayers were ſaid for them, but remained all the Time on their Knees, or proſtrate. They alſo received the Impoſition of Hands from the Biſhop and Prieſts (38). The Forms of ſeveral of theſe Prayers are recorded in the Apoſtolic Conſtitutions (39). The Station of theſe Penitents was towards the upper End of the *Narthex* (40); and they went out with the Catechumens of the ſecond Rank.

The fourth Claſs of Penitents were the *Conſiſtents*, or *Co-ſtanders*, who joined the Faithful in Prayer to the End, and ſtood up with the reſt on Sundays, &c. but were not allowed to make their Offering, or communicate (41).

St. Baſil orders for wilful Murder, four Years among the Weepers, then five among the Hearers, afterward ſeven among the Proſtrators, and laſtly, four more among the Co-ſtanders. For Adultery, four in the firſt Claſs, five in the Second, four in the Third, and five in the laſt. For Fornication, ſeven Years, viz. two in the Firſt, two in the Second, two in the Third, and one in

(37) S. Baſ. ib. Can. 75. See S. Greg. Nyſſen. Can. 3.
(38) Conc. Laodic. Can. 19. S. Chryſ. hom. 18 in 2 Cor. & hom. 71. in Matt. &c. (39) Conſt. Apoſt. l. viii. c. 8. & 9.
(40) S. Greg. Thaum. Can. 11. (41) Con. Ancyr. Can. 19. Conc. Nic. Can. 11, 12. Conc. Ancyr. Can. 4, 5.

Laity, as Morinus obſerves (l. vi. c. 1. *de Pœnit.*) Then the lower Part of this Court or Nave was called Narthex.
(h) *Nequis Audientium, Nequis Infidelium*, Conſtit. l. viii. cap. 5.

in the laſt, or that of the Co-ſtanders. For Theft, two Years; for Perjury ten Years; plundering the Graves of the Dead ten Years; for Inceſt, the ſame as for Murder; for Divination, ten Years; for Apoſtacy, the whole Life among the Weepers, to be allowed to receive the Communion only at the Article of Death. He allows ſome Mitigation in Favour of thoſe who ſinned only by Compulſion, or grievous Fear, and of thoſe who were their own Accuſers. St. Gregory of Nyſſa, orders for ſimple Fornication, nine Years; for Adultery, that Term doubled; for Murder, twenty-ſeven; for Apoſtacy, the whole Life, &c. St. Peter of Alexandria preſcribes only forty Days for thoſe who yielded under the Severity of Torments, and ſpeedily returned to God with perfect Compunction.

When Sinners had given Proofs of the Sincerity of their Converſion, and gone through the Stages of Penance, according to the Rules of Diſcipline eſtabliſhed in the Church, they received a reconciliatory Abſolution. They were brought to the Altar in Sackcloth, the Habit in which they had performed their Penance, and there bathed in Tears after ſolemn Prayers, were abſolved by the Biſhop (42). This was ſometimes performed at the bottom of the Chancel near the Pulpit, in the view of all the People (43). Abſolution was always given in a ſolemn Form of Words, with Impoſition of Hands by the Biſhop (44), or Penitentiary, and other Prieſts. Maundy Thurſday was the ordinary Day for the Penitents to receive this ſolemn Abſolution (45), whence it is ſtill pronounced by the Biſhop with great Ceremony at the Altar on this Day at Paris, and in many other Places. Though this was ſometimes done on Wedneſday (46), Good-Friday, or

(42) Conc. Tol. i. Can. 2. S. Optat. l. ii. p. 57. S. Hier. Dial. contra Lucifer. c. 2. (43) Conc. Carthag. 3. Can. 32. Cod. Afric. Can. 43. See Albaſpinæus, Not. in Conc. Carth. 3. Can. 32. (44) S. Cypr. ep. 12. alias 17, ad Plebem, p. 39. S. Optat. l. ii. c. 20. p. 44. Conſtit. Apoſtol. l. ii. c. 18. (45) S. Innoc. I. ep. i. ad Decent. c. 7. S. Hier. ep. ad Ocean. in Epitaph. Fabiolæ, &c. (46) S. Ambroſ. ep. 33. ad Marcellin. Soror. &c.

or ſome other Day in Holy-Week, or at ſome other Time. The Archdeacon having repreſented to the Biſhop that this being a proper time for Clemency, it was reaſonable to bring back the ſtrayed Sheep into the Fold. The Archprieſt alſo interceded for the Penitents, and gave his Teſtimonial that they were duly diſpoſed, and worthy to be reconciled. For to him it belonged to examine them during the Time of their Penance. Then the Biſhop made them a ſuitable Exhortation, putting them in Mind of the Mercies of God, and of that newneſs of Life in which they were obliged to live for the time to come, requiring them in Token of their ſincere Reſolution, Promiſe and Engagement ſo to do, to hold up their Hands (47). When they had thus renewed their Purpoſes, and the Declaration of their Contrition for their Sins which they had confeſſed, the Biſhop pronounced the Sentence of Abſolution. Then they put off their penitential Weeds, ſhaved, trimmed, and dreſſed themſelves, and joined the reſt of the Faithful in all Exerciſes of Devotion, and received with them the holy Communion (48).

The Severity of this Diſcipline of canonical Penance, began to ſuffer ſome Mitigations from the 7th Century, as appears from the Penitential of St. Theodorus of Canterbury (49). In the 11th Century they began to be frequently redeemed, and the Auſterities commuted for other leſs painful good Works, eſpecially for long and auſtere Pilgrimages to Jeruſalem, the Tombs of the Apoſtles, &c. for engaging to ſerve in the Cruſades, &c. and afterwards for other more eaſy Practices of Piety, &c. (50).

Biſhops had always been accuſtomed to relax the Severity of this Diſcipline, by granting Indulgences on certain extraordinary Occaſions, as when the Penitent

(47) S. Elig. hom. 8. & 11. (48) See Fleury ch. 36. p. 224.
(49) See Morinus de Pœnit. l. vi. c. 27. & Petit. in S. Theodor. Cant. T. ii. (50) See Morin. l. x. c. 16, 17, 18, 19, 20. 21.

tent ſhewed an extraordinary Fervour (51), at the joint Prayers of the whole Church (52), upon the breaking out of any Perſecution, when the Faithful ſtood in particular need of the Sacraments for Courage and Grace to ſtand their Ground (53); alſo at the Interceſſion of Martyrs and Confeſſors, though St. Cyprian found himſelf often obliged to refuſe ſuch Petitions, when there was no ſufficient Cauſe for granting the Indulgence deſired, and when they would have only tended to enervate the Diſcipline of Penance, and would not have ſatisfied the divine Juſtice, or given a Peace conformably to the divine Laws, and which would have been ratified in Heaven.

In danger of Death, Abſolution was given to Penitents; but if they recovered, they performed the entire Courſe preſcribed by the Canons.

Idolatry, Murder, and Fornication were chaſtiſed with particular Severity, and on that Account are called the Canonical Crimes. But under theſe general Heads were compriſed all other Sins which belonged to each Species. As under the firſt, Divination, and the various kinds of Superſtition: Under the ſecond, all grievous perſonal Injuries againſt others, according to the Judgment of the Biſhop or Prieſt: Under the laſt, every Sin of Impurity. Many are diſtinctly ſpecified in ſeveral penitential Canons. In Churches, and in Caſes where the Canons did not deſcend to Particulars, the Determination of the Term and Manner of the Penance depended upon the Diſcretion of the Biſhop, who had an Eye to the Deciſion of the Canons with reſpect to the capital Sins of that Species. St. John Climacus inſiſts on the extraordinary Enormity of Sins of Impurity from the Severity with which the

(51) Conc. Nicæn. Can. 12. Conc. Ancr. Can. 5. 22, 25. Conc. Ilerd. (of Lerida) Can. 5. Conc. Calced. Can. 16. S. Baſil M. Can. 74. S. Greg. Nyſſ. ep. Cap. ad Letoi, &c.

(52) 2 Cor. ii. 7. 10. S. Aug. (53) S. Cypr. ep. 54 ad. Corn. l. de Lapſis, p. 128. ep. 10. al. 16. ad Cler. p. 37. ep. 11. al. 15. ad Martyr. p. 34.

the Canons rank them with Idolatry and Murder (54). In prescribing the Penance, a Regard was had not only to the Enormity of the Sin, but also to the difficulty of the Cure, the Penance being both a Remedy and a Chastisement.

Besides the three chiefest canonical Crimes, other Sins were subjected to canonical Penance, as appears from the ancient Canons, especially those which are diffusive, and descend to a detail (55). Though all the Tables of Canons left many Things to the Decision of the Bishops, giving only Rules which might serve to direct them.

Antony Arnaud (56), the judicious and learned F. Le Brun (57), and some others are persuaded, that all mortal Sins were subjected to a canonical Course of Penance, though some only of three Days; consequently that no one in a State of mortal Sin was ever allowed to assist at Mass. This they infer from a Passage of St. Dionysius the Areopagite, or whoever was Author of the Book "On the Celestial Hierarchie," who says: "That Demoniacs who by their corporal Possession, are in some Degree under the "Power of the Devil in their corporal Organs, are "not suffered to assist at the divine Mysteries; and "much more all those, who by being in a State of "Sin, are spiritually and much worse enslaved under "his Tyranny." But others think (58), that for some Mortal Sins, Absolution was given without any canonical Course of public Penance. For St. Gregory of Nyssa (59), wonders how Covetousness had been passed over by the Fathers, without any legal Regulation of canonical Penance. And St. Basil writes (60): "He who has taken Usury, if he gives his unjust Gain to the Poor, and is cured of that Vice,

(54) S. Joan. Clim. gr. 15. Bibl. Patr. T. vi. pars. 2. p. 269 & 305. (55) See the Collections of ancient penitential Canons made by S. Charles Borromeo, Sylvius, the Author of *La Pratique de Verdun*. (56) *L. sur la frequente Communion*.

(57) Explic. des Liturgies. (58) So. Nat. Alexander Sæc. 3. diss. 6. T. iii. p. 637. (59) S. Gr. Nyss. Can. 6. T. i. p. 953. (60) S. Basil. Can. 14. T. ii. p. 765.

" may be admitted to the Prieſthood." He therefore did not undergo public canonical Penance. The Council of Nice admitted the Novatians (61), and the Council of Laodicea all Heretics without canonical public Penance (62). In this Caſe indeed, it was preſumed that many had been only *material* Heretics, that their Hearts had already been in their Diſpoſitions ſincerely open to Conviction, and that their Errors had not ſprung from Obſtinacy, Malice, Envy, Pride, Covetouſneſs, Libertiniſm, human Reſpect, Sloth or other Paſſions: In ſhort had not been wilful and obſtinate, ſo as to have incurred any mortal Guilt before God (63). As to the Authors and Ringleaders whoſe conduct had been ſo obnoxious as to carry Guilt on their Foreheads, it was eſteemed a great Part of their Satisfaction; if, by their Humility, Labours and Penance, they brought back to the Truth thoſe whom they had ſeduced.

Secret Sins were ſubjected to this canonical Penance, though not ordinarily, as has been ſaid, to any public Confeſſion. For the Canons make no diſtinction of public and ſecret Sins. St. Baſil ſhews Adultery, though ſecret, to have been liable to the ſame penitential Term, as if it had been public (64). And it appears evident of other Sins from the ſame Father (65), from the Council of Elvire (66), St. Gregory of Nyſſa (67), St. Gregory Thaumaturgus (68), St. Ambroſe (69), St. Auguſtin (70), &c. And is proved by the learned French Biſhop Aubepine, or Albaſpinæus (71), Morinus (72), Natalis Alexander (73), Petavius, and the venerable Servants of God, the Cardinals

(61) Conc. Nic. I. Can. 8. (62) Can. 7. (63) S. Aug. ep. ad Glor. Eleuſ. (64) S. Baſ. ep. 3. Canon. (65) S. Baſ. Can. 61. (66) Conc. Eliber. Can. 76. (67) Nyſſ. Can. 4. (68) S. Greg. Thaum. Can. 18. T. ii. ed. Bever. (69) S. Ambr. l. i. de Pœnit. c. 16. (70) S. Aug. Serm. 351. ol. 50 inter 50. (71) Albaſp. Not. in Can. 32. Conc. 3. Carthag. (72) Morin. de Pœnit. l. ii. c. 5. l. v. c. 9. l. x. c. 17. (73) Nat. Alex. Diſſ. 6. qu. 2. in Sæc. 3. Hiſt. Eccleſ. See alſo Witaſſe de Pœnit. p. 708. Contra Jac. Petit. Diſſ. 2. in S. Theodor. Cantuar. T. ii. p. 61. & Sirmund. in Hiſt. Pœnit. publicæ.

dinals Bellarmine and Baronius. But the Fervour of Chriſtians being much abated in the Eaſt, and probably no one undertaking ſuch Courſes of Auſterities out of voluntary Devotion, ſo that a canonical penitential Courſe ſeemed a public Confeſſion in general of ſome grievous Sin; this Diſcipline began to be chiefly reſtrained to public Sins in the ſeventh Century, which Mitigation ſeems to have been brought by St. Theodorus of Canterbury, from the Greek Church into England: From which Time, in moſt Churches only private Penances were ordinarily enjoined for ſecret Sins, but proportioned to that which was public, preſcribed by the Canons. Among the Greeks, even to this Day, though Ignorance and Degeneracy of Manners have entirely diſfigured their Diſcipline, it is the Cuſtom for Prieſts to order Sinners for certain Caſes to refrain for a certain Term from approaching the holy Communion, doubtleſs for the Practice of penitential Auſterities (74). St. Charles Borromæo exhorts Confeſſors to have an Eye to the penitential Canons in preſcribing Penances in Confeſſion, for which Reaſon he publiſhed an Abſtract of many ſuch Canons (75), a Compilation from the ancient Penitentials.

Public Penance was, as all agree, a perpetual Irregularity, or bar to the Perſon being ever admitted to holy Orders. Whence ſome, who think all mortal Sins were ſubjected to canonical Penance, ſay that no one who was conſcious of having ever forfeited his baptiſmal Innocence by mortal Sin, could ever be promoted to holy Orders; on which ſee the rigorous Diſſertation of Cardinal D'Aguirre. A Biſhop, Prieſt or Deacon, who fell into any Sin for which canonical Penance was preſcribed, was depoſed, and irregular for his whole Life: Nor could this Irregularity be ever diſpenſed with, or the Perſon be ever rehabilitated for the Exerciſe of any ſacred Functions of his

 State

(74) See Goar in Eucholog. Confeſſar. (75) S. Car. Borr. Inſtruct.

State (76). This Depoſition and Irregularity being itſelf a perpetual Penance, no Biſhop or Prieſt could be compelled to undergo the canonical Penance (i). And the contrary Practice of the Donatiſts was ſeverely reprehended by St. Optatus (77) and the whole Catholic Church, as abſolutely contrary to her general and perpetual Diſcipline.

Public canonical Penance could never be given more than once, as all Monuments of eccleſiaſtical Antiquity proclaim (78). The Reaſon which the Fathers alledge was, leſt a Facility might prove an Encouragement to relapſing Sinners, and leſt it ſhould open a Door to falſe or imperfect Converſions, of which eaſy Relapſes are a Sign.

But thoſe who having once done Penance, had the Misfortune to relapſe, were not abandoned to deſpair. On the contrary they were ſtrenuouſly encouraged to place a firm Hope in the divine Mercy, and to continue in the moſt fervent Practice of Penance to their Death. As for leaving them abandoned to deſpair, St. Auguſtine ſays (79), " Who " amongſt us ever fell into ſuch a Phrenzy?." May " God preſerve all from ſuch a barbarous and ſacrile- " gious Madneſs." Pope Siricius explains the Diſcipline

(76) See this demonſtrated by Morinus (l. iv. c. 14. l. v. c. 11.) Lupus (T. iv. Scholior. in Can. 6. Apoſtolicorum, p. 590.) and above all Cardinal D'Aguire (Diſſert. 10. p. 28, 32, 52, 74, 76.

(77) S. Optat. l. i. n. 24. l. ii. n. 26. S. Leo ep. 2. (ol. 92.) p. 407. S. Aug. l. i. de Baptiſmo contra Donatiſtas, c. 1.

(78) See Tertullian l. de Pœnit. c. 5. S. Ambroſ. l. ii. de Pœn. c. x. S. Aug. ep. 153. ol. 54, &c.

(79) S. Aug. ep. 153. T. ii. p. 526.

(i) Morinus (l. iv. c. 12.) and Witaſſe (T. ii. de Pœnit. p. 628.) imagine this Exemption of the higher Clergy from public Penance, to have only been introduced in the fourth Century, and that for the three firſt Centuries Biſhops and Prieſts underwent it like others, beſides their Degradation. But S. Optatus and S. Leo call this Exemption, the perpetual and conſtant Cuſtom of the Church. The Example of Natalis, a Biſhop (Euſeb. l. v. Hiſt. c. ult.) and ſome others only ſhew that ſome voluntarily ſubjected themſelves to that Law, or they are to be underſtood of private Penance.

cipline of the Church with regard to them in the following Decree: "As to these, because they are no "more allowed the Suffrage of canonical Penance, "we decree, that they join the Faithful within the "Church in Prayer only, and that they assist, though "undeserving, at the Celebration of the Mysteries. "But that they live for ever banished from the Lord's "Table, that by this Punishment at least they may "be stirred up to deep Compunction, and punish "themselves for their Sins, and give Example to "others. Yet when they begin to depart going to "the Lord, we order that by all Means they be "strengthened with his Viaticum by the Grace of "Communion (80)."

From this Decree it is clear, that by the most approved Discipline of the Church, it was always commanded that no Person at the Article of Death should be deprived of the Benefit of Absolution, and even of the holy Communion, if he asked it with Signs of a sincere conversion to God (k): Which is confirmed by the first general Council of Nice, in the following Words: "Concerning those who are at the Article of "Death, the ancient and exact Law shall be observed, "that no one be deprived of the last, and most ne-"cessary Viaticum. In general, to every one in his "last Passage, the Bishop shall give it, after having "tried him by examining his Dispositions (81)." Hence Pope Innocent I. (82) declares, with regard to those who pretended that Absolution is not to be given to certain Penitents in their last Passage: "We tremble "with Horror to think that any one can be capable of "so great Hardness and Impiety. What is this but

(80) Siricius ep. 1. ad Himerium, T. ii. Conc. p. 1019.

(81) Conc. Nicen. 1. Can. 13. T. ii. Conc. p. 42. See Conc. Carthag. 4. can. 78. T. ii. Conc. p. 1205. Conc. Arausi. 1. Can. 3. T. iii. 3. Conc. p. 1448. S. Nyssen. ep. Canonic. ad Letoium. Can. 2. &c.

(82) Ep. 2. Conc. T. ii. p. 1619. & Cap: *Agnovimus* Causa 27. de Pœnit.

(k) St. Cyprian, indeed (ep. 52. ad Antonian. Fello 55, p. 248.) forbids those to receive the Communion and Peace who did not ask it before their last Sickness, giving this Rea-

" to add Death to Death, and barbarouſly to murder " his Soul which is departing unabſolved." Which Words are inſerted in the Canon Law.

Though the Severity of this Diſcipline of canonical Penance be now diſuſed, ſtill Sin is the ſame, and the Nature, Law, and Conditions of Penance, are the ſame. For we cannot have received a new Goſpel, or have learned another Road to Heaven: We have received no new nor more eaſy Means of appeaſing the divine Juſtice which we have provoked by our Sins. We muſt then ſtudy in the Rules of this ancient Diſcipline, to proportion our Remedies to the Depth of our Wounds: Not to ſpare ourſelves in the Practice of neceſſary Mortification; and eſpecially to excite in our Hearts the moſt perfect Spirit of Compunction, and conſecrate this time to Tears and aſſiduous Prayer. To ſtir up theſe Diſpoſitions in our Hearts, the Church

ſon: " Becauſe the Fear of Death extorts this Deſire, not " ſincere Repentance. Nor does he deſerve to receive this " Comfort in Death, who did not think in the Time of his " Health, that he was to die." But he ſeems only to ſpeak of the canonical Abſolution from public Penance, ſuch as Deacons could give by a ſpecial Commiſſion, or he muſt be underſtood of the holy Euchariſt. The ſame ſeems to be the Meaning of the ancient Council of Elvire in Spain (Can. 1, 2, 3, 11, 12, 66, 73.) which forbids thoſe who had lapſed into Idolatry or Inceſt; and to Informers and Slanderers, and Bauds or Procurers to be admitted to communion, even at their Death. If Abſolution was meant, it could only be for a Terror to others, not to encourage Deſpair. But even the Refuſal of the holy Euchariſt at Death, if the dying Perſon gave Marks of Repentance, was contrary to the general and moſt approved Diſcipline. Such certainly was the inhuman Law of State in France (never approved by the Clergy) by which Criminals condemned to Death were denied the Benefit of Confeſſion and Abſolution, till at the Requeſt of the Clergy it was aboliſhed by Charles VI. in 1396. The Cuſtom ſtill ſubſiſts in that Kingdom of refuſing the holy Euchariſt or Viaticum to Criminals, who are to be hanged, out of a falſe Pretence of Reſpect for ſo great a Sacrament: A Pretence which the Church has never authorized, and it is to be wiſhed, the Practice was aboliſhed out of Chriſtian Charity, and holy Zeal. Though the Church might eſtabliſh ſuch a Cuſtom for certain extraordinary Caſes, " not in Deſpair of Pardon, but out of Zeal for maintaining the Vigour of Diſcipline: To uſe the Words of St. Auſtin (Ep. 185. ol. 50. ad Bonifac.)

Church, by the Aſhes we receive, puts us in mind of Death, which lies in wait like a Thief to ſurpriſe us when we leaſt expect it. Alſo by this Ceremony we are ſolemnly dedicated to the Practice of Penance, and bear its Badge as if we were clad with Sack-cloth. With what Fervour ought we to run its Career, uniting in Spirit our weak Endeavours with the Sufferings of our divine Redeemer, and carrying the Enſigns of his Croſs and precious Wounds in the Mortification of our Fleſh, that dying to the old Man, we may be transformed into his Image, and renewed by and thro' him. A Chriſtian muſt be all Fire, and full of Zeal to ſound and cleanſe all the Corruption of his Heart, to repair by Works of Penance, all the Remains of Sin, and all the Havock it has made in his Soul, to deſtroy its Empire there, to weaken Concupiſcence, ſubdue the Paſſions, and form in his Heart the true Spirit of Chriſt, by all Virtues of which he is the perfect Model, eſpecially Humility, Meekneſs, Charity, Mercy, the Spirit of Prayer and holy Zeal. Not only the Load of our own Debts, and the Neceſſity we lie under of ſubduing our Paſſions, call upon us to do Penance: But the Sins of the whole World, and the Chaſtiſements which hang over it, increaſe our Obligation. Fellow-members muſt feel each others Miſeries and Dangers, and look upon themſelves as charged with each others Burthens. For Achan's Sacrilege the whole People did Penance. Every one muſt be penetrated with a feeling Compaſſion for the Diſorders of the World; muſt weep, ſigh and humble himſelf for them, making up with all the Faithful one Body, of which Jeſus Chriſt is the Head; he muſt look upon every one's Wounds as his own, and take Part in them, and implore the divine Mercy for all. Theſe Sighs and Groans, this Compaſſion are a Duty ſo inſeparable from Lent, as to make a Part of all the Prayers and Offices of the Church. How many Sinners have been reſcued from eternal Perdition, how many public Calamities averted by the Prayers and Faſts of the Church? Men, certainly, had never greater

greater Reaſon to dread the Weight of the divine Anger than in the preſent Age. The Evils under which the World groans, and the Scourges with which God afflicts Chriſtendom on every Side, ought to excite us to deprecate his Judgment and juſt Vengeance, and labour by our Tears and Faſts to appeaſe his Anger. Not to inſiſt on the temporal Calamities, though even theſe are the Chaſtiſements of Sin, and Manifeſtations of the divine Indignation, can we behold without Floods of Tears the ſpiritual Blindneſs and Miſeries which overſpread the Face of the Univerſe, and ſeem to prepare the Way to that great Defection from the Faith of which Chriſt ſaid: "When the Son "of Man ſhall come, do you think he ſhall find "Faith upon Earth?" The frightful Growth of Impiety, Irreligion, and downright Infidelity; the Overflowings of Vice which has opened its very Floodgates, and publickly ſet up its Standard both in the Cities and in the Country, ſo as to leave little Traces of Virtue in the Lives of the generality of Chriſtians, and to baniſh the holy Maxims of the Goſpel out of their Hearts, ſubſtituting in their room thoſe of the World which it ſo ſeverely condemns. If we have any Zeal for the divine Honour which we ſee every Day ſo outragiouſly injured; or if we have any Love of the ſpiritual Beauty, or any Joy in the Exaltation of the Church of Chriſt,; any Bowels of Affection for our Neighbour, and Deſire of his Salvation, why do we not clothe ourſelves in Sack-cloth, cover our Heads with Aſhes, and in Tears, watching and faſting implore the Mercy of God, who in his Indignation has abandoned ſo many Chriſtian Souls a Prey to their Luſts and Pride, and made them a laughing-ſtock to Devils? Moſes was ſo moved to ſee the Anger of God kindled againſt his People, that he prayed even to ſee himſelf blotted out of the Book of thoſe who were to enter the promiſed Land, provided God would ſpare them. St. Paul prayed to be himſelf an Anathema, if that could have been a Means of procuring

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the Salvation of his Brethren, the Jews. The Saints, whoſe Lives were ſo innocent and ſo holy, imputed to their own Faults and Sloth, a Share of the public Guilt which armed the Anger of Heaven againſt Mankind, and ſet no Bounds to their Fervour in doing Penance in order to move God to Mercy: And ſhall we, who have ſo great Reaſon to fear that God's Anger is kindled againſt the World in Part, on Account of our Sins, remain hardened and inſenſible amidſt the Arrows of divine Vengeance? Shall we ſee ſo many Souls periſh without uſing our utmoſt Endeavours to engage the divine Mercy to reſcue and ſave them, and to avert thoſe Judgments in which we deſerve to be involved with them?

CHAP. IX.

On the First Sunday in LENT.

ON this Day the Church ſets before our Eyes the holy Retirement and Faſt of Chriſt in the Wilderneſs, to put us in mind of our Obligation of ſtriving to form our interior Diſpoſitions and Spirit upon this divine Model, and though we cannot faſt as he faſted for us, that we may imitate him as we are able, and according to our Strength, to uſe the Words of St. Gregory Nazianzen.

Our divine Redeemer entered upon this extraordinary Faſt immediately after his Baptiſm, to ſhew us with what Care we are bound to preſerve and ſtrengthen the Treaſure of Grace after we have received it. He faſted and prayed before he was tempted, to teach us how we are to arm ourſelves againſt the Aſſaults of the Enemy: It was before he produced himſelf to the World, in his public Miniſtry, that he made this wonderful Retreat, ſetting us an Example alſo in what manner we ought earneſtly to ſue for the divine Bleſſing before we undertake any conſiderable Enterpriſe, and to proportion our Preparation and Endeavours

vours to the Importanee of the Work. The Exercifes he recommends to us in the Defert, are chiefly holy Retirement, Mortification, Penance, and Prayer.

Immediately after his Baptifm, before he was tempted, and before he manifefted himfelf to the World by his Preaching and Miracles, he withdrew into the Wilderneſs. By flying from the World we fhun many dangerous Occafions of Sin, of Vanity, and Lofs of Time, to which its Slavery unavoidably expofes us. Entire Solitude is indeed a State to which very few are called, and in which others, for Want of neceffary Fervour, would often find the moft dangerous Occafions of Sloth, and become their own worft Tempters. But every Chriftian is bound with great Watchfulneſs to fhun the dangerous Amufements of the World, its poifonous Pleafures and Entertainments, its Sloth and Idleneſs, the Hurry of its conftant Diffipation, its Vanities, and the Company, or familiar Converfe with thofe who are intoxicated with its Spirit and falfe Maxims of Ambition, Pride, Revenge, Jealoufy, Envy, Covetoufneſs, Intemperance, and Senfuality; who walk Enemies of the Crofs of Chrift, Strangers to the Spirit of his holy Gofpel. Thefe are the Rocks which every one in the World muft keep at a Diftance from, being careful, whilft he fails in no Duty of Charity and civil Society to any one, not to cultivate an Intimacy but with the fmall Number, and only with fuch whofe Converfation and Example breathe an Air of Piety, Religion, and the Gofpel, and which is moft pure and free from the baneful Contagion of Vice in all its Shapes. He muft be employed in regular, ferious, and rational Occupations, and reſerve to himſelf Hours for Retirement, and Chriftian Devotions and Conſiderations. Thus far Chriftian Solitude is the firft Part of Penance, and belongs to our general and moft indifpenfable Obligation of fhunning the Vanities and Dangers of the World, which we folemnly renounced in our baptifmal Engagements. From time to time, efpecially in the holy Seafon of Lent, we ought to embrace

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a closer Retirement, if our Circumstances will permit, in order to enter seriously into ourselves, and disengage our Hearts more and more from the World.

This general Retirement, and habitual Spirit of Recollection, as also set Hours or Times of closer Solitude, are not only a Duty of Penance, for the Sequestration of our Hearts from Sin and the World, but they are also a necessary Preparation for the essential and great Duty of Prayer. A Christian Life is a Life of Prayer; and in it certain Intervals ought to be dedicated entirely to this Heavenly Exercise. Now Solitude removes the Impediments, and disposes the Heart to Purity, Recollection, and Fervour in Devotion. In Solitude Souls are disengaged from the World, which is sure, more or less, to entangle and defile the Affections. The Jews in Egypt were forbid by God to offer him a Sacrifice amidst the Abominations of a Land overun with Idolatry and Vice; and were commanded to go three Days March into the Wilderness, and there to offer him pure Holocausts. It is in holy Retirement that Souls pour forth their purest Affections before their Creator; and are reciprocally disposed to listen to his Voice, whilst he speaks more freely *to their Hearts* by his interior Inspirations, visits them with his most abundant Graces, and feeds them with his Heavenly Consolations. The Children of Israel were only favoured with Manna, the Bread of Heaven (1), whilst they were in the Desert: It failed them as soon as they tasted the Fruits of the Country (2). And God himself declares that he first draws a chosen Soul into Retirement, before he makes her hear his Voice, and relish the Sweetness of his divine Word in her Heart (3), "I will lead her into "the Wilderness, and will speak to her Heart."

The very Noise of the World deafens her to his holy Calls; and renders her incapable either of attending to them, or of raising her Thoughts and Affections entirely to Heaven, and occupying them with due Application

(1) Exod. xvi. 31. (2) Jos. v. 12. (3) Osee, 4.

Application of all her Powers on God alone. He who would ſee and hear much of worldly Things can never preſerve his Mind free from a Tumult of diſtracting Thoughts. If we deſire to obtain that bleſſed Cleanneſs of Heart, by which Men are diſpoſed for the Grace, by which they will be raiſed to ſee God, and enjoy his Communications in this Life; or if we deſire to live united in Spirit to him, we muſt retire with Jeſus into Solitude, as far as may ſuit the Circumſtances of our State. We muſt fly too great an Hurry of Company and Viſits; not be curious in inquiring after News, and liſtening to Reports; nor deſirous to extend an idle Acquaintance. Neither muſt we ſeek to fill our Ears with hearing, nor our Eyes with beholding Objects of worldly Vanity. Ah! with what empty Follies and Trifles do Men diſtract their Minds, and diſturb the Peace of their Souls! It was from the School of the Holy Ghoſt that the holy Fathers learned their Love for holy Retirement, to teach us the Obligation of flying ſuperfluous Diſtraction, and buried themſelves in Deſerts to be farther removed from the Occaſions. The Chriſtian Solitude is more that of the Heart than that of the Body; its End being to depart from the World in Spirit, and to be joined with God. He who is engaged in the World, muſt ſtudy in it to cultivate this interior Solitude, by not ſetting his Heart on the Vanities of the World, not being involved in its ſuperfluous Cares, or in the Concerns of others; not prying into, nor judging their Actions; in a Word, ſhunning whatever can draw his Soul from the cloſeſt Union with God.

The End, nay the very Soul of Chriſtian Retirement, is devout Prayer. We may contemplate our Divine Leader and Captain, ſometimes ſtanding, ſometimes kneeling, ſometimes proſtrate on the Ground, pouring forth his Soul in profoundly adoring his Heavenly Father, in praiſing him, in thanking him for all his Mercies, and in deprecating with Floods of Tears his Anger kindled againſt Sinners; and intreating him to ſhew us Mercy, and receive us into Favour. The

Angels

Angels attended, and miniſtered unto him in the Deſert (4), to ſhew that in Prayer the Heavenly Spirits accompany us, and carry up our Petitions, or recommend them to God. Jeſus continued frequently to retire from the Company of Men into the Mountains to pray, and often paſſed whole Nights in Prayer, teaching us by his Example, beſides our daily Devotions, and our conſtant Attention to God, to ſet apart certain Seaſons, to dedicate ourſelves entirely to the holy Exerciſe of Prayer: A Duty in which St. Paul ſuppoſes no Chriſtian can fail. Such a Seaſon is particularly the holy Time of Lent, in which we ſtrive to imitate our Divine Redeemer, according to our Strength, in his Prayer and Faſting of forty Days. (5).

Jeſus is our Model in his Practice of Mortification. Near that Part of the River Jordan where he was baptized, there lies a wild frightful Deſert, called the Wilderneſs of the Forty Days Faſt, becauſe, according to the Tradition of the Country, Chriſt made Choice of that Place for his Retreat. Out of Devotion many Hermits retired into the ſame in ſucceeding Ages; ſeveral Ruins of whoſe Cells and Hutts are ſtill to be ſeen in the Rocks and Mountains there. Our Travellers deſcribe this Deſert as the moſt dreary, dry, barren, and diſmal Place that can be imagined; full of high rocky Mountains, ſo torn and diſordered as to ſeem as if the Earth had ſuffered in that Spot ſome great Convulſion, in which its very Bowels were turned outward, ſays Mr. Maundrelle. The frightful Precipices, and broken Cliffs, fill the Beholders with Horror and Amazement. Theſe deſolate Hills, this moſt comfortleſs and abandoned Place, was the Theatre of the Conflict of the Son of God with Satan, of his Penance and Tears for us, and of the Heavenly Delights which he taſted in Heavenly Contemplation and Prayer. Here he ſpent forty Days without any earthly Comfort, or enjoying any other earthly Company than that of wild Beaſts (6). All this Time he

(4) Mark, i. 13. (5) Matt. iv. 11. (6) Mark i. 13.

he macerated his moſt holy virginal Body with a continual Faſt, without eating or drinking (7). He would chaſtiſe in his moſt pure and adorable Fleſh the Guilt of the Intemperance of Adam, and of all our Senſualities and Luſts; would obtain for us victorious Graces, and teach us by Faſting to obtain them, in order to ſubdue our criminal Fleſh, which by our Rebellion againſt God has revolted, and is become our domeſtic, moſt treacherous, and moſt dangerous Enemy. Jeſus was not content to inſtitute and give a ſovereign Virtue and Strength to the Remedy; but ſeeing our Souls ſick to Death, yet out of Sloth, Cowardice, and Delicacy, unwilling to make Uſe of the Remedy, He, in his infinite Mercy, prepared for us, was pleaſed to drink the Cup himſelf, with all its Bitterneſs, to the very Dregs, to encourage us chearfully to take after him a Doſe ſo neceſſary for our Cure. Are we not ready to die with Shame and Confuſion at our baſe Puſillanimity, in refuſing to do any thing for ourſelves, whilſt we ſee our God and innocent Redeemer faſt with ſo much Rigour only for us, and to ſet us an Example? If we look on the Holy of Holies, the Lord of all Creatures, ſubjected to this voluntary Chaſtiſement for our Sake, we ſhall certainly be animated with great Zeal to undertake, and chearfully perform our Duty, in the Faſt commanded by the Church, after his Example; and to walk, though at ſuch a Diſtance, in the Steps of a Man-God, our gracious Saviour and great Leader and Captain.

The Evangeliſt tells us, that after his Faſt *he was hungry*. Violent Hunger is ſo raging a Pain that it has often driven Men to the greateſt Extremities in a Faſt but of a few Days. What then muſt have been the Torment of this long Faſt of our Divine Redeemer, in a Body ſo perfect, ſo ſenſible as his was? He was pleaſed miraculouſly to ſupport its Life, Vigour, and Strength, that it might be able to bear the full Auſterity of ſuch an Abſtinence; yet he would not by

(7) Luke, iv. 2.

by a Miracle abate the leaſt Part of its Mortification and Pain. Such, for our Sake, was his Love of the Croſs. Every thing muſt be made eaſy, nay amiable and delightful in ſuch Company, and after ſuch an Example.

CHAP. X.

On MID-LENT SUNDAY.

IT is called the Sunday *Lætare* from that firſt Word of the Introit of the Maſs, which ſignifies *Rejoice*, being an Invitation addreſſed to Sion or the Church, and to every faithful Soul. The Church intermingles, in her penitential Office of this Seaſon, frequent Expreſſions of ſpiritual Joy, for the incomprehenſible Mercy of our Redemption, accompliſhed by the Sufferings and Death of Chriſt. The Feſtival on which we commemorate them, being now at Hand, ſhe bids us to be comforted under ſpiritual Miſeries, and contemplate the Graces which our Redeemer comes to beſtow on us (1). Can we conſider the immenſe Love, Goodneſs, Mercy, Wiſdom, and Juſtice of God, diſplayed in this moſt adorable Myſtery, the dreadful State of Evils from which we are reſcued by it, the Honour to which we are raiſed, and the infinite Advantages of which we are put in Poſſeſſion by it, without Tranſports of Love, Gratitude, and holy Joy? Do we not wiſh we could fix our whole Attention on this great Myſtery, to contemplate and adore God in it without Intermiſſion, for Time and Eternity? The Church exhorts us to approach this great Solemnity, penetrated with the moſt profound Sentiments of Thankſgiving, Praiſe, Adoration, Love, and the moſt perfect Humiliation, Annihilation, and Sacrifice of ourſelves, with which we ought to accompany our Compunction, and our Meditation on theſe great Myſteries, eſpecially at this holy Time.

CHAP.

(1) See Gavant. Comm. in Rubricas Miſſalis, part. iv. tit. 6.

CHAP. XI.

On PASSION SUNDAY.

THE whole Lent is consecrated particularly to honour and commemorate the adorable Sufferings and Death of our Divine Redeemer, which are indeed at all times, by his express Institution and Command, the daily great Object in all our Devotions, which can only be made acceptable through this great Mystery; and the Holy Mass and Communion are nothing else but its unbloody Exhibition. But the two last Weeks of Lent, and particularly the latter, being the annual Commemoration of these most adorable of all Mysteries, the Church makes them the entire Object of her public Office. To conform to her pious Views, we must in them redouble our Fervour, especially in our Spirit of holy Mourning and Penance, adapted to this Season. Before the first Vespers of Passion Sunday, the Cross, and all Pictures and Images in the Churches are covered with Purple, or at least dark-coloured Veils, on which no Image ought to be represented (2). By this Nakedness in her Ornaments the Church appears more solemnly mournful. It is likewise represented, that Christ before his Passion did not walk in public, but lay for some time hid for Fear of his Enemies, as we read in the Gospel on Passion Sunday. The Church also omits the *Gloria Patri*, and the like Doxologies, in many Parts of her public Office, to express the Excess of her Mourning, and excite her Children to attend on her solemn Prayers in the most serious Spirit of Compunction, that, bowed down under the Weight of our Sorrows and Iniquities (2), we may offer to God the Sacrifice of our Tears, which are as it were the Blood of the Heart, immolated by holy Grief, and poured forth before God, according to the beautiful Expression of S. Austin. In Propor-

tion

(1) Gavant. in Missal. part. iv. tit. 7. (2) Baruc ii.

tion to the Fervour of our Penitence, will be the Earneſtneſs of our Deſires and Endeavours to riſe from Sin, in which we ſhall ſpare no Pains or Care to deſtroy it in our Hearts, and exert our Strength in our utmoſt Efforts, in waging War againſt, and in ſubduing our irregular Appetites, and in crying to God for Mercy, in the Words of the Royal Penitent and Prophet (3). The Soul which ſees herſelf the Object of his Anger, and conſiders, that though his very Eſſence is Goodneſs and Mercy, and his divine Heart nothing but Love and Charity itſelf, yet by Sin he is frozen toward her, and his Omnipotence armed to take Revenge on her Rebellions, by which ſhe has provoked his Indignation, muſt be alarmed and terrified. Therefore ſhe muſt be ſolicitous, eſpecially at this holy time, by every Means which God in his infinite Mercy has inſtituted, to engage him to reinſtate her in his Favour, and to enrich her with his moſt precious Graces, through the Mediatorſhip of Chriſt, and through his holy Sufferings and Death, which the Church now eſpecially commemorates, and by which Pardon and all Graces are purchaſed for us, and offered to us.

(3) Pſ. vi. & Pſ. xxxiv.

THE SIXTH

TREATISE.

ON

HOLY WEEK.

CHAP. I.

THE Greeks and Latins anciently called it the *Great Week*; the *Holy Week*; sometimes the *Painful Week*, or the Week of Auſterities; alſo the Week of Sorrows, the *Days of the Croſs*, or *of Sufferings*. "We call it the Great "Week," ſays St. Chryſoſtom (1), "not that it conſiſts of a greater Number of Days, or that Days in "it are longer; but on Account of the great Things "which God hath wrought in it. For on theſe Days "was the Tyranny of the Devil overthrown, Death "diſarmed, Sin and its Curſe taken away, Heaven "opened and made acceſſible, and Men made fellows with the Angels, &c." The Faſt of this Week was

(1) S. Chryſ. in Pſ. cxlv. T. v. p. 526. ed. Ben. See alſo him Hom. xxx. in Gen. p. 294. T. iv.

was two ways more auſtere than in the reſt of Lent; 1ſt in the Xerophagy (a), or living on dry Meats, namely Bread and Salt with no other drink but Water, which no one touched before Evening: And this was an univerſal Law, rigorouſly obſerved by all Chriſtians, as St. Epiphanius teſtifies. This Father confines the Xerophagy to Bread and Salt; but it is expreſly mentioned in the Apoſtolic Conſtitutions, that with Bread it was allowed to eat Herbs or Pulſe, which was not dreſſed by Fire. The other additional Auſterity conſiſted in the ſuperpoſition of the Faſt, which was only of Devotion according to every one's Strength and Fervour. For the more zealous continued their Faſt for ſeveral Days together without any Suſtenance; ſome paſſing over the whole ſix Days in this manner without any Abatement till Cock-crowing on Eaſter-Sunday Morning; others the two, three, or four laſt Days (2). We are aſſured by St. Epiphanius quoted above (3), that in the fourth Century, when he wrote, even thoſe Chriſtians who had leaſt Fervour and Zeal, only eat Bread with a little Salt, and drank Water once a Day at Evening, all Holy Week. The Greeks who never faſt on other Saturdays in Lent, which they keep an inferiour kind of Feſtival, obſerve a rigorous inviolable Faſt on Eaſter Eve. Great Watchings in the Night were alſo a Duty of this Week, eſpecially on Eaſter-Eve, and are mentioned by St. Chryſoſtom, and other Fathers.

More abundant Alms ought always to accompany the auſterer Faſts of Holy Week, as the Fathers teſtify. "Many in the Great Week," ſays St. Chryſoſtom (4), "prolong their Faſts (by Superpoſition), "increaſe their Watchings, and double their Alms, "to honour ſo holy a Time." The nearer we approach to the Solemnity of Chriſt's Sufferings and Re-

 ſurrection,

(a) ξηροφαγία.

(2) S. Epiph. Expoſ. Fidei, n. 9 & 23. & hær. 29. Nazaræor. S. Dion. Alex. ep. Can. 1. ap. Bevereg. Conſtit. Apoſt. l. v. c. 18.

(3) Expoſ. Fidei, n. 9. (4) S. Chryſ. Hom. xl. n. 1. T. i. vet. ed. &c.

furrection, by which Myſteries all the greateſt Bleſſings were poured forth upon Men, the more are we obliged to ſhew all manner of Acts of Mercy and Kindneſs toward our Brethren.

The Chriſtian Emperors anciently exerciſed this Charity in granting a general Releaſe from Priſon to all Debtors and Criminals, certain more grievous Crimes only excepted. This Indulgence was extended to the whole Great Week before, and to the Week following Eaſter-day, as is clear from the imperial Laws ſtill extant (5). Whence St. Ambroſe ſaid (6): "The holy Days of the laſt Week in Lent, are the "time when the Bonds of Debtors were to be looſed." And St. Chryſoſtom ſays (7): "That the Emperors "ſet Priſoners at Liberty on the Paſchal Solemnity, "that they might imitate, as far as in them lay, the "Example of our Lord, who at this Time delivered "us from the Bonds of our Sins, and made us ca- "pable of enjoying numberleſs Bleſſings. For we "ought, as much as poſſible, to imitate his Mercy "and Kindneſs." And in another Sermon ſpoken in the Paſſion Week (8), he ſays: "The imperial Let- "ters are ſent forth, commanding all Priſoners to be "looſed from their Bonds, &c."

Maſters likewiſe, during theſe two Weeks of the Paſſion, and of the Paſch of the Reſurrection, often made free ſeveral of their Slaves or Servants bound for a Term of Years (9). Hence the imperial Laws of Theodoſius which forbid all other judicial Acts or legal Proceſſes during theſe two Weeks, allow whatever was done by way of Charity for the Manumiſſion of Slaves, as moſt agreeable to this holy Solemnity. "Let all Actions at Law, whether Publick or Private, "ceaſe in the fifteen Paſchal Days. Yet all Men "have

(5) Cod. Theod. l. ix. tit. 38. *de Indulgent. Criminum*, leg. 3 and 4. (6) S. Ambr. ep. 33. vet. ed. (7) St. Chryſ. hom. xxx. in Gen. T. ii. p. 427. (8) Id. hom. in Pſ. cxlv. T. iii. p. 823. quæ eſt Hom. 78, in Hebdomadam Magnam, T. v. ed. Savil. p. 541. (9) S. Greg. Nyſſ. hom. iii. de Reſurr. Chr. T. iii. p. 420.

" have Liberty at this Time to grant Freedom to their " Slaves, and whatever Acts are neceſſary to be done " at Law for this Purpoſe, are not prohibited." Theſe are the Terms of the Edict of that religious Emperor (10). This is the ſame Exception which Conſtantine the Great had made with reſpect to the Lord's Day, on which he forbad all other proceedings at Law (11).

By the abovementioned Law, and others enacted by ſeveral of the firſt Chriſtian Emperors (12), the firſt of which was publiſhed by Conſtantine the Great (13), during the two Paſchal Weeks, of the Croſs, and of the Reſurrection; in Honour of thoſe great Myſteries, all Courts of Law or the Adminiſtration of Juſtice, are commanded to be ſhut, and all judicial Proceedings forbid and declared void, except Acts of Mercy.

Both theſe Weeks being ſet apart for the moſt ſolemn Offices of the Church, Sermons, and both private and publick Devotions, all Servants had a Vacation from bodily Labour all this time, that they might have Leiſure and Opportunity to attend the Worſhip of God, and the Concerns of their Souls. In the Apoſtolic Conſtitutions, this Law is mentioned in the following Words (14). " In the Great Week (before " Eaſter) and the Week following, let Servants reſt " from their Labour; becauſe the one is the time of " our Lord's Paſſion, and the other of his Reſurrec- " tion; and Servants have need to be inſtructed in the " Knowledge of theſe Myſteries.

The exterior Solemnity with which the Church has ever obſerved this holy Time, puts Chriſtians in mind of their Obligation of redoubling their Fervour in all the holy Exerciſes of Lent, and in all Works of Piety and Religion. No one can deſerve to bear the Name of

(10) Cod. Juſtin. l. iii. tit. 12. de Feriis, leg. 8. (11) Cod. Theod. l. ii. tit. 8. de Feriis, leg. 1. See Bingham, l. xx. ch. 5. Sect. 7. & l. xxi. ch. 1. ſect. 29. (12) Cod. Theod. l. ii. tit. 8. de Feriis, leg. 2. S. Aug. Serm. 19. ex editis a Sirmondo, &c. (13) Conſtant. M. apud Scaliger. de Emendat. Tempor. l. vii. p. 776. (14) Conſtit. Apoſt. l. viii. cap. 33.

a Chriſtian, who is ſo ſlothful as to fail in this Duty. By cloſing well the holy Time of Lent, we ſhall reap abundant Fruits of our Penance, and of the ſacred Myſteries which we here commemorate. All who call themſelves Children of the Church, ſtrive to outdo themſelves and each other on this great Solemnity, as St. Bernard obſerves (15). The Sentence which was paſſed in the old Law againſt thoſe who ſhould neglect to ſanctify the yearly great Faſt of the Expiation (16), will be executed in a much more dreadful Manner upon thoſe pretended Chriſtians, who let paſs the Commemoration of theſe moſt tender and adorable Myſteries, without being touched with a due Senſe of Compunction, Gratitude, Love and Piety. St. Bernard, in a Sermon made in the beginning of this Holy Week, ſtirs up his Religious to Fervour in the following Words (17): "Be "attentive with all poſſible Watchfulneſs, and with "the whole Application of your Souls, that the Com- "memoration of theſe great Myſteries may not paſs "you in vain. God is going to pour forth his moſt "abundant Bleſſings. Let your Hearts be penetrated "with Piety and Devotion. Reſtrain your Senſes "under a ſtrict Diſcipline, cleanſe your Conſciences, "purify and ſanctify your Affections, and prepare "your Souls to receive the excellent Gifts, which will "be moſt plentifully conferred upon thoſe who ſhall "be diſpoſed."

All the Exerciſes of Lent muſt be now continued with redoubled Fervour, to which we muſt excite ourſelves by the moſt devout Meditation on the Croſs and Paſſion of our divine Redeemer. This muſt be the great and only Object of our Thoughts and devout Entertainments at this Time. The divine Jeſus ſuffering, Jeſus nailed to a Croſs, Jeſus dying for our Sins muſt always be preſent to our Minds; our Hearts muſt be continually occupied on Him. In his Preſence,

(15) S. Bern. Serm. de Paſſ. Domini. (16) Leviticus xxiii. 27. 28. 29. (17) S. Bern. Serm. de Paſſ. Dom. ſeu 4 Major. Hebdom.

ſence, and at the Foot of his Croſs we muſt perform all our religious and penitential Exerciſes, by which we ſtudy to die to ourſelves, that dying with him we may riſe with him, conformed in our interior to his holy Image.

CHAP II.

On PALM-SUNDAY.

ON this Day the Church honours the triumphant Entry of our divine Redeemer into Jeruſalem, five Days before his Crucifixion (1). He was pleaſed, before the Humiliation of his Paſſion, to be acknowledged and received as the Meſſias, the Saviour of the World, and King of Souls. This was a moſt ſacred and auguſt Ceremony, a triumph truly great and glorious in the Eyes of Heaven, though humble in the Sight of Men. The Son of God made Man for the Redemption of Mankind, having finiſhed the courſe of his Miniſtry, and preaching through the Cities and Country of Paleſtine, in order to conſummate his great Sacrifice at Jeruſalem, in the Sight of all the People aſſembled to keep the Feaſt of the Paſſover, went up to that City on account of that Feſtival, but to be offered himſelf the real Victim for the Sins of the whole World, which the Paſchal Lamb, offered on that Feaſt in the Jewiſh Law, had prefigured. Burning with an eager deſire to accompliſh this great Work, in order to reſcue our Souls from the Slavery of Sin and Hell, and to eſtabliſh in them the Reign of his Grace and Love, he chearfully went up to the Theatre of his bloody Conflict and Victory. As an Emblem of the firſt Fruits of his conqueſt of Souls he would make a public Entry into the City, which was a kind of Triumph; but ſuch a Triumph as ſuited the Spirit of Humility, and contempt of the World,

(1) Mat. xxi. Mark. xv. Luke xix.

World, Meekneſs and Peace which he came to plant in the Hearts of Men, and which might heal the deep Wound of their Pride.

When he drew near to Jeruſalem, he ſtopped at the Houſe of his devout Friends, Lazarus, and his two Sifters Mary and Martha, in the Village of Bethania, almoſt two Miles from the City. With this holy Family he reſted the Sabbath-day, and on Sunday Morning proceeded to the City. Being come near Bethphage, a Village which was a kind of Suburb of Jeruſalem, built on a part of Mount Olivet, he ſent two Diſciples into the Village, to bring an Aſs for him to ride on. To ſhew that he knew all things, and was Lord of Men and all Creatures, He ſaid to them: "You will find an Aſs tied, and a Colt with her: "Looſe them, and bring them to me. And if any "Man ſhall ſay any thing to you, ſay ye, the Lord "hath need of them, and he will let them go." The Diſciples obeyed, found the Aſs and Fole as Jeſus had told them; and the owner upon hearing that Chriſt had occaſion for them, letting them go, they brought them to Jeſus. Our divine Redeemer and King, who had been always accuſtomed to perform his Journeys and Miſſions on Foot, who when tired, had ſat down at a Well, and aſked only a little Water of a Samaritan Woman to refreſh himſelf, which yet he is not read to have Drank; and who often had not a Cover to ſhelter him from the Weather, nor a Place where to reſt his Head, on this occaſion would make his Entry mounted on an Aſs, on which no one had before ſat. St. Mark and St. Luke mention only the Fole, becauſe that was the Beaſt on which Jeſus chiefly rode. This Circumſtance was foretold by the Prophet Zacharie (2), by which Prediction it was a known characteriſtick Action of the Meſſias. "Rejoice greatly, "O Daughter of Sion: Shout for Joy, O Daughter "of Jeruſalem; Behold thy King will come to thee, "the juſt One and the Saviour: He is Poor, and "Riding

(2) Zach. ix. 9.

Riding upon an Aſs, and upon a Colt the Fole of a Aſs, ſays the Prophet.

It was neither diſhonourable nor unuſual among the Jews, for Perſons even of the firſt Diſtinction, to ride on Aſſes (3), though Mules and Horſes were preferred for that Purpoſe. But a young Aſs not yet broke, and without any common covering for Riding, according to the Cuſtom of that Age, was certainly mean Equipage for the Saviour of the World. But ſome of his Diſciples ſpread their own Clothes on the Aſs on which he ſat: Others ſtrewed their Garments, and green Boughs which they lopped from the Trees, in the Way where he was to paſs. And Crouds, conſiſting chiefly of the Poor or the lower Rank of the People, and of innocent Children, walking before and behind him, with green Boughs in their Hands, magnified God with loud Voices, and repeated the Praiſes of Jeſus whom they ſaluted and proclaimed the long expected Meſſiah, or Chriſt the Saviour of his People, repeating in joyful Acclamations of Praiſe and Thankſgiving: "Hoſanna to the Son of David: "Bleſſed is he that cometh in the Name of "the Lord: Hoſanna in the Higheſt." The Hebrew word *Hoſanna* is manifeſtly applied to Chriſt by the royal Prophet (4), as St. Jerom obſerves (5), who adds that its import is, *Lord, ſave!* where we are to underſtand, *Him* or *thy Chriſt!* The meaning therefore of this Acclamation of Joy and Praiſe is, "Sal-"vation and a proſperous Reign to the Meſſiah" who is by Excellence the Son of David promiſed by all the Prophets, *and who comes in the Name of the Lord*, being the Shilo, or He who is ſent by him to ſave his People, and eſtabliſh his Kingdom or Church.

How deplorable is the blindneſs of the wiſe Ones, and the greateſt part of the great Ones of the World, who puffed up with Self-ſufficiency cannot diſcern the divine Truth, and ſuffer the Prize to be borne away by

(3) See Grot. Pole. Syn. Critic. Calmet in Comm. & in Diction. 10, ib. (4) Pſ. cxviii. (5) S. Hier. l. iii. in Matt. c. 21. p. 69, T. iv. ed. Ben.

by the little ones, who walking in Simplicity and Humility open their Eyes to the divine Light, and their Hearts to all the Motions of Grace. Of the Number of these blind proud Ones, were those Pharisees who swelled with Indignation and Jealousy upon seeing the triumphant Reception of our blessed Saviour, and hearing the Praises which the Multitude gave to God and his Christ, complained to Jesus himself, that he did not rebuke the People and stop their Mouths. Christ meekly shewed them how acceptable to God the Zeal and Devotion of this People was, and how indispensable the Obligation is of rendering to God the Homage of our Praise and Thanksgiving for his incomprehensible Mercies, especially for his having sent his Son to be the Propitiation of our Sins, making them this answer: "If these should hold their Peace, the Stones "would cry out (6)". It is easy to God to raise Children of Abraham out of Stones; and this he would do rather than due Praise should not be given him. By the Choice which Christ made of the Poor, and of Children to sing his Praises, we learn that the Simplicity of humble Hearts, teaming with Sentiments of Thanksgiving, Love and Praise, is the most essential of all Conditions to render our Homages acceptable to him. Can any Christian be found so ungrateful, and so insensible as to neglect this Duty? The Prophets, the Heralds of Heaven, announce to us who he is who comes, what is the End of his coming, namely to redeem and raise us to Glory; how adorable, and how amiable he is in his Appearance among us, and how infinite are the Treasures of his Mercy and Graces. Isaiah cries out: "Say to the Daughter "of Sion: Behold, thy Saviour comes (7)". And Zachary quoted by St. Matthew (8): "Tell ye the "Daughter of Sion: Behold thy King cometh unto "thee, meek, and sitting upon an Ass, and a Colt "the Fole of an Ass under the Yoke. Are we able

(6) St. Luke xix. 40. (7) Isa. lxii. 11.
(8) Matt. xxi. 5.

able to contain ourſelves in Raptures of Aſtoniſhment and holy Joy, when we hear theſe Invitations, and contemplate this great Myſtery? Do we not break forth into the moſt inflamed Canticles of ſpiritual Jubilee, Praiſe, Adoration, Love, and Thankſgiving, with the moſt perfect Oblation and Conſecration of ourſelves to our moſt amiable Saviour and God, deſiring and purpoſing to remain ever his irrevocable and univerſal Holocauſt of Thankſgiving, Love and Praiſe, in Time and Eternity. Proſtrate in Spirit before him, we ought to ſummon the whole Creation to join us in praiſing him, and in magnifying his Mercy for ever and ever. For this we may recite with the moſt ardent Devotion the Canticle of the Three Children, or ſome of the laſt Pſalms of the Pſalter or of Lauds; or the *Te Deum*, or ſome of the Doxologies of the Church for this Day; or the Hymn "Gloria, Laus, et Ho-" nor, tibi ſit Rex, Chriſte, Redemptor," &c.

In Imitation of thoſe devout Jews who ſtrewed green Olive and Palm-tree Branches, on the Road before Chriſt as he rode, we bear Palms, or other green Boughs or Sprigs, ſuch as the Climate affords in the Seaſon. Theſe are bleſſed, becauſe the Church maketh Uſe of nothing in her Ceremonies which is not firſt bleſſed: Which Cuſtom is confirmed by the moſt ancient Rituals, and derived from Apoſtolic Tradition. Theſe Branches the Faithful receive from the Prieſt, kiſſing out of Reſpect firſt the Prieſt's Hand, then the Palm, according to the general Rubrick, when we receive any thing in Church from the Prieſt; as in preſenting any thing to him the thing preſented is firſt kiſſed, then the Hand of the Prieſt. We hold the Palms in our Right Hand at the Proceſſion, and whilſt the Paſſion and the laſt Goſpel are ſaid, to imitate the Zeal of theſe pious Jews, in praiſing and glorifying our Divine Redeemer and adorable Victim, ſo much more worthy our beſt Homages the more he humbles himſelf for us. The People ſpread their Garments in his Way: Let us proſtrate our Hearts before him by repeated Acts of Adoration. Let us adore him triumphing over the Devil and Sin, by his Death

Death on the Croſs, and make him triumph in our Hearts, by ſubjecting them entirely to his divine Reign and Love.

The Proceſſion is inſtituted that we may be excited by this Ceremony to attend in Spirit, and honour Chriſt in his triumphal Entry, when he marched up to Jeruſalem to enter upon his Paſſion: Doxologies are ſung in Honour of our High Prieſt and Redeemer, with an Hymn of Praiſe. This laſt is ſung by two or four Precentors, who go before the Proceſſion into the Church, and ſhut the Door. Theſe repreſent the Heavenly Spirits celebrating the Triumph of Chriſt on Earth. The Choir, ſtanding without the Church Door, and anſwering to the Hymn, repreſents the Church on Earth joining the celeſtial Choirs in paying their Homages to Chriſt. After the Hymn the Subdeacon knocks at the Door, by ſtriking it with the Staff of the Croſs, which he carries at the Head of the Choir in the Proceſſion; and the Door being opened, the Choir enters, and the Precentors mingle in it. This Ceremony ſignifies that Chriſt, by his Death and Victory, removed the Veil of the Sanctuary, and admitted the People into it; that is, he opened the Gates of Heaven to Men, deſtroyed the Partition-Wall, and made Men on Earth one Body with the holy Angels, uniting the Church triumphant and militant.

Whilſt we make our Divine Redeemer a Tender of our Homages, and acknowledge him our Lord, our King, and our God, we muſt earneſtly intreat him to take entire Poſſeſſion of our Hearts, ſubduing all our Appetites and Powers to his holy Reign, baniſhing all rebellions, Scandals, and whatever can in the leaſt oppoſe his moſt holy Will, that it alone, or his Grace and Love, may reign ſovereignly and without Controul, in all our Affections, Faculties and Senſes; and that by bearing his Marks, by his Spirit engraved on them, and ſhewn forth in them, and by them, in all our Deſires, Thoughts, Actions, and Words, we may be for ever more his. This we muſt aſk of Him by the moſt earneſt and importunate Intreaties,

treaties, conjuring him to hear us in this Requeſt, by all the Motives of his infinitely tender Mercy, eſpecially by the Titles of Redemption and Conqueſt, that we whom he came from Heaven to ſeek, and for whoſe Salvation he has done and ſuffered ſo much, may not, through our Sloth and Malice, make void in us all his Deſigns of Love and Mercy, and the great Work of his Incarnation and Sufferings. Our Prayer we muſt put up with many Tears, or at leaſt with ſpiritual Tears or an earneſt Deſire of them, with an humble Compunction for our Hardneſs of Heart, which under all our ſpiritual Miſeries yields none, to bear our Divine Redeemer Company in the Floods of Tears and Blood which he ſhed, and in his loud Cry and Groans to his Father for us. Our Petitions ought to be laid before the Throne of the Divine Mercy, with thoſe inexpreſſible Sighs and Groanings, and thoſe earneſt Deſires which the Holy Ghoſt raiſes in Hearts which he animates with his holy Spirit of Prayer, with a Feeling of the Weight of their own Miſeries, and with a Senſe of God's gracious Mercy and Goodneſs. To aſk ſuch a Mercy remiſsly, is to ſlight it, and to betray a want of a Senſe of our extreme Neceſſities, or of the ineſtimable Value of the Grace of our Redemption.

Our Homages of Praiſe, and our Supplications, muſt not conſiſt merely in Words, or exterior Expreſſions and Ceremonies, which would be Mockery and Hypocriſy: They muſt be the Work of the Heart, and of an Heart penetrated with the deepeſt Sentiments. Theſe muſt be ſincere and ſolid, ſuch as are only produced by an Heart truly dead to Vice, to the World, and to inordinate Self-Love, and perfectly converted to God. Paſſing tender Motions of Piety do not ſuffice, though they often impoſe upon the World, and upon pretended Converts themſelves. But God is the *Searcher of Reins and Hearts* to the Bottom, and is not to be deceived by flattering Lips and Appearances.

It

It was a moſt bitter and ſorrowful Reflection to our Divine Redeemer, in his triumphant Entry itſelf, to foreſee, that far the greateſt Part of thoſe who hailed him with their Acclamations and Praiſes, would, by the Influence of their Rulers, in five Days, change them into Curſes and Blaſphemies, and inſtead of Hoſannas, would cry out: "Crucify him! Crucify "him!" Who can court or rely upon ſo falſe and treacherous a World? Let all our Confidence be placed in God alone, our unſhaken and eternal Support. Who alſo does not fear the Inſincerity and the Fickleneſs of his own Heart? God alone is our Strength. By Watchfulneſs and Prayer we muſt preſerve, and always improve in our Hearts the Treaſure of his Grace, by which alone we ſhall be able to maintain our Ground, grow daily in his ſaving Knowledge and Love, and attain to the Crown of Salvation and eternal Life. The Palms which we carry in the Proceſſion this Day, are not only Enſigns of the Part we take in the triumphal Reception of Chriſt, and Marks, Proteſtations, and Expreſſions of our ſpiritual Joy, Love, and Praiſe; but, as it appears from the Prayers of the Church in bleſſing them, they are alſo to be looked upon by us as Emblems, both of the Crowns of our Victories over our ſpiritual Enemies, and 2dly, of the Fruit of good Works. The Slothful and Cowards cannot be entitled to theſe Crowns, the Recompence of Victories, to which they cannot pretend (10). We muſt ſtrenuouſly exerciſe ourſelves in this Warfare, by Penance, Mortification, Watchfulneſs, and humble and aſſiduous Prayer; and muſt animate ourſelves continually, under the Shield of the Divine Protection, to fight a good Fight, and reſiſt even to Blood. During the Proceſſion of this Day, we muſt arm ourſelves with this Reſolution, and earneſtly beg this Grace of being victorious over all Vice and Enemies; alſo that we may bear the Fruit of all Virtues and good Works, fearing the dreadful Curſe of the barren Fig-Tree, for having ſo long in vain *cumbered the Ground*

(10) Apoc. xi. 3. 21.

Ground (11), and that which God pronounced by the Mouth of the Baptiſt: "Every Tree that bringeth not "forth good Fruit, ſhall be cut down, and caſt into the "Fire (12)." Every Grace in our Heart is a Seed ſown by the Hand of God in its proper Soil; muſt ever grow, and puſh out new Branches, Flowers, and Fruit of good Works; which if it ceaſes to do, it neceſſarily decays and dies. Hence the Royal Prophet compares the Juſt Man to a Tree planted in a fruitful Soil, well watered, and loaded continually with new Fruit (13).

The Church reads this Day the Hiſtory of our Lord's Paſſion, not only to ſhew it muſt be the principal Object of our Devotion this whole Week, but alſo to teach us to accompany even our Joy with a Spirit of Compunction, and the Meditation on the Croſs, as S. Bernard takes Notice (14).

(11) Luke xiii. (12) Matt. iii. 10. (13) Pſ. i. 3. (14) S. Bern. Serm. 1. & 2. in Dom. in Palmar.

CHAP. III.

On the OFFICE of the TENEBRÆ.

SO long as Chriſtians ſpent the greateſt Part of the Nights during Holy Week, eſpecially the four laſt Days, in *general* Watchings in the Churches, this Office was ſaid at Midnight: which Practice was ſtill continued within the laſt ſix Hundred Years, or in the twelfth Century, as is manifeſt from the old Roman Order, and the Comments of Mabillon and Martenne. It is the Matins of the Office of Thurſday anticipated the Evening foregoing. It is called the Office of *Tenebræ*, from that Latin Word which ſignifies *Darkneſs*; for toward the End, all the Lights are extinguiſhed, both to expreſs the deepeſt Mourning, and in Memory of the Darkneſs which covered the whole Earth at our Lord's Crucifixion.

The

The Noiſe which is made in the End, by beating a little the Deſks or Books, and the Ground with the Hands and Feet, repreſents the Earth-quake, and the Splitting of the Rocks, in the convulſive Agonies, which even inanimate Nature felt at the Death of the Son of God. For the Offices during theſe three Days are a kind of Funeral Obſequies, which the Church pays to her Divine Spouſe and Redeemer.

In a triangular Candleſtick, placed on the Left, or Epiſtle Side of the Altar, are ſet fifteen Candles, ſeven on each Side, and one on the Top. The Candles on each Side are put out, one after every Pſalm, beginning from the loweſt toward the Goſpel Side, then on the oppoſite. After theſe fourteen, the white Candle on the Top being left burning, whilſt the *Benedictus* is ſung, the ſix Candles on the Altar are put out, one after each Verſe. At the Beginning of the Verſe, after the *Benedictus*, the white Candle is taken down from the Top of the triangular Candleſtick, and hid under the Altar, whilſt the *Miſerere* Pſalm, and the Prayer are recited; after which it is brought out again. Theſe Candles are not to be white, or made of blanched Wax, but of common or yellow Wax, as the ancient Roman *Ceremonial of Biſhops* preſcribes; becauſe ſuch are uſed by the Church in Times of Penance or Mourning, whenever ſhe makes uſe of purple or black Ornaments. But the Candle placed on the Top of the triangular Candleſtick is in moſt Dioceſes white, becauſe it repreſents Chriſt himſelf. This Number of Candles, and this Manner of placing them, and gradually extinguiſhing them, is a very ancient Rite, and occurs in a Manuſcript Copy of the Old *Roman Order* (of the Divine Office) of the ſeventh Century, publiſhed by Mabillon (1). The ſolemn Rites uſed by the Church, eſpecially on great Feſtivals, are of primitive Antiquity (2).

Amongſt the Interpreters of ſacred Rites, who wrote chiefly in the 9th and 11th Centuries, ſome tell us, that all theſe Candles repreſent Chriſt, and their Extinction

(1) Mabillon, Muſæum Ital. T. ii. p. 22. (2) See Bocquin *Tr. ſur la Liturgie.*

tinction the mournful Death of him who is the Life and the Light of the World. Others say, these yellow Candles represent the eleven Apostles, the B. Virgin, and the other holy Women, and all the Disciples; and the Extinction of these Lights, their Flight or Mourning: But the white Candle on the Top of the triangular Candlestick, Christ himself. On which account it is only hid under the Altar, and again produced, to shew that Christ was only hid in the Sepulchre for a short time, and rose again, says Amularius. This last Allusion to his Resurrection is admitted by all, even those who take all the Candles to express only the Extinction of the Life of Christ, our Light, and the deep Grief of his Church in her Mourning; and perhaps only this was intended in the original Institution of this Rite.

On Wednesday, the Jews, in their great Council, formed their Conspiracy to take away the Life of Christ, by a criminal Prosecution which they charged themselves to carry on against him, before Pilate, the Roman Governor. Hence the Commencement of the Stages of his Passion is dated from this Day; and Wednesday is a Weekly Fast of the Stations in the Greek Church, no less than Friday; and was also in the Latin Church in the primitive Ages.

CHAP. IV.

MAUNDY THURSDAY.

THE Church on this Day commemorates the last Supper of our Divine Redeemer, with the Institution of the holy Eucharist, and the washing of the Feet of the Apostles. The solemn Consecration of the holy Oils is performed by the Bishops on this Day. The rest of the Office of the Church on it belongs to our Lord's Passion.

This being the Day on which our Divine Redeemer, at his laſt Supper, inſtituted the Holy Sacrament and Sacrifice of his adorable Body and Blood, in the bleſſed Euchariſt, and commanding his Apoſtles, and their Succeſſors in the Chriſtian Prieſthood, to continue the ſame, ordained them Prieſts of the New Law, and appointed them Miniſters and Diſpenſers of his Sacraments, Maſs is ſaid in white, with the greateſt Solemnity, in Thankſgiving for, and in Honour of this incomprehenſible Myſtery of divine Love and Grace. But in the High Maſs the Peace is not given as uſual, in Deteſtation of the treacherous Kiſs of Peace, by which Judas the Iſcariot, on this Day, betrayed his Divine Maſter into the Hands of his Enemies. The Laity all communicated on this Day: Thoſe who faſted, in the Evening, in Imitation of our Lord's laſt Supper; and thoſe who could not faſt, in the Morning (1). After Maſs, the Bleſſed Euchariſt is removed from the Tabernacle on the Altar, and kept in ſome other decent Place. Anciently it was never kept on the high Altar, but either in ſome rich Tabernacle, placed in ſome other Part of the Church, againſt the Wall or ſome Pillar, decently ornamented, and often with great Magnificence, as is ſtill ſeen in ſome Cathedral and Abbatial Churches, as in the great Ciſtercian Nunnery of Flines in Flanders, &c. or in a Gold or Silver Figure of a Dove hanging above, and a little before the Altar, which was let down by a rich Cord ſhut up in a gilt Tube, which was bent in a Bow over the Altar, and came down behind it, as is ſtill done in ſeveral old Cathedral and Abbatial Churches, in France and in other Countries (2). When the Cuſtom was introduced in many Churches, to keep the Holy Euchariſt in a Tabernacle upon the Altar, it was neceſſary to remove it at this time, when, by the ancient Rite, the Altar is to be naked, and without any Ornaments (3). Thus Neceſſity firſt gave Occaſion to the Cuſtom of removing the Holy Sacrament from

(1) S. Aug. ep. cxviii. ad Januar. c. 7. Prat. Spir. c. 79, &c.
(2) See Le Brun, Liturgie. (3) Gavant.

from the Altar. But it was always the Cuſtom that the Place where it is reſerved ſhould be decently embelliſhed. Though Purity and Devotion of Heart is the moſt acceptable Ornament to God, who wants not our Gold, or Jewels: Yet Devotion itſelf teaches us to conſecrate to God ſome Part of the richeſt Ornaments we are poſſeſſed of, to teſtify how much we deſire to honour him in his holy Places and Myſteries. This God himſelf commanded in the old Law. Chriſtians in the firſt Ages, under the Preſſure of Poverty and Perſecutions, found Means to furniſh rich Veſſels and Ornaments for the divine Myſteries; which were much increaſed when the Emperors themſelves became zealous Votaries and Protectors. Incredible were the Preſents of the Popes to the Churches for this Purpoſe, both before and after the Church enjoyed Peace and Liberty, as is mentioned in the moſt ancient Pontificals, or ſhort Accounts of their Lives and Tranſactions. At this holy time of Devotion to theſe holy Myſteries, it is the Cuſtom to deck the Repoſitories with more than ordinary Magnificence. Decency, at leaſt, is a neceſſary Part of the Reſpect that is due. Theſe Repoſitories the People call Sepulchers of our divine Redeemer, and they viſit them to honour him made by Death a Sacrifice of Love and of Propitiation for our Sins. Nor is there any Inconvenience to repreſent his Burial by Anticipation, which the Parts of the Church-office which follow do not leave equal Opportunities and Leiſure for.

With other conſecrated Hoſts, one is reſerved on this Day for the Communion of the Prieſt on the Morrow, which is Good Friday. For no Maſs being allowed to be ſaid on that Day, the Prieſt ſays the latter Part of the Prayers of the Maſs without conſecrating any Elements, and receives the Hoſt reſerved from the foregoing Day. This is called the "Maſs "of the Pre-ſanctified Myſteries, *Miſſa præſanctifica-* "*torum*:" Such as is ſaid in the Cathedral at Milan, on every Friday in Lent, and in the Greek Church, on every Day in Lent, except Saturdays, Sundays and the Feaſt of the Annunciation.

After the Mass of Maundy Thursday, the Bells cease to ring till the "*Gloria in Excelsis*," at the Mass of Midnight for Easter, anticipated before Noon on the Eve. This is done as a Sign of Mourning, and in Imitation of the Silence and Grief of the Apostles at the Sufferings and Death of Christ.

The blessed Sacrament being taken away, all the Altars are uncovered, and stript quite naked of all Ornaments, to express the most profound Grief and Mourning of the Church, and to represent the Nakedness and abandoned State of Christ upon the Cross.

Christ, at his last Supper, not only washed the Feet of his Apostles, but gave all his Disciples a strict Command to do the same, that is, readily to serve each other in exercising all Actions of Charity and Humility, of which he had set them the Example. Such Offices performed in the true Spirit of those Virtues have an incredible Efficacy in improving the Heart in the strongest Sentiments of those Virtues; and the Occasions of them have been ardently embraced by all the Saints. In Imitation of our blessed Redeemer, Christians, Kings, Popes, Bishops, Superiors in religious Houses, and others, wash the Feet of some poor Persons, or of their Collegues and Fellows on this Day; which Ceremony is called the *Mandate*, from the first Word of the first Anthem of it: *Mandatum novum do vobis*, &c. Hence this Day is usually called in English, *Maundy* or *Mandy-Thursday*. The Greeks stiled it the *Holy and Great Fifth-Day of the Week of the Passion*; which Name is given it by John Moschus (4), and St. Chrysostom (5).

On this Day the Catechumens or Candidates of Baptism were accustomed to bathe and wash their Bodies, that they might approach the sacred Laver decently and clean, when they were to be baptized on Easter-Eve. It was also customary for many others who out of a Spirit of Mortification and Penance had refrained from using the Bath all Lent, to bathe this Day in order to cleanse their Bodies from all Filth which

(4) Prat. Spirit. c. 79. (5) S. Chrys. hom. de Proditione Judæ, T. 2.

which they might have contracted by the auſterities of Lent (a). In like Manner as it was among the Ancients a Mark of mourning in Times of Affliction never to clip or take any Care of their Beards, ſo in Lent many Chriſtians looked upon this as a Part of their Penance. But they thought it a neceſſary Duty to trim their Beards, and the Prieſts and Monks to ſhave their Crowns or Tonſures on Maundy-Thurſday, that they might appear decent at the Eaſter, and in an Habit becoming the Joy and Triumph of that holy Solemnity. For Good-Friday and Holy-Saturday were then kept as Holy-days of Obligation, and entirely taken up in the Church. And it was then ſtrictly forbid, as a Part of ſervile Work, for any one to be ſhaved on a Sunday or Holyday. St. Richard, Biſhop of Chicheſter, when he had been buſy on a Saturday till None, or three of the Clock in the Afternoon, would not be ſhaved or ſhorn after that Hour, the Sunday's Office then beginning with the firſt Veſpers. Another eminent Perſon in England about that Time, went half-ſhaved all Sunday, becauſe the Hour of None ſtruck when he was ſhaved only on one Side. But Shaving was not then ſo frequent, nor looked upon as ſo neceſſary a Part of Dreſs, or of Decency, and of Reſpect for others as it now is. Theſe Examples are mentioned, the Precept of not ſhaving on Holy-days ſtrongly enforced, and the Cuſtom of ſhaving on Thurſday in Holy Week deſcribed and explained in an old Engliſh Sermon preached at Derby, about the Year when the Relicks of St. Wenefride were tranſlated to Shrewſbury, as appears in the Sermon preached

(a) Bathing was anciently much in uſe and deſervedly, for keeping the Bodies clean, and the cutaneous Pores open for the Sake of inſenſible Perſpirations ſo eſſential to Health. Bathing was more neceſſary before the uſe of Linen, eſpecially in hot Climates, when the Obſtruction of the cutaneous Pores by Scurf or Filth, expoſed Men to the moſt dreadful cutaneous Diſorders, as Leproſies, &c. and to the moſt fatal internal Diſeaſes. On the Advantages of bathing, and on the Precautions neceſſary to prevent all Inconveniencies and Dangers in uſing it, ſee Sir John Floyer, &c.

by the same Author on her Festival. His Discourse on this Day is entitled *On Shere-Thursday* (b). This being then the vulgar Name given in England from the above-mentioned Custom to the Day we now call Maundy-Thursday. The Preacher dwells much on this Custom, and says, the Shaving of the Body puts us in mind of our main Obligation of paring away the vicious Inclinations and Superfluities of the Soul, and of becoming a new Creature in Christ, in which consists the essential Preparation for the holy and joyful Feast of Easter.

On this same Day the *Competentes*, or those who were prepared to receive Baptism on Easter-Eve, rehearsed the Creed before the Bishop and Priests, which Ceremony is fixed by the Council of Laodicea to the fifth Day of the Great Week (6). Theodorus Lector (7) says, Timotheus Bishop of Constantinople, in 512, first ordered the Creed to be recited in that Church at every Synaxis, or Assembly for celebrating the divine Mysteries, which before used only to be repeated once a Year by the Catechumens on the Parasceve or Eve to our Saviour's Passion, when they were catechized by the Bishop, and examined on their Dispositions, and on their Behaviour during the Course of their Instruction and Discipline.

The Holy Oils, according to the present Discipline of the Church, are consecrated by the Bishop on this Day. These are of three Kinds, used by the Church in the Administration of three holy Sacraments; 1. *The Oil of the Sick*, which serves to anoint the Sick in moral Danger of Death, in the Sacrament of Extreme Unction: 2. *The Oil of Catechumens* used in anointing the Breast and Shoulders in Baptism before the Sacrament is given. 3. The *Chrism*, which is Oil of Olives mixed with natural Balsam. Not only the true Balsam of Gilead or Mecca, but also those lately brought

(6) Conc. Laodic. Can. 46. (7) Theodor. l. 2. p. 563.

(b) The Title of this ancient English Ms. is, *Discourses on the Festivals*. That on Shere-Thursday occurs fol. 73. The Ms. is in the Possession of Mr. Martin of Palgrave, near Eye, in Suffolk, Attorney at Law.

brought from the East Indies, or from America, though Substances very different in their kind, are valid for this Purpose, as was declared by Pius IV, in a Letter to the Bishops in India, quoted by Henriquez. Chrism is used in annointing the Head at Baptism immediately after the Sacrament is administered by the Ablution. It is also used in the Sacrament of Confirmation; and in consecrating Bishops, Churches, Altars, Chalices, &c. The two first kinds of holy Oils consist of pure natural Oil of Olives without any Mixture; but each has a peculiar Episcopal Benediction appropriated to it. Formerly the holy Oils were consecrated on Easter-Eve immediately before the solemn Administration of Baptism. This august Ceremony was afterward anticipated on the Thursday, that the Oils might be sent to each Parish for Saturday, when every Curate blesses the baptismal Font (mingling with the Water some Drops of the consecrated Chrism, and of the Oil of Catechumens) and afterward administers solemn Baptism, if any are found to receive it. The Chrism and Oils of the preceding Year are decently burnt so soon as the new are received, the Canons being in this Point extremely severe in forbidding the old to be made use of when the new can be procured. They ought not, however, to be sent but by a Clergyman, where this is possible.

Maundy Thursday is chosen by the Church for this most awful Ceremony, not only for the Convenience of the Time for the solemn Administration of Baptism on Holy Saturday, but also because on this Day the greatest Mysteries were established by our divine Redeemer when he instituted the perpetual Sacrifice and Sacrament of the blessed Eucharist, and ordained his Apostles Priests to consecrate and offer the same. The Bishop is assisted in this Ceremony by twelve Priests, seven Deacons, seven Subdeacons, and many other inferior Ministers, all habited in the proper Ornaments of their respective Orders. The Sacramentary of St. Gregory does not determine the Number, but orders

that

that all assist (c). The Consecration of the holy Oils is performed by several Prayers, repeated Signs of the Cross, breathing upon them, and iterated Blessings. These Ceremonies are partly authorized by the Example of Christ, as when he breathed upon his Apostles, saying: "Receive ye the Holy Ghost;" partly confirmed by the Authority of the Church from the very time of the Apostles, as the Sign of the Cross, without which no sacred Rite is duly performed in the Church as St. Austin and St. Chrysostom observe (7). If these Ceremonies seem to Protestants mean and contemptible, they ought to call to Mind that Axiom of St. Austin," If Piety considers them, it will discover in them nothing but what gives Edification, and raises our Attention to God and the wonderful Effects of his Grace." The Actions are in themselves nothing, but the Things which God operates by these feeble Elements when employed in the Sacraments, are most sublime, and truly divine. These being altogether spiritual, and Man corporeal and tied to the Instruments of his Senses, God is pleased to accompany his Operations in the Sacraments with certain sensible Signs which he has chosen, and which raise our Attention to the spiritual Effects which they both signify and produce through his Power. Experience shews that where Religion is left quite naked, Men especially those who form with greater Difficulty any Conceptions of spiritual things, soon lose Sight of it, and it is obliterated out of their Minds. Nor could Men ever be united in any Society, but by some exterior Marks or Bands. Religion therefore, though its Soul or Essence consist in the interior, requires also sometimes the Succour of something that falls under the Senses. In the

(7) S. Chrys. Hom. 55. in Matt. Aug. Tr. 118. in Joan.

(c) Anciently when the Bishop said Mass, all the Priests of his Church assisted, offered it and concurred in all its Parts with him. Of this Custom we have a Remnant in the Ordination of Priests who on that Occasion, all say Mass with the Bishop. This Ceremony in consecrating the holy Oils seems derived from the same Discipline. The Church is most tenacious of ancient Rites.

the old Law, the Multitude of Ceremonies were a Preſervative in an Ignorant and ſuperſtitious People from the Superſtitions of Idolatry (d). In the new Law they are few, but far more ſublime and powerful, adapted to this more perfect State of Religion.

After the Conſecration of the Chriſm and Oils, they are called holy. So was even the Shew-bread, the Temple, the Tabernacle, the Veſſels, and whatever was dedicated to the divine Service, by any Conſecration or even ſimple Deputation in the old Law. The Epithets of Honour which were given, and the reſpect which was ſhewn theſe Things, were only Tokens of Religion to God, to whoſe Service they belonged, and for whoſe Sake alone they were had in Veneration, and could not be profaned without the Guilt of Sacrilege. The Miniſters of God and holy Things never fall into Contempt among Men, but Religion itſelf is ſoon extinguiſhed in their Hearts. For a true Senſe of the Honour due to the Deity naturally inſpires Reſpect for whatever has a near Relation to him or his Worſhip. This the Jews extended to the whole Mountain on which his Temple ſtood.

The Biſhop and the Prieſts who attend him, ſalute with Reverence the holy Chriſm and Oils each ſeparately, when they are conſecrated, ſaying: *Hail holy Chriſm.* At this Proteſtants take great Offence: but without Reaſon, whether the Salutation be meant to be addreſſed to Chriſt or to the Holy Ghoſt, the Sanctifier of Souls by this material Element: Or whether it be underſtood to be a bare Proteſtation of a relative Reſpect for the things dedicated to God. In both Senſes ſuch a Manner of Speech is eaſy, and common in all Languages, and both in civil and ſacred Matters; and being a bold though plain and natural Metaphor, it expreſſes in a more vehement and affecting Manner a ſtrong Commotion or Paſſion of the Mind than Words which are no way figurative, could convey. How ſtrongly affecting are the beautiful Apoſtrophes which Cicero ſo often addreſſes to the Capitol, Forum, Roſtrum, Temples and Walls of Rome

(d) See this proved by Dr. Young, in 2 vols. 8vo.

Rome, which there is no one who does not naturally underſtand to be directed to the People, and in a much more pathetic Language than if they had been immediately addreſſed. Who can underſtand of the Walls, not of the dear Flock he was going to leave, the tender and melting addreſſes which St. Gregory Nazianzen made in his Farewel Sermon, to the Church of the Reſurrection in which he then, and had ſo often before, preached, and to the Courts and other Parts of the City of Conſtantinople? The Royal Prophet (10), the Jews in their Captivity (11), and the Prophets in numberleſs Occaſions uſe ſuch figurative expreſſions, to the Tabernacle, to the City of Jeruſalem, the Hills, the Heavens, and other inanimate Beings without any Shadow of errour or idolatry. So the Church, in the Hymn compoſed by Fortunatus, the ancient and learned Biſhop of Poitiers, and in ſome others of equal or higher Antiquity, ſalutes the Croſs of Chriſt, and calls it our only Hope; but under this figurative Expreſſion addreſſes theſe warm Ejaculations to Chriſt for us nailed to the Croſs, and making it the Inſtrument of the Salvation which he brings us on it. Or in ſome of theſe Exclamations addreſſed to the Croſs, we expreſs a relative Veneration for the Inſtrument of our Redeemer's precious Sufferings and Death; which we alſo expreſs by kiſſing it; but our Hearts direct all their Homages and Petitions only to Chriſt, through his ſacred Paſſion and Death. We ſay the ſame of the Salutations of the holy Oils, which are of the higheſt Antiquity, and occur in the Sacramentary of S. Gregory the Great (e). The holy Euchariſt, the moſt excellent of all the Sacraments (f), ſo far ſurpaſſes all other Myſteries or ſpiritual Treaſures, with the perpetual Poſſeſſion of which the Church is enriched by her heavenly Spouſe, that it ought every where to be diſtinguiſhed as of a ſuperior Order and Rank. It is on this Account that it is forbid in the Canon

(10) Pſ. cxiii. 5. (11) Pſ. cxxxvi. 6.

(e) See on them the Notes of Dom. Menard, the learned Benedictin Monk, (f) Conc. Trid.

Canon Law to keep the holy Oils or any other Thing in the ſame Tabernacle with it, except the Veſſels for its uſe. But after that holy Sacrament and Sacrifice, and the other Sacraments in their actual Adminiſtration, nothing is eſteemed ſo ſacred as the conſecrated Chriſm, and the holy Oils, of which the Fathers from the firſt Ages always ſpeak in the moſt lofty Strain. See St. Irenæus, S. Theophilus of Antioch, Tertullian, Origen, S. Cyprian, S. Cornelius, S. Cyril of Jeruſalem, S. Pacian, and others quoted at length by Sanbeuve, Tournely, &c.

CHAP. V.

On GOOD FRIDAY.

ON this Day the precious Death of the Divine Redeemer, and Spouſe of our Souls, engroſſes all the Attention and Devotion of the Faithful. The Church in her whole Office expreſſes the deepeſt Mourning and Compunction. The altars are naked, except at the Prieſt's Communion, when the Ornaments are black, and the Crucifix is covered with a black Veil till the Proſtration; after which it is left uncovered. No Maſs is ſaid or Sacrifices offered, only the holy Sacrament which was reſerved the Day before, is received in one kind only by the Prieſt, who recites the Lord's Prayer, and a ſmall Part of the Prayers of the Maſs, without any conſecration of the Euchariſt; for none is performed on this Day, according to the ancient Diſcipline of both the Latin and Greek Churches. No others receive the holy Communion except the Prieſt who celebrates the divine Office, and the Sick in moral Danger of Death, to whom it is adminiſtered by way of Viaticum (1).

The Morning Office after the canonical Hours, is opened by mourning Verſicles from the Prophets, the divine

(1) See Beuvelet, Gavanti.

divine Promiſes of Mercy through Chriſt, and a Prayer to obtain that Mercy. Then is read for an Epiſtle, the divine Mandate for the Sacrifice of the Paſchal Lamb in the Moſaic Law, the moſt noble Figure of the bloody Sacrifice of Chriſt on the Croſs. After this, the Hiſtory of Chriſt's Paſſion, from the Goſpel of St. John is ſung.

The Church, on this Day, puts up her Prayers for all States and Conditions of Men, expreſsly naming Heathens and Jews. In private Prayers we pray for all by Name, without Exception. The Church alſo in her public Suffrages, prays for the Converſion and Salvation of Infidels of every Denomination; but in order to expreſs her Abhorrence of wilful Apoſtates, and to diſtinguiſh them from Children who live within her Pale and enjoy the Advantages of her Communion, ſhe forbids her Miniſters publickly to name ſuch at Maſs, or at her Altar. She makes an Exception to this Diſcipline on Good Friday, becauſe on this Day Chriſt died for all Men. It is therefore reaſonable on it to beg publickly by Name, and in a more explicite Manner, that all reap the Fruit of his Death, for which ſhe preſents the Names of all at his Altar, as Alcuin obſerves. No Genuflexion is made before the Prayer which is offered for the Jews, as is preſcribed for the reſt, becauſe the Jews mocked Chriſt by bending their Knees to him. Theſe Prayers for all Orders and Conditions occur in the Sacramentary of St. Gregory the Great, and are mentioned by St. Cœleſtine I.

After theſe Prayers follow the Expoſition and Veneration of the Croſs, the Improperia, the Prieſt's Communion, with the Maſs of the *Pre-ſanctified Myſteries*, and Veſpers. This whole Week being the Triumph of the Croſs, it is the Cuſtom at this Time to bend a Knee in paſſing before it on the high Altar, though the bleſſed Sacrament be not there (2). At this Ceremony, and at the Expoſition and Veneration of the Croſs on this Day, the modern Calviniſts take ſo great Offence

(2) Gavant.

Offence, as to charge the Catholic Church, on this account, with Superſtition and downright Idolatry; a Crime of high Treaſon againſt God, and of all others in its own Nature the moſt enormous, as the Fathers often call it (3). But is it the Croſs, or its Image itſelf, or the Reſpect and Veneration that is paid, or the Word by which this Veneration is expreſſed, that gives them ſo much Scandal?

(3) See them quoted by Nat. Alexander T. i. in Decalog.

CHAP. VI.

On the DEVOTION to the CROSS.

THE Croſs, ſince Chriſt, by the Humiliation of his Death thereon, has made it the Inſtrument of his Triumph over Sin and Hell, and of our Redemption, is become the Chriſtian's Glory: It is the Symbol of his Faith, the Pledge of his Hope, the powerful Incentive of his Love, and the Emblem and School of all Virtues. The more Chriſt was humbled for us by the Ignominy of his Croſs, the more ought he to be honoured by us in it. As it was the Title of his moſt glorious Victory, in which he conquered Hell, reſtored Man to Heaven, repaired the Injuries done to the Deity, and diſplayed, in the moſt ſublime Manner, his infinite Power, Goodneſs, Mercy, Love, Juſtice, Wiſdom, and other Attributes, ſo does he now make it the ſingular Title of his own Glory. Great Conquerors have often aſſumed Surnames and new Titles from their Exploits, or from the Countries which they ſubdued.

Thus, amongſt the Romans, one is called the African, another the Germanic, another the Britiſh, another the Parthian. Theſe indeed were Badges of a baſe Vanity, and empty Honours, often imaginary, generally ſullied with infamous Crimes. But Jeſus, in the Exceſs of his Goodneſs, has been pleaſed to take a new Title from his Death on the Croſs, becauſe it is

his

his moſt glorious Exploit and divine Victory, and the ſtrongeſt Demonſtration of his Mercy and Love. And this Surname he retains with ſingular Complacency, after his Reſurrection, and on the Throne of his Glory in Heaven, to Eternity. " You ſeek Jeſus " the Crucified (1)," ſaid the Angel to the devout Women at the Sepulchre. And S. Paul ſays, " We " preach Chriſt Crucified (2)." And again, " Jeſus " and him Crucified (3)." By the Croſs his ſacred Humanity merited its Exaltation above all Creatures to the ſupreme Throne of Glory (4). The Croſs was the Sceptre, or the Throne of his Royalty. " Tell " the Nations that God hath reigned from the Wood " (5), " as S. Juſtin (6) and other Fathers read that Paſſage. The adorable Name Jeſus, written on the Title placed over the Croſs, expreſſes, that by it He is our Saviour, delivers us from Sin and Hell, and adorns our Souls with all Graces and Virtues. The ſame Title, or Superſcription, announces him who hangs on the Croſs, to be the King of the Jews, foretold by the Prophets. Upon the Bed of the Croſs, and with the Price of his precious Blood, he cleanſed and ſanctified a faithful People of true Adorers, a numerous Family of Children to his Heavenly Father, and purchaſed and formed his Church, or ſpiritual Kingdom of all Nations. By his Croſs were we ſpiritually born and adopted into the Number of his Sons, and reſtored to the incomparable Privileges of his Dignity. The Croſs was the Altar on which he offered the great Sacrifice of our Redemption, preſenting himſelf the great Victim of infinite Homage to the Glory of his Father, and a ſuperabundant Atonement for the Sins of the whole World. It is in the Enſign of his Quality of the Redeemer of Man, which he delights and glories above all his other Titles, as his Mercy

(1) Matt. xxviii. 5. Mark, xvi. 6. (2) 1 Cor. i. 23. (3) 1 Cor. ii. 2. (4) Phil. ii. 9. (5) Pſ. xcv. 80. (6) S. Juſtin: Dial. cum Truph. Tertull. adv. Judæ. c. 11. et 13. Lactant. Arnobius vel alius in Pſ. S. Aug. & Caſſiodor. hic S. Leo. MSerm. 4. de Paſſion, &c.

Mercy and Love, of which this is the greateſt Work, the moſt aſtoniſhing Effort and Exertion, are over all his other Myſteries. The Croſs is the Memorial of the Sufferings of our deareſt Redeemer, and the Pledge of his infinite Love towards us. On the Croſs he eſpouſed us to himſelf for ever, by his Blood, and declared us his Brethren and Coheirs. It is the outward Badge and Token of our near and ſacred Relation to him, and of the glorious Character we inwardly bear, by being his Diſciples and choſen People. It is the diſtinguiſhing Mark of our Chriſtianity, as Circumciſion was of the Jewiſh People. It is the Buckler of our Faith, and the Terror of Devils, being the Enſign of Chriſt's Victory and Triumph over them. It is an Act of our Faith, Hope, and Love; and both excites and expreſſes this triple Homage of our Souls, by which we glorify God.

Chriſt places his Glory in his Croſs. His Crucifixion and Death was the continual Object of his Thoughts and Deſires, during his mortal Life on Earth (7), and the Subject of his frequent Entertainment (8), even during his glorious Transfiguration (9). By his Promiſe to draw all things to himſelf, by being exalted on the Croſs, he attributes to its Power the Converſion of all Nations, the Eſtabliſhment and Propagation of his Church, and the Efficacy and Fruit of all his other Myſteries (10). After his Reſurrection, he derives from the Croſs his favourite Title of Honour, and the eſpecial endearing Epithet of his Love for Man: Nor can we wonder that the Angels and his Diſciples diſtinguiſh him by the ſame (11). At the laſt Day, when he ſhall come in great Glory and Majeſty to judge the Living and the Dead, his Banner will be borne before him in the Clouds (12), which is, as S. Chryſoſtom, S. Ephrem, and other Fathers unanimouſly expound (13), his Croſs, ſhining with ſuch

(7) Luke, xii. 50. xxii. 15. (8) Mat. xx. 19. (9) Luke, ix. 31. (10) John, xii. 32. (11) Mat. xviii. 5. Mark, xvi. 6. Act. iv. 10, &c. (12) Matt. xxiv. 30. (13) Hilary, S. Chryſoſtom, S. Jerom, S. Ephrem, S. Bede, &c.

ſuch dazzling Brightneſs, as would eclipſe the brighteſt Rays of the Sun. The Apoſtles, in Imitation of their Divine Maſter, placed both his and their own Glory in this great Inſtrument of Salvation. With what glowing Sentiments of Devotion does S. Paul ſpeak of his Crucified Saviour, and of his Croſs? "I judged "not myſelf to know any thing among you but "Jeſus Chriſt, and him crucified (14). God forbid "that I ſhould glory, ſave in the Croſs of our Lord "Jeſus Chriſt (15)." To glory in a thing is to eſteem it, to love it, and to look upon it as our Greatneſs and Happineſs. "Every Man glories in thoſe things in "which he thinks himſelf great", as S. Thomas Aquinas ſays. Shall not the Croſs be the Object of the Chriſtian's Glory, ſince Chriſt himſelf calls it his own Glory. For he ſpoke of the Humiliation of his Croſs, when he prayed his Father to glorify him by it (16). He calls it his Exaltation (17). And S. Paul ſays "For it God hath exalted him (18)." The higheſt Glory of the Humanity of Chriſt ariſes from the Humiliation of his Croſs. Now we are to enter into the Sentiments of our Divine Lord. "Let this Mind be "in you which was alſo in Chriſt Jeſus (19)."

By the Croſs, Chriſt reſcued us from the Slavery of Sin, and the Devil, vanquiſhed and dethroned the Enemy of our Souls, and tranſlated us from the Region of Darkneſs, and the Shades of eternal Death, into his admirable Kingdom of Light. On it he purchaſed and prepared for us the moſt powerful Remedies, to expel the Poiſon of Vice, to heal all our deep Wounds, to correct all the Diſorders of our Souls, to ſtrengthen our Weakneſs, and to implant and nouriſh all good Deſires of Virtue. It is the great Chair or Pulpit of our Divine Maſter, and Doctor of Salvation, on which he delivers to us the moſt important and ſublime Leſſons of all Virtue, and of eternal Life. By learning devoutly to reliſh his adorable Croſs, we deeply imbibe theſe Sentiments, become more and more

(14) 1 Cor. ii. 2. (15) Gal. vi. 14. (16) John, xvii. 5. (17) John, iii. (18) Phil. ii. 9. (19) Phil. ii. 5.

more crucified to the World and to Self-love, are happily transformed into the new Man, and bear his Image in our Souls. Here all Objects change their Colours, and are presented in their true Light, very different from that in which they appear in the Eyes of the World, and the Passions. Here the Soul lives in the very Flames of the Divine Love, and her Heart itself becomes all Flame, whilst she contemplates the Excess of Love, triumphing in the Breast of our God and Saviour, for Love of us vile Sinners, nailed to the Cross, and sprinkling it with his Blood, to seal his new Testament, or Alliance, and to confirm his Law of Love. Here we learn the true Love of our Neighbour, which Christ so earnestly presses upon us from his Cross, both by Word and Example. Here perfect Meekness and Humility are deeply imprinted in our Hearts, the two Virtues which Jesus particularly commands us to learn of him, and which he most pathetically preaches to us from his Cross. For where shall we go to learn these things, but to the great School of the Cross of Christ, in which Humiliations become the Object of our Glory and Desires, and Poverty of Spirit is shewn to be our most precious Treasure. Here we begin to relish a true Pleasure in suffering, and to regard as nothing all Labour, Fatigues, and Crosses, in the Service of him who has done and suffered so much for us. What Obedience shall we learn by contemplating Christ made obedient unto Death (20), and learning Obedience from those things which he suffered (21). In a word, whoever desires the Glory of Heavenly Science and Virtue, let him devoutly approach the Cross, and read therein. Here he will meet with the most sublime Doctrine, and the most moving Lessons that were ever delivered. For Christ crucified is the most excellent Pattern of all Virtue, and the Book of all spiritual Knowledge. S. Paul studied to forget every thing else, because he found in the Cross alone all true Science (22). All true Disciples of Jesus imitated this

(20) Phil. ii. 8. (21) Hebr. v. 8. (22) 1 Cor. ii. 2.

Apoſtle, and bear Evidence to the ſame Truth. Where, ſays a celebrated Writer, did S. Bernard learn his ardent Spirit of Divine Love, and Unction of tender Devotion, but from the Sufferings of his Redeemer, of which he made himſelf a Noſegay, always to carry about with him? Where did the glorious S. Auſtin treaſure up his ſpiritual Science, but by feeding his Soul, as he ſays, from the Wounds of Chriſt? It was from the Book of the Croſs that the admirable S. Francis conceived his ſeraphic Ardours. S. Thomas was indebted to it for his wonderful Lights, and on all Occaſions had recourſe in the firſt place to the Foot of the Crucifix. S. Bonaventure ſeems, ſays S. Francis of Sales, when he wrote the ſpiritual Effuſions of his Soul, to have no other Paper than the Croſs, no other Pen than the Lance, no other Ink than what is dipped in the precious Blood of Chriſt. With what feeling Sentiments did he cry out, It is good for us to be with the Croſs. Let us make here three Tabernacles, one in his Feet, another in his Hands, and a third in his ſacred Side. Here I will reſt, I will watch, I will read, I will ſpeak, having always before my Eyes this divine Book, to ſtudy in it the Science of Salvation during the whole Day, and as often as I awake in the Night. Dwelling in Spirit under the Branches of the Croſs, I will cry out with the Spouſe in holy Tranſports: "I have ſeated myſelf "under the Shade of him whom I had deſired; and "his Fruit is ſweet to my Throat (23). The Pro-"phet Jonas rejoiced exceedingly in the Shade of "the Ivy-buſh, or Gourd, which the Lord had "prepared for him, and under which he repoſed with "great Delight (24). But what ought to be the Joy "of Chriſtians," cries out S. Francis of Sales, "is "the holy Croſs of our Saviour, under which they "reſt, and refreſh in Spirit their wearied Hearts, find "a far more ſweet, comfortable, and durable Shade,

"and

(23) Cant. ii. 3. (24) Jon. iv. 6.

" and are defended and guarded by that ſacred Wood: " We will then ſay: " Let Jonas rejoice in his Ivy, " Let Abraham prepare a Feaſt for the Angels under " the Tree in Mambre, let Iſmael be heard by God " under the Tree in the Deſert, and let Elias be fed " under the Juniper in the Wilderneſs: As for our " Part, it ſhall be our Comfort and our Joy to dwell " in Spirit under the Shade of the Croſs. Here we " will feaſt our Hearts: Its Fruits ſhall be our conti- " nual moſt delicious Food: Under it we will offer " our Cries and Tears to the Father, through the Son, " who made himſelf our Sacrifice on this Tree. " Here we will cry with S. Paul, (25), " God forbid " that I ſhould glory, ſave in the Croſs of our Lord " Jeſus Chriſt (26)." Let the Children of this World place their Glory, and ſeek an imaginary Greatneſs, Pleaſure, or Felicity, in the baſe, filthy, fleeting and criminal Objects of Vanity, Pride, and ſenſual Gratifications, by which they forfeit the very Dignity of their Nature, and " are made like to the ſenſeleſs " Brutes (27)," which, inſtead of Content, fill the Heart with Emptineſs, Trouble and Bitterneſs, and which paſs like a Dream or Shadow (28). " I ſaw " the wicked Man highly exalted, like the Cedars of " Libanus: I did but paſs by, and behold, he was " no more, and I ſought him, and his Place was not " found (29)." Tell me, what are all the periſhable Riches and Kingdoms of the World? Emptineſs, Vanity, and Folly; full of Snares, Evils, and Sin. But the Advantages and Glory of the Croſs of Chriſt, and its ſpiritual Kingdom, are immenſe and eternal. In it therefore we ought immenſely to rejoice. It ſhall be our Glory, becauſe in it we have found Redemption and Salvation; ſpiritual Health, Strength, and Beauty; and its Fruits are Grace, a glorious Reſurrection and Immortality. Alſo becauſe it is the dear Pledge of

(25) Gal. vi. 14. (26) S. Fr. Sales, Etendart de la Croix. (27) Pſ. xiii. 21. (28) Pſ. lxxv. 6. Pſ. xxxviii. 7. 1 John, ii. 17. (29) Pſ. xxxvi. 35, 36.

the infinite Love which God bears us, and the Enſign of his Victory over Sin and the Devil, and of our Triumph in him. Therefore we moſt juſtly glory in the Croſs; and this ſignal Pledge of the infinite Charity and Mercy of the Son of God is placed with great Honour in the whole Church. The Sign of the Croſs has been the Object of the Devotion and Glory of Chriſtians through all Ages; yet in theſe degenerate times it is reviled by Heretics, and profaned and not underſtood by Catholics. A ſhort Expoſition of the Doctrine and Practice of the Church will clearly detect and confute the Error of the former, and correct the Abuſe of the latter. It is a capital Duty incumbent on every Chriſtian to be thoroughly inſtructed in every venerable Obſervance and Rite of his holy Religion; eſpecially if recommended by hourly and continual ſacred Uſe and Devotion, from the Origin and Foundation of Chriſtianity.

CHAP. VII.

On the devout Uſe of the Sign of the CROSS.

IF our Divine Saviour be infinitely adorable, and amiable to us, eſpecially under the moſt endearing Title of our Redeemer, and on account of his ſacred Death and Sufferings, every Memorial of him, particularly of his Crucifixion for us, muſt be dear and precious to us, and muſt excite in our Souls the moſt tender and profound Sentiments of Adoration, Love, Gratitude, Praiſe, and Devotion; this Myſtery being the higheſt Diſplay of the Power and Wiſdom of God (1). Our Devotion to this great Myſtery is chiefly interior, and that of the Heart. But this, if ſincere, ſeeks frequently to give itſelf Vent, by breaking forth into various outward ſuitable Expreſſions of the Sentiments which glow in the Breaſt: And reciprocally

(1) 1 Cor. i. 23.

ciprocally ſuch outward Acts, which proceed from the Fervour of the Heart, entertain and kindle more and more the Flame of Devotion in the Heart. The Soul nouriſhes her Affections in Silence by Reflection, and inward Acts of the Will; but this is not to be done conſtantly. So cloſe and ſo neceſſary is the Connection of the Soul and Senſes, in this embodied State, that they ſtand in need of their mutual Intercourſe and Help. And he who would confine his Devotion merely within his own Affections, though they are its proper Seat, will be in Danger of becoming in the end quite deſtitute. It is indeed a more fatal and criminal State of Hypocriſy to place Religion in bare outward Profeſſions and Forms. But, on the other Side, to neglect all outward Marks, would be to reduce it to ſuch a State of Nakedneſs as would leave it in a ſhort time no more than a Shadow or a Name. Hence S. Auſtin obſerves, that Men never could be united or maintained in the Obſervance of any Religion, whether true or falſe, without the Uſe of certain Signs or Symbols. If, in the Moſaic Diſpenſation, God was pleaſed to multiply outward Rites, in order to withdraw a groſs People from the Danger of Superſtition and Idolatry, and to conduct them in the Paths of Truth and Virtue more by Impreſſions of Senſe; in the New Law Chriſt inſtituted his perpetual great Sacrifice, and Holy Sacraments, and authoriſed by his own Practice outward religious Rites, and commiſſioned and gave Authority to his Apoſtles and their Succeſſors, in the Government of his Church, to eſtabliſh ſuch other ſacred Rites and Ceremonies as become the public Worſhip, and are expreſſive of, and proper to excite Devotion. The principal Ceremonies uſed by the Church at this Day, in the Adminiſtration of the Sacraments, and in its ſolemn Worſhip, are clearly mentioned in the Writings and Monuments of the very firſt Ages (2). Amongſt theſe religious Rites and

(2) See the Inſtitutiones Catholicæ of Montpelier on the Sacraments, &c.

Ceremonies, from the very Infancy of the Church, the Uſe of the Sign of the Croſs has ever been moſt ſacred, and moſt frequent in all other Religious Practices, and in every Action. It is from the Church we receive this Practice, and from the Tradition of all Ages from the Apoſtles. We cannot therefore fear any Danger of being deceived.

The primitive Chriſtians conſecrated themſelves to God, and implored his Bleſſing in every Action by forming on their Foreheads, Breaſt, or whole Body, the holy Sign of the Croſs. Of this the moſt ancient Writers of the Church are inconteſtable Vouchers. Tertullian, the oldeſt amongſt the Latin Fathers (3), mentions it in the following Words: "At every Step "when we walk, go out of Doors, or come in; "when we put on any Garment, or our Shoes; when "we waſh ourſelves, go to Table, light a Lamp, or "Fire, go to Bed, or ſit down; and whatever other "Action, or Converſation we are called to, we ſign "our Foreheads with the Sign of the Croſs. Of "this, and other ſuch Practices of Diſcipline, if you "require a Law, you will find none in the ſacred "Writings. Tradition is held forth, the Foundreſs; "Cuſtom, has confirmed it, and Fidelity has main-"tained this Practice." The ſame Author tells us, "That Chriſtians often prayed with their Arms lifted "up, and ſtretched out in the Form of a Croſs, with a "low Voice, and caſting down their Eyes (4)." With equal Devotion and frequency was the Sign of the Croſs uſed among the Greek and Oriental Chriſtians, how diſtant ſoever in Place, and how widely ſoever their Languages, Maxims, Manners, and Cuſtoms differed. Let St. Cyril, firſt Catechiſt, afterward Archbiſhop of Jeruſalem, who flouriſhed under the two firſt Chriſtian Emperors, be Voucher for the Practice of the Greek Churches. Inſtructing the Catechumens in the Doctrine and religious Obſervances of the Chriſtian

(3) Tert. l. *de Coronâ*, c. 2. p. 102. (4) Tert. de Orat. Dom.

Christian Faith, in order to prepare them for Baptism, he says (5): "Let us not blush at the Cross "of Christ. If another conceals it, do you form "and bear it openly on your Forehead, that the "Devils seeing the Royal Standard may fly far from "you, and tremble. Make use of this Sign when "you eat, drink, sit, lie down, rise up, speak, or "walk; in a Word, in every Action, &c." St. Ephrem, the most ancient and illustrious Doctor of the Syriac Church, speaks to the same Purpose; and with Words of Fire; so warm is his Devotion, whenever he mentions the Cross of our divine Redeemer (6). He styles it the Armour of a Christian, and says: "Cover thyself with the Sign of the Cross as with a "Shield, signing with it thy Limbs and thy Heart; "But content not thyself to make this Sign barely "with thy Hand; sign thyself also with thy Mind, "and on thy Heart still more carefully. Arm thyself "with this Sign; likewise at thy Studies, at coming "in and going out of Doors, and at all times. "Sign with it also thy Bed, and whatever thou passest "by, or usest sign first therewith in the Name of the "Father, and of the Son, and of the Holy Ghost. "For this is an invincible Armour, and no one can "hurt thee if thou art covered with it." In his Sermon, *On the precious and life-giving Cross* (7), he says: "Let us paint and carve this life-giving Sign "on our Doors, on our Foreheads, on our Eyes, "Mouth, and Breast, and on all our Limbs. Let us "be adorned and armed with this invincible Armour "of Christians. For it is the Conqueror of Death, "the Hope of the World; the Light of the utmost "Boundaries of the Earth; the Opener of the Gates "of Paradise; the Destroyer of Heresies, the Rampart of the true Faith; the great, and prophetical "Guard of the Church. Fail not, O Christian, to "carry this Armour about with thee in every Place, all "Days

(5) S. Cyr. Hieros. Catech. 4. n. 10. (6) S. Ephrem *De Panoplia seu Armatura spirituali*, p. 369. ed. Nov. Vatic.
(7) S. Ephr. Serm. *de pretiosa Cruce*, p. 537. ib.

" Days and Nights, every Hour, every Moment. " Do nothing without it. Whether thou compoſeſt " thyſelf to ſleep, or watcheſt awake; whether thou " art at work, or eateſt, or drinkeſt, or travelleſt by " Land or Water, or whatever elſe thou doeſt, ſign " and arm all thy Limbs with this ſaving Sign of the " Croſs, and thou ſhalt never fear."

It has been the Cuſtom of Chriſtians to begin and end all Prayer with the Sign of the Croſs, and to repeat it very often in the holy Sacrifice, in every Conſecration, Exorciſm, and Sacrament. Whence St. Auſtin writes (8): " Which Sign, if it be not formed on the Foreheads of thoſe who are baptized, or on " the Water in which they are regenerated; or on the " Oil with which they are anointed with Chriſm; or " on the Sacrifice with which they are fed, nothing in " theſe Things is duly performed (a)." To the ſame purpoſe, St. Chryſoſtom ſays: " If a Perſon is to be " regenerated by Baptiſm, the Croſs is there employed; if to be fed with the myſtical Food, if to " be ordained, or whatever elſe is to be done, " this Enſign of Victory is there. We carefully paint " it on our Houſe, Walls and Windows, and on our " Foreheads, arming our Souls with it." Here he adds a pompous Enumeration of the Virtues and miraculous Power of this ſaving Sign. From this Practice, which no Heretic in the primitive Ages durſt ſo much as call in Queſtion, St. Baſil proves the uſe and neceſſity of Tradition againſt Heretics. " If," (ſays he) (9), " we reject unwritten Cuſtoms, we " ſhall very much injure the Goſpel, and reduce Faith " to a mere Name: In which to mention the firſt " and moſt common Practice, who taught by Writ- " ings that we muſt mark thoſe who hope in Chriſt, " with the Sign of the Croſs (10)." St. Athanaſius ſays

(8) S. Aug. Tr. 118. in Joan. n. 5. (9) S. Chryſoſt. Hom. 54. (olim. 55.) in Matt. T. i. ch. 551, 552.
(10) S. Baſil. l. de Spir. Sancto, c. 27.

(a) *Nihil eorum rite perficitur.* S. Aug. Tr. 118. in Joan. n. 5.

ſays of Grace, or the Bleſſing of Meat before Meals: "When thou art ſat down at Table, and beginneſt to "break thy Bread, having ſigned it with the Sign of "the Croſs—give Thanks (11)." Hence in the Liturgy, we are regularly to make the Sign of the Croſs at all evangelical Words, at the End of the Goſpel, Creed, *Gloria in excelſis*, &c." Says Durandus, Biſhop of Mandes (12). The Greeks in all their different Liturgies, the Maronites in their Chaldee Liturgy, and the other Oriental Chriſtians repeat the Sign of the Croſs, even more frequently than the Latins. Theſe Liturgies are formed upon the Models preſcribed by thoſe Apoſtles by whom each Church was founded. That of Alexandria is derived as to the baſis from St. Mark, whatever accidental Additions may have been made upon the increaſe of the Church in the three, or four firſt Centuries; that of Jeruſalem from St. James the Leſs, and agrees with that explained by St. Cyril of Jeruſalem, and ſo of others. Yet they all agree, as in the eſſential Parts of the Sacrifice, ſo in the Practice of repeating often the Sign of the Croſs; than which nothing can be a more convincing Proof of an Apoſtolic Inſtitution and Precept.

The Sign of the Croſs, has always been uſed by the Church as an excellent Prayer to aſk the divine Bleſſings, through Chriſt's precious Death, and to conſecrate our Souls through it to God; and in particular to arm ourſelves with divine Strength againſt our ſpiritual Enemies, viſible and inviſible. The Martyrs armed themſelves with it for their Combats. In the Acts of St. Euplius, Martyr, in the Year 204, it is recorded (13), that, "Before he anſwered the Preſident, he "boldly ſigned his Forehead with his Hand." In thoſe of St. Theodotus, in 303 (14), it is ſaid, that when he was going with others to carry off the Bodies of ſeven Martyrs, upon hearing a ſudden Noiſe, "affrighted, he imprinted on his Forehead "the

(11) S. Athan. l. *de Virginit.* n. 13. (12) Durand. Mimatens. in *Rationali Divinorum Officiorum.* (13) Ruinart. *Acta Sincer.* (14) ib. p. 344.

" the Sign of the Croſs." And when he was apprehended, coming into the Preſence of the Judge, " he armed his whole Body with the Sign of the " Croſs (b)." St. Romanus walked to the Fire, carrying on his Shoulders, and on his Forehead the royal Sign of the Croſs, ſays the Hiſtorian Euſebius (15), and ſo of others. The Saints have been accuſtomed to uſe it with particular Confidence againſt the Devil under all Temptations; the Croſs filling with Terror that infernal Fiend, who cannot ſtand the Sight of the glorious Inſtrument of his overthrow, by which he was ſtripped of his Dominion over our Souls. " All " Illuſions and Deceits of the Devil are broken and " driven away by the ſole Sign of the Croſs," ſays St. Athanaſius (16). He adds: " Let him who would " make the Trial come, and in the midſt of Inchant- " ments of Devils, Impoſtures of Oracles, and Illu- " ſions of Sorcery, let him but make the Sign of the " Croſs which they deride, and he will immediately " ſee how by it Devils are chaſed away, Oracles ſtruck " dumb, and magical Charms diſſolved (17)." The wonderful Power of this Sign in breaking the Stratagems of the Devil, and expelling him from us, he frequently extols, and relates in his Life of St. Antony (18), that by it that Saint baniſhed the Spectres and Phantoms which the Enemy had raiſed to diſturb him. St. Gregory of Nyſſa gives us the like Accounts of St. Gregory Thaumaturgus (19). St. Gregory Nazianzen, in his Book to Nemeſius, a Pagan (20), ſays, that whenever the Devil raiſed Phantoms to diſturb him, he never failed to drive him away by the Sign of the Croſs, though formed only in the Air. In his ſhort

(b) *Totum ſuum Corpus ſigno crucis muniens in Stadium proceſſit*, ap. Ruinart.

(15) Euſ. l. de Reſurrect. p. 358.

(16) S. Athan. l. *de Incarnatione Verbi*, n. 47. p. 88. T. i. ed. Ben. (17) Ib. cap. ſequ. (18) S. Ath. in vitâ S. Anton. n. 13. &c. (19) S. Gr. Nyſſ. T. ii. p. 980. See him alſo T. iii. p. 548. and 573. (20) p. 879.

ſhort Poem, entitled, *Againſt the Devil* (21), he ſays, That in the Croſs of Chriſt he places all his Glory, and bids the Fiend to keep his Diſtance and tremble, leſt if he approach he be ſtruck with the Croſs, with which his whole Body was ſigned, and which he bore in all his Actions. The ſame Father (22), and Theodoret (23), tell us, that when Julian the Apoſtate, had by Magic been ſuffered by God to raiſe a Spectre, in a ſudden Fright, by an Habit which he had contracted whilſt a Chriſtian, he made the Sign of the Croſs, at which the Phantom diſappeared: And ſo a ſecond Time: Whereupon the Magician perſuaded him, that his Demons were fled out of Abhorrence, not out of Fear, or Weakneſs. If any ſuſpect this to have been a hearſay Report, at leaſt, they muſt allow this to have been the conſtant Doctrine and Practice of that early Age. St. Gregory Nazianzen mentions that under Temptations, eſpecially to Anger, this Sign was his Buckler, to repel the Enemy's Darts. "Under any Aſſault, fly to God, and intreat him to "be your Protection, to heal your Paſſion, and to be "propitious to you, who have injured no one. Then "arm yourſelf with the Sign of the Croſs, which all "the Devils fear and tremble before. This Shield I "have ever uſed againſt them all (24)." This Advice, St. Jerom gives to the Virgin Euſtochium (25): "If "in Bed you are aſſaulted by any filthy Tempta-"tion, take up the Shield of Faith, by which all the "fiery Darts of the Devil are extinguiſhed. In all "Places, in every Action, let your Hand form the "Sign of the Croſs." To add one modern Inſtance out of many, St. Tereſa aſſures us, in her own Life (26), that one Day the Devil, by a Phantom, appeared to ſit on the Letters of her Book to diſturb her at her Devotions; but ſhe drove him away thrice by the Sign of

(21) p. 833. (22) Or. 3. in Julian. (23) Hiſt. Eccl. l. iii. c. 1. (24) S. Gr. Naz. Carm. adverſus Iram, p. 233. (25) S. Hieron. ep. 18. al. 22. ad Euſtoch. See alſo his ep. ad Heliod. Likewiſe S. Auſtin, l. i. Conf. c. 11. n. 17. & Enarr. (26) Ch. 31. p. 206.

of the Croſs, and at laſt ſprinkled the Book with Holy-Water; after which he returned no more.

The Saints, who ſince Chriſt have been endowed with the miraculous Powers, moſt frequently employed the Sign of the Croſs, in exerting them, whether in exorciſing Demoniacs, and expelling Devils, or in raiſing the Dead, and reſtoring the Sick to Health. St. Auſtin relates in what manner Innocentia, a Woman of Carthage, was healed of an incurable Ulcer in her Breaſt, by the Sign of the Croſs formed upon it. St. Gregory of Nyſſa, in his Life of his Siſter, St. Macrina, tells us that "She made the "Sign of the Croſs on her Eyes, Mouth, and "Heart. She hung about her Neck, an Iron-ring, in "which was enchaſed a Particle of the true Tree of "Life." And he relates, that when ſhe was reduced to extremity by Sickneſs, ſhe was miraculouſly reſtored to Health by the Sign of the Croſs formed by her Mother at her requeſt upon her Breaſt. The ancient moſt authentic Lives of the Saints of the primitive Ages, are full of Hiſtories of Miracles wrought by the Sign of the Croſs. See thoſe of St. Paul, St. Hilarion, and others, by St. Jerom: Thoſe compiled by Theodoret, the illuſtrious Biſhop of Cyrus (27). St. Martin employed this ſacred Sign in performing continual Miracles, and made it his Buckler againſt all Dangers and Phantoms of the Devil, of which Sulpicius Severus has recorded long Hiſtories (28). Victor, the learned and pious Biſhop of Vitis (29), tells us, that St. Eugenius of Carthage, by it reſtored Sight to a blind Man, named Felix. Nothing is more manifeſt than that this was the Practice of the Church in all Countries, how different ſoever in Manners, Cuſtoms, and even in many Points of eccleſiaſtical Diſcipline; and that it was every where confirmed from the firſt Ages of the Church by the Doctrine and Example, of all its

(27) Theodoret. Hiſt. Eccl. l. v. c. 21. Hiſt. Relig. c. 2, 3, 8, 9, 13, &c. (28) Sulp. Sev. in Vita S. Martini, & in Dialog. (29) De Perſec. Vandal. l. ii. c. 17. p. 94.

its moſt eminent, moſt learned holy Biſhops, Teachers, and Saints. The ſame was ſo frequently confirmed by Miracles, that St. Chryſoſtom calls the Sign of the Croſs, " A Defence againſt all Evil, and a Medicine " againſt all Sickneſs (30)." And the like Epithets are frequently given it by other Fathers.

In the Sign of the Croſs is compriſed the excellency of every kind or form of Prayer; in the firſt Place, Acts of Faith, Hope and Charity, the three theological Virtues by which we glorify God by the rational Homage of our Hearts. It is both an inward and an outward Act and Profeſſion of Faith. The fundamental Myſteries which the Chriſtian Religion eſſentially obliges us explicitly to believe and profeſs, are the Trinity of Perſons in the Unity of the Godhead, and the Incarnation and Death of the Son of God for the Redemption of Man. By uſing the Word *Name* in the Singular, not *Names* in the Plural, we expreſs the Unity of God, and by naming the three diſtinct Perſons, we acknowledge the Trinity. The very Sign of the Croſs implies the Belief of the Incarnation and Death of Chriſt. Whilſt the Devotion of the Heart forms theſe Acts inwardly by the Aſſent and Attention of the Mind, the Words accompanied with the Sign of the Croſs, are the moſt proper outward Profeſſion of the ſame. Hence has the Sign of the Croſs always been looked upon as the moſt ſacred Badge, and diſtinguiſhing Mark of Chriſtians. The Martyrs by it declared their Faith before Perſecutors; and a Chriſtian being aſked his Religion, often anſwered by this Sign rather than by Words. Whence St. Auſtin remarks (31), that if a Catechumen before he was by Baptiſm initiated in the Myſteries of our Religion, or admitted into the Number, and allowed to partake in the Privileges of a Diſciple of Chriſt, was aſked what Religion he profeſſed, this he declared by making the Sign of the Croſs. And to this Day the Chriſtians of all the different Sects and Countries in the Eaſt, have ſo

(30) S. Chryſoſt. T. xi. p. 387. 4. ed. Savil. (31) S. Aug. Tr. 11. in Joan. T. iii. p. 376. ed. Ben.

ſo ſtrongly imbibed this Idea, that they cannot be perſuaded that any are Chriſtians who do not devoutly uſe this Sign. As by Faith the Soul is raiſed above Goods which are viſible and temporal, ſo by Hope ſhe is raiſed to, and by Love is put in poſſeſſion of God and his ſpiritual and immortal Gifts. Faith therefore is the Foundation of the ſpiritual Life of God in the Soul, and hope and divine Love raiſe the Superſtructure. Now the Croſs being the Motive of our Hope, nothing can more ſtrongly excite and animate, or in a more lively and proper manner expreſs it. "The "Chriſtian wants not the painful Operation of Cir-"cumciſion," ſays St. Ambroſe, "who carrying "about the Croſs of our Lord writes every Moment "the Contempt of Death upon his Forehead, know-"ing that he cannot attain to Salvation without the "Croſs." By this ſacred Sign we expreſs our Hope of Pardon, Grace, and everlaſting Life, through the precious Death of Chriſt, by which alone we can be ſaved. The ſame is an Act of Love, Adoration, Praiſe and Sacrifice. The more amiable and adorable Chriſt is to us in his Sufferings, and to how much greater Indignities and Torments he ſubjected himſelf for our Sake, the more ought the Emblem of his Sufferings, of the greateſt Effort of his Love, and our Redemption, Grace and Glory, be moſt dear, precious and adorable to us. By this Sign we ſhew that we bluſh not at his Humiliation, but look upon it as his and our own higheſt Glory, and that we pay him all Honour, Praiſe and Homages for the ſame; and in the moſt profound Senſe of Gratitude and Devotion, conſecrate ourſelves to him for ever, bear in Mind his Mercy by which we are redeemed, and confeſs his Greatneſs and Glory both in the infinite Majeſty of his Divinity, and in the beautiful Stole of his Humanity. By the ſame we profeſs ourſelves his Followers; for the Croſs is the Enſign and Badge of our Order, and the Arms of our heavenly King, our God, and crucified Saviour. Let others boaſt of Garters, Ribbons and Stars, which are worn and gazed upon,

becauſe

becauſe the Badges of worldly Honours conferred by Princes, we will think it the higheſt Honour, and the greateſt Advantage and Happineſs to wear the Livery, and bear the holy Enſign of the King of Kings, expreſſive of his greateſt Myſteries. By it we glorify him for the Indignities he was pleaſed to ſuffer for us, and proclaim aloud the Honour of his Croſs, which though before his Death an Object of Infamy and Diſgrace, is now planted on the Forehead of Kings (32), ſince Chriſt has by this Wood, not by Steel, triumphed over Hell, and ſubdued the World to his ſpiritual Kingdom. By making the Sign of the Croſs, we remind ourſelves of the great Example and Leſſons of Patience, Humility, and all Virtue which he has ſet us, and declare ourſelves Sons of the Croſs, enrolled under its Banner; bound always to carry it in our Hearts by our Love of Humiliation, and in our Bodies by the Practice of Mortification and Penance. To uſe continually the Sign of the Croſs, yet to live Enemies to it, and Strangers to the Spirit of Chriſt crucified, is to be a Scandal and Reproach to our Religion. Chriſtians therefore diſhonour the Croſs, when they uſe this ſacred Sign without Devotion: And Infidels and Heretics who deride and condemn it.

The latter who charge this Act of Devotion with Superſtition, ſeem to forget that they allow the Piety and Obligation of the Duty of Religion in offering to God the outward as well as inward Homage of Adoration, Praiſe, Invocation and Love. This they do by Words, which are only Signs. Why then ſhould other decent and ſuitable Signs or Symbols, authorized by the Church through all Ages, be deemed Superſtitious, ſince they are but to the Eyes what Words are to the Ears; and are equally the Expreſſion of the inward Homage of the Heart? Some object that the Inſtrument of a Parent's Death ought to be an Object of our Abhorrence; but this can hold only, when his Death was an Infamy. That of our divine Redeemer is the

(32) S. Aug. Enarr. in Pſ. 54.

Summit

Summit of his and our Glory. If Chriſt crucified be a Stumbling Block to the Jews, and fooliſhneſs to the Gentiles, to them that are called he is the Power of God and the Wiſdom of God (33). To uſe this ſacred Sign without Attention, or without any Sentiment of Devotion, is to profane it and to mock God. We muſt uſe it with the primitive Chriſtians to conſecrate ourſelves and every Action of ours to God by it, to implore his Bleſſing and Grace, through the precious Death of our Redeemer, to vanquiſh the Devil, and repel his Aſſaults, and to offer to God through Chriſt the Homage of our Hearts, by a Sacrifice of Faith, Hope and Love.

(33) 1 Cor. i. 23.

CHAP. VIII.

HOLY-SATURDAY or EASTER-EVE.

THE Burial of Chriſt, or rather Chriſt lying in the Sepulchre amongſt the Dead, and the Deſcent of his bleſſed Soul into Hell, are the Myſteries which ought this Day to occupy our Devotion; on which the Meditations on the Life of Chriſt may be conſulted. The Church anciently allowed no Maſs to be ſaid on this Day, to expreſs her deep Mourning for the Loſs of her divine Spouſe. At preſent the Office and Maſs of the Reſurrection, which were anciently ſaid at Midnight, are anticipated and performed a little before Noon. Though during this part of the Office the devout Chriſtian's Attention is taken up on our Lord's Reſurrection, he will return to conſider the Glory of his Sepulchre the reſt of the Day. For this long Office was formerly begun at three o'Clock in the Afternoon by bleſſing the Fire, and then the Paſchal Candle. After this the ancient Prophecies were read, the Font bleſſed, and Baptiſm ſolemnly adminiſtered. After Matins, at Midnight, the Maſs of the Reſurrection was celebrated; and the faithful conce

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nued Watching in the Church from three o'Clock in the Afternoon till Morning on Eaſter-day. The Hour uſually allotted for Evening-ſong being taken up with the other Offices, Veſpers were for ſome time quite omitted. When this divine Service was anticipated in the Morning, they were thrown into the cloſe of it, but ſo abridged as to have only one ſhort Pſalm (1).

The firſt part of the Office is the bleſſing of the Fire: Which Rite is very ancient, and found in the oldeſt liturgical Books, though at Rome it was ſome time performed on Maundy-Thurſday, as appears from the old Roman Order publiſhed by Mabillon, and by the Letters of Pope Zacharie (2).

The Church has been accuſtomed often to bleſs moſt Things the Faithful make uſe of in common Life. Hence in the moſt ancient Rituals we find proper Bleſſings for a new Houſe, a new dwelling Place, a new Bed, a new Ship, Candles, Bread, new Fruit, Food of every kind, Water, &c. (3). It is only by the divine Bleſſing that any Creature can be ſerviceable to us, and evil Spirits reſtrained from every where hurting us. It is then a part of Religion to beg that God would be pleaſed to give his divine Bleſſing, to his Creatures when we make uſe of them; by which Prayer we alſo acknowledge that we receive and hold all Things of him, and uſe them in his Name. Whatever is employed in his Service at the Altar, ought firſt to be bleſſed, and ſuch has always been the Cuſtom of the Church. Even Reſpect for the divine Service ſeems in ſome Meaſure to require this, that Creatures, which in the Language of the holy Scripture, groan under the Slavery of Corruption, and are often the Inſtruments of the Pride, Vanity and Intemperance of Men who abuſe and pervert them, ſhould be purified and conſecrated to God, before they are uſed in his immediate Service. The Myſtery of Chriſt's

(1) See Martenne, de Officiis divinis, c. 24. Item, l. de Antiquis Eccleſiæ ritibus. (2) Apud Baron. ad. an. 751.

(3) See the Roman Ritual and Miſſal, and thoſe of other Churches, eſpecially ſuch as are moſt ancient.

Reſurrection being the ſpiritual Renovation of the World, Eaſter has always been eſteemed the moſt ſuitable Seaſon for bleſſing many things we make uſe of. Fire enlightens our Altars and Churches, and is of great and continual Uſe in our natural and civil Life: It therefore ought to be bleſſed, and before the Paſchal Candle, for which it is required. And it is the Cuſtom for all Lights and Fires to be put out, and lighted up anew from Fire ſtruck from a Flint, and bleſſed. This new Fire repreſents Chriſt riſing to kindle in our Hearts a new ſpiritual Fire of his Love; the old profane Fire of our earthly Paſſions being firſt extinguiſhed in us by his Victory over Sin. It likewiſe ſerves ſymbolically to put us in Mind of our Obligation of walking in the newneſs of a ſpiritual heavenly Life, being now riſen with Chriſt by his Grace.

The *Bleſſing of the Paſchal Candle* is performed by the Deacon, who in this auguſt Ceremony, as the Herald of Heaven, announces to the Church the glorious Reſurrection of Chriſt, his unutterable Triumph in this Myſtery, the wonderful diſplay of his infinite Mercy and Goodneſs, and the Happineſs of Man reſtored by the Accompliſhment or Seal of the great Work of his Redemption. The Paſchal Candle, and its ſolemn Bleſſing are mentioned in the moſt ancient Sacramentary or Miſſal of Pope Gelaſius; and in the fourth Council of Toledo of 62 Biſhops, in which St. Iſidore of Seville preſided. St. Gregory Nazianzen, and other Fathers ſpeak of it in the moſt pompous Terms. Ennodius, the learned and pious Biſhop of Pavia, in the beginning of the ſixth Century, has left us two Forms of Prayer for the Bleſſing of this Candle. From him we learn that Droppings or Particles of the Wax thereof, after Low-Sunday, were diſtributed among the People, who burnt them in their Houſes againſt the Influence of evil Spirits (4): In which there was no Superſtition, if the Effect was not certainly expected, becauſe it was hoped for and aſked of God through the public Prayers

(4) Ennod. Op. T. i. p. 1721, 1723. ed. Sirmundi.

Prayers and Bleſſings of the Church, directed for that End.

The Paſchal Candle is an illuſtrious Emblem of Chriſt riſing from the Dead, the Light of the World, and is a Sign which announces to us the Joy and Glory of his Reſurrection. The five Grains of Frankincenſe fixed in it, ſymbolically repreſent his five precious Wounds, and the embalming of his Body at his Burial, and again in the Grave, by the devout Perſons who brought Spices to his Monument. This great Candle anciently gave Light during the Watching in the Church on Eaſter-Eve in the Night.

The Cuſtom of different Churches varies as to the time, when this Candle is lighted: The moſt uſual Practice is, that it burns at high Maſs or Veſpers every Day during Eaſter-week; and every Sunday and Holiday to Aſcenſion Day, on which it is taken out of the Church immediately after the Goſpel is ſung at high Maſs. According to the new Paris Rite, it burns to the End of the Paſchal time or to Whitſuntide.

The triple Candle ariſing from one Stock, ſignifies the Trinity of Perſons in one God, or the Light of the Triune God ſhining to the World through Chriſt. This only burns during the Office of holy Saturday Morning: After which it is taken away, and no more made uſe of, not even on Eaſter-day, or during the Octave (5).

Twelve Prophecies from the Old Teſtament are read for the Inſtruction of the Catechumens and Faithful; and as an Introduction to their End and Accompliſhment in Chriſt's Reſurrection. In theſe is diſplayed the moſt merciful Providence of God continually watching over Man, conducting him from his Fall to his Reparation in Chriſt. The Sighs of the Saints of the old Law for their great Deliverer are interſperſed.

In all Pariſh Churches the baptiſmal Font is bleſſed, after which Baptiſm is ſolemnly adminiſtered, if any

(5) See Gavant Comm. in Rubric. Miſſalis, p. 273.

are presented to receive that Sacrament according to the ancient Discipline on Easter and Whitsun-Eve. Where it can be conveniently done, some Person or Persons ought to be baptized, as St. Charles Borromeo puts Pastors in Mind. At Rome, some converted Jews or such other Adults are prepared during Lent, and baptized with great Solemnity in the Lateran Church by the Cardinal Vicar on Easter and Whitsun-Eves. Where no adult Converts are to be Baptized, in populous Cities, Infants born a Day or two before, may be often presented at the Font on this Occasion.

The Celebrant with the Deacon and Subdeacon lies prostrate at the Foot of the Altar, whilst the Litany is sung to implore the divine Mercy for the Pardon of Sin, and all divine Graces through the sacred Mysteries of Christ's Death and Resurrection. The Prophecies and Litany supply the Introit of the Mass, which is therefore omitted.

The solemn Mass of Christ's Resurrection is said after the Litany towards Noon, which was still sung at the Midnight following in the time of St. Thomas Aquinas. By repeated Alleluias we are invited to spiritual Joy and Praise. *Hallelu-Jah* is a compound Hebrew Word which signifies *Praise ye the Lord*, an usual pious Acclamation of spiritual Joy and Praise.

The deeper our Sorrow and Compunction for Sin, and the Sense of our spiritual Miseries are, and the more tender Part we bear by Compassion in the Sufferings of our divine Redeemer, the greater will be the Jubilee and Devotion we shall feel in our Hearts from the glorious Triumph and Joy of his Resurrection. But alas! how faint has our Compunction been for our Sins, how weak our feeling for the bitter Agonies which our loving Saviour underwent for us? Our Mother the Church has been plunged in Grief, and covered with Mourning. Have we ever wept with her? If we are not sensible what Reason we have to weep, how deplorable must be our Blindness and Hardness of Heart? When Jeremie lamented the Fall of Jerusalem, and the Captivity of the People of God, all his

his Grief and Tears could not avert thoſe Calamities. But our Sorrow will be the Remedy of our Evils. Theſe Tears prepare our Souls for ſolid Joy. We are Members of that Church which ſanctifies herſelf and her Children by her Tears, and before we could be enrolled in their Number, by the moſt ſolemn Proteſtations we renounced the vain Joys of the World. Shall we not be faithful to our Engagements, fly the Diſſipation and Vanities of the World, and be penetrated with ſuch a Senſe of our Miſeries as will be in us a Fountain of Tears? O holy Church, my tender Mother! O devout Servants of God, weep for me! Weep in particular out of Compaſſion for my wretched Inſenſibility that I do not weep for myſelf, and for thoſe Evils and Sins, for which the Son of God poured forth Torrents of Tears and Blood. Divine Saviour, may it be our only Comfort and Joy to attend you in Spirit, in your Sufferings and Death, and unite our Sighs and Tears with your precious Blood. If we thus follow you at Gethſemani and on Mount Calvary, we ſhall alſo ſhare in the Joy of your Reſurrection, and ſing triumphant Alleluias in your Train of devout loving Souls.

THE SEVENTH

TREATISE.

ON THE

RESURRECTION OF OUR LORD.

CHAPTER I.

ON EASTER-DAY.

THE Jewish Passover, called by them *Pascha*, was kept by the Jews in Memory of their miraculous Deliverance from the Bondage of Egypt, by the Slaughter of all the first-born of the Eyptians; the Name was derived from the Hebrew Verb, *Pasach*, which signifies to pass, or Leap over, because the destroying Angel who slew the first-born of the Egyptians, passed over the Houses of the Hebrews without hurting their first-born, their Doors being marked with the Blood of the Paschal Lamb, which was killed the Evening before, and was an illustrious Type of Christ, who by his precious Blood delivered us from the Tyranny of the Devil. This great Feast the Jews kept on the fourteenth Day of the first Month of the Ecclesiastical, or sacred Lunar Year,

Year, called by Moſes, *Abib*, by Eſdras, and the later Jews, *Niſan* (1), correſponding to the greateſt Part of our March, and Part of April. This was the Moon of the vernal Equinox, and was the ſeventh Month of the civil Year of the Jews, which they followed in all Computations, in ſecular Affairs, and which they began from the Month, *Tiſri*, or the autumnal Equinox.

The Paſchal Lamb, which the Jews killed, tore to Pieces, and eat, and whoſe Blood preſerved them from the Hand of the deſtroying Angel, was a Figure of the Death of our Saviour, and of his Blood ſpilt for our Redemption. "Chriſt, our Paſch, is ſacrificed," ſays St. Paul (2): By his Reſurrection, he put the Seal to this great Work, which Myſtery we commemorate on the Sunday after the fourteenth of the Moon of March, or which begins in March. This Feſtival is the true Chriſtian Paſch, and is called in the Engliſh-Saxon Language, *Eaſter-Day* (a).

In the beginning of the Church, the Jewiſh-Converts in ſome Places, kept this Solemnity on the fourteenth Day itſelf, the ſame on which the Jews celebrated their Paſſover. The Apoſtles had the Condeſcenſion to allow them this Liberty, to ſhew the Jews that the Goſpel of Chriſt did not condemn the Moſaic Law, which it had made void by fulfilling it. But the Chriſtian Paſchal Feaſt was in general appointed by the Apoſtles to be kept on the Sunday that followed the 14th Day of the Moon of March. The Roman, and all other Churches of converted Gentiles obſerved this Rule. The contrary Cuſtom was only tolerated for

(1) Exod. xii. 46. Num. ix. 12. John xix. 36. (2) 1 Cor. v. 7.

(a) This Name ſignifies the Feaſt of *April*: For the Engliſh-Saxons called that Month Eoſter, from their Goddeſs of that Name, as Bede informs us, l. *de Ratione Temporum*, c. 13. See Alford. Annal. ad ann. 449. Though Dr. Sparke and Verſtegan, (Ant. p. 20) derive both *Oſter-Monat*, or the Month of April, and the Name of Eaſter from *Oeſt*, or *Oeſt*, Riſing, or the Eaſt; or from *Oſteren*, Reſurrection.

for ſome Time, that the Synagogue might be buried with Honour; as St. Auſtin ſays, of the legal Ceremonies in general (3). But that Reaſon gradually loſing its Force, the Church aboliſhed more and more the Practice of typical Obſervances, which from the Time of Chriſt's Death, and the Confirmation of the new Alliance, or Covenant, had loſt both their Obligation, and all their Virtue and Meaning. Thoſe Jewiſh Converts to Chriſtianity, who pretended that Chriſtians lie under an *Obligation* of obſerving the Jewiſh ceremonial Precepts, were from the Beginning condemned by the Church, are one of the firſt Sects of Heretics that aroſe in the Church, are called the Nazarean Heretics, and are refuted by St. Paul in his Epiſtle to the Galatians, &c. (b). The Church's condeſcenſion in tole-

rating

(3) St. Aug. ep. 19.

(b) John Toland, whoſe want of Integrity in his Principles and Conduct, ought to have more diſcredited the Cauſe of Infidelity, than his impious Writings could ſupport it, wrote his *Nazarenus*, to give a falſe Hiſtory of theſe ancient Heretics, pretending, that all the converted Jews were ſuch in the beginning of the Church, and that they believed Chriſt, to be no more than a Man, at moſt the greateſt of the Prophets: That the converted Gentiles remained ſtill attached to their old ſuperſtitious Ideas and Practices, &c. And that Chriſtianity originally was a very different Syſtem from what it is ſince become.

Moſheim to ſap the Foundation of Toland's impious Book, wrote a Book, intitled, *Judicia antiquæ Chriſtianorum Diſciplinæ*, in which he pretends that the Nazarean Heretics only ſprung up among the new converted Jews in the fourth Century, when the Emperors began to believe in Chriſt. His only Argument is drawn from the Silence of St. Irenæus, Tertullian, Origen, and Euſebius, in whoſe Writings no mention is made of the Nazarean Heretics: From whence he rejects all that St. Epiphanius, and St. Jerome relate concerning the Antiquity of this Sect. It is, however, evident from inconteſtable Monuments; and S. Juſtin, Origen, &c. mention their erroneous Tenets: Whence Beauſobre has refuted this Miſtake of Moſheim. See Beauſobre, *Diſſert. ſur les Nazareens, a la ſuite du Supplement de la Guerre des Huſſites*. Moſheim himſelf afterwards fixes the Origin of the Nazarean Heretics at the time of the Deſtruction of Jeruſalem. See his *Inſtitutiones Hiſt. Eccleſ.* printed in 1755, Sæc. 1. cap. 5. p. 67. See Toland's *Nazarenus* refuted by Thomas Maugel, in his *Remarks on the Nazarenus*; and by Paterſon, in his *Antinazarenus*.

rating in converted Jews the uſe of ſeveral Ceremonies of their Law, continued till about the Time of the Deſtruction of the City and Temple of Jeruſalem, in the Year ſeventy, about forty Years after the Death of Chriſt. From that time the Practice of the Jewiſh Ceremonies has been ever condemned as ſuperſtitious. Two Exceptions were, however, made for ſome Ages. 1ſt. In abſtaining from eating Blood and Things ſtrangled (4), which Law was given to Noah and his Children long before the Jewiſh Diſpenſation (5), and confirmed by the Apoſtles in the great Council at Jeruſalem (6). The other Exception was the temporary Toleration of thoſe Oriental Churches who kept Eaſter on the 14th Day with the Jews (c). Pope Anicetus tolerated that Cuſtom in St. Polycarp, when he came to Rome to confer with him on that Head in 158 (7). Pope Victor in 188, threatened Polycrates, Biſhop of Epheſus, and the other Aſiatics, with eccleſiaſtical Cenſures, if they did not conform to other Churches; but proceeded no farther. The greateſt Part of the Aſiatic Churches were inſenſibly fallen into the Practice of the Church of Rome, when in 325, the general Council of Nice ordained, that all Churches ſhould celebrate Eaſter, on the Sunday that follows the 14th Day of the Moon of March; and the Emperor Conſtantine

(4) Enforced by Can. Apoſt. 63. Tertullian, Origen, Clemens of Alexandria, the Letters of the Churches of Vienne and Lyons, &c.

(5) Gen. ix. 4. (6) Acts xv. 28. (7) S. Iren. l. iii. c. 3. Us. l. v. c. 24. S. Hier. de Script. c. 17.

(c) It continued in Force out of Reſpect to this Decree of the Apoſtles in many parts of the Weſt, till the 12th Century, as appears from the Penitential of S. Theodorus of Canterbury in England, the Canons of Pope Gregory III, &c. In moſt Oriental Churches the Precept of abſtaining from Blood and things ſtrangled is ſtill in Force. (See Beveridge in Cod. Canon, l. ii. c. 7. §. 5. p. 261.) Dr. Delany, the learned Proteſtant Author of the Life of David, &c. maintains that Chriſtians are ſtill obliged to obſerve it. See his Book, *The Doctrine of Abſtinence from Blood defended*, London 1734. See alſo Steph. Curcellæus, *Diatriba de eſu Sanguinis*, Op. Theol. p. 958. and the Diſſertations of Natalis Alexander, Graveſon, &c. on this Subject.

Conſtantine cauſed this Decree to be publiſhed throughout the whole Roman Empire. Thoſe who obſtinately adhered to their old Practice, were from that Time looked upon as Schiſmatics, and called *Quartodecimans* (d).

The Feaſt of Eaſter is the Regulator of all the other great moveable Feſtivals of the Year, and has always been celebrated in the Church with the greateſt Solemnity, as the firſt among the five principal Feaſts of the Chriſtian Religion. The Adminiſtration of the moſt holy Sacraments of Baptiſm and the Euchariſt, is performed on it with the utmoſt Solemnity; and the Church commands all her Children to receive the latter on it, threatening otherwiſe to cut them off from her Communion, ſo that a Diſobedience to this her Precept is a kind of voluntary Excommunication of a Perſon's ſelf. Thoſe, indeed, who are found unclean on this Feſtival, are obliged to defer their *Paſch*, by the Advice of their ſpiritual Director, and make it on the *ſecond Month*, with the unclean in the Old Law (8). The forty Days Faſt of Lent, is inſtituted at this Time to be a Preparation to this great Feſtival, and it is diſtinguiſhed by every other Privilege. "This," ſays St. Gregory Nazianzen (9), "is the Feſtival of Feſtivals, "and the Solemnity of Solemnities, as far above all "the other Feaſts in the Year, even of Chriſt himſelf, "as the Sun out-ſhines the Stars." This Diſtinction and extraordinary Devotion were due to the great Myſtery which we commemorate on it: A Myſtery great in

(8) Num. ix. 6, 7, 10, 11. (9) S. Greg. Naz. Or. 42. de Paſchâ ii. p. 476.

(d) The Iriſh and Scottiſh Churches in the 6th and 7th Centuries were engaged in an erroneous Cuſtom of keeping Eaſter with the Quartodecimans when the Sunday fell on the 14th Day, in all other Years with the univerſal Church: But were brought over to perfect Conformity very ſoon after the Year 700. See Bede, Adamnan (ap. Mabil. Act. Bened. T. iv. p. 456.) the Notes on the Life of S. Wilfred, 12 Oct. p. 231. S. Columba, July 6, p. 39, &c.

in the ancient Types and Prophecies, by which it was foretold: Great in itſelf, and great in its Fruits.

The Myſtery of Chriſt's Reſurrection was foretold many Ways by the ancient Prophets. Oſee proclaimed that our Redeemer, the new Samſon would throw himſelf upon Death as upon his Prey, and ſhould vanquiſh and tear in Pieces that furious Lion. "I will redeem them (the Iſraelites) from Death, O "Death, I will be thy Death! O Hell! I will be thy "Bite;" or according to the Hebrew, "I will Tear "thee with my Teeth (10)". Which St. Paul renders by an Interrogation: "O Death, where is thy "Victory? Or conquering Power. The ſame Prophet ſaid in another Place (11). "He will revive us after two Days: On the third Day he will raiſe us up, and we ſhall live in his Sight, &c. The plural Number is here put, becauſe Chriſt raiſed his elect with him, or the Souls of all Men by his Victory for them. Thoſe who would underſtand this paſſage of ſome temporal Deliverance can find none of the Time here minutely ſet down on the third Day. And the moſt learned Rabbins themſelves, quoted by Galatinus and Pocock have always underſtood this Paſſage of the Meſſiah, delivering or raiſing up his People. Iſaiah tells us, that the Prince of the World flattered himſelf he ſhould be able to hold it for ever captive, and ſhould extinguiſh Light in its very ſource by the Death of Chriſt, and ſwallow up him who is the Reſurrection and the Life: But unknowingly contributed to his own Overthrow; for Chriſt would deliver all Nations. "He ſhall "caſt Death down headlong for ever: And the Lord "God ſhall wipe away Tears from every Face (12). David clearly ſpoke of Chriſt's Reſurrection when in the

10) Oſe. xiii. 14. 1 Cor. xv. 53. See Pocock, p. 669, 672.

(11) Oſe. vi. 3 and 4. See on this paſſage Tert. adverſ. Judæos, c. 13. S. Cypr. adv. Judæ. c. 25. S. Cyr. Hier. cap. 14. n. 14. S. Aug. l. xviii. De Civit. c. 28. S. Hier. hîc 9. S. Greg. M. Hom. 20. in Ezech. S. Bern. Serm. in die Paſchæ, n. 8. See our Interpretation on this Paſſage proved by Dr. Hammond in c. 12. Mat. and by Dr. Pocock Com. on Hoſea, ch. vi. v. 2. p. 253, 254, 255. T. ii. (12) Iſa. xxiv. 8.

the Perſon of Chriſt he ſaid: "I foreſaw the Lord "always before my Face; for he is on my right Hand "that I ſhould not be moved. Therefore did my "Heart rejoice, and my Tongue was glad: Moreover "alſo my Fleſh ſhall reſt in Hope, becauſe thou wilt "not leave my Soul in Hell, neither wilt thou ſuffer "thy holy One to ſee Corruption (13). St. Peter preaching to the Jews (14), ſhews that David ſpoke this under his own Perſon of the Meſſiah, who according to the Fleſh was to deſcend from him, and ſit on his Throne, or reign over the People of God. For David's Body remained and putrified in his Sepulchre, which "is with us even to this Day," ſays the Apoſtle. Therefore he ſpoke this of Chriſt who roſe alive out of the Grave, "and ſaw no Corruption;" whereof adds he, "we are witneſſes. This reaſoning of St. Peter was very well underſtood by the Jews, and ſo convincing, that "three thouſand Souls were that Day added to the Church," and baptized into the Faith of Chriſt. St. Paul alſo urged this ſame Paſſage (15). Beſides expreſs Words of Prophecy (e), ſeveral Predictions of this and other Myſteries were held forth in Types and Figures, which are clear and unexceptionable when applied by Chriſt himſelf, eſpecially when, not for Illuſtration, but in the Spirit of Prophecy, as that of Jonas's being three Days and three Nights in the Whale's Belly (16).

Chriſt

(13) Pſ. xv. (Hebr. xvi.) 8, 9, 10. (14) Act ii. 41. (15) Act xiii. 35. (16) Jon. ii. 1. Mat. xii. 40. See Pſ. iii. 6.—xxix. 1, 2. Pſ. xlviii. 16. Pſ. iv. 12. Pſ. lxx. 23. Pſ. lxxvii. 5. Pſ. cxii. 7, 8. Iſa. xxv. 8. Oſe. vi. 3. Oſe. xiii. 14. Soph. iii. 8.

(e) Joſephus, the Jewiſh Hiſtorian, in his famous Teſtimony concerning Chriſt, writes (l. 18. *Antiqu.* c. 4.) "After three "Days he appeared to them raiſed again to Life, ſeeing the di-"vine Prophets had foretold of him this and other wonderful "Things." And the celebrated Rabbin Jehuda Haccadoſh: ſays, "The Soul of the Meſſias after three Days ſhall return "to the Body, and go out of the Stone under which he was "buried." See the Book of R. Abraham, entitled, *Revelans Arcana*, quoted by Galatinus and Huetius.

Chriſt often clearly foretold his Reſurrection during the Courſe of his Miniſtry. After his Tranſiguration he gave this Charge to the three Diſciples who had attended him: "Tell the Viſion to no Man, until the "Son of Man be riſen again from the Dead (17). In another Place he ſaid to his Diſciples: "But after "I am riſen, I will go before you into Galilee (18)." Again: "From that time forth Jeſus began to ſhew "to his Diſciples, how that he muſt go to Jeruſalem, "and ſuffer many Things of the Elders and chief "Prieſts and Scribes, and be killed, and be raiſed "again the third Day (19)." When he foretold his Sufferings and Death, he added: "And the third "Day he ſhall riſe again (20)."

Yet theſe Predictions were but imperfectly underſtood, or attended to by his Diſciples themſelves till after their Accompliſhment, as the Apoſtles themſelves aſſure us (21). Therefore after the Death of their Maſter, they fell into a State, not of Deſpair or Infidelity, but of Perplexity and Confuſion, not knowing by what means Chriſt now dead would ſave them, and having no expectation of his Reſurrection for the preſent. This their dulneſs and ſlowneſs in Underſtanding ſerved to render the Evidence and the glorious Effects of this Myſtery more illuſtrious. Yet even the Jewiſh Prieſts had heard that he had foretold he ſhould riſe again on the third Day (22).

(17) Mat. xviii. 9. (18) Mat. xxvi. 32. (19) Mat. xvi. 22. (20) Mat. xx. 18, 19. (21) Luke, xxiv. 37, &c. (22) Luke, xxviii. 64.

CHAP. II.

The HISTORY of CHRIST's RESURRECTION.

OUR divine Lord expired on Good-Friday about three of the Clock in the Afternoon, and his Body was laid in the Sepulchre before the Stars appeared, when the Sabbath begun, at the firſt Veſpers or Evening:

Evening: Nay, an Hour before Sunſet, the Jews being accuſtomed, for greater Caution, to begin the Sabbatical Reſt from all kind of Work ſo early. It was a new Monument hewed or hollowed into a Rock in a Garden, not far from the Place of our Lord's Crucifixion, which Joſeph of Arimathea had made for his own Uſe. His Sepulchre was that of the Rich, and moſt Honourable, though his Death had been like that of the wicked, and both moſt ignominious and cruel (23), which Circumſtances had been foretold by Iſaiah. His Burial was performed by the Care of Joſeph of Arimathea, a rich Man, and an honourable Counſellor (24), aſſiſted by Nicodemus, a Phariſee of Diſtinction, a Ruler among the Jews, and a Maſter in Iſrael (25); and his Body was wrapped in linen Clothes, with a Mixture of Myrrh and Aloes, about an hundred pound Weight. Joſeph with his Aſſiſtants had ſhut up the Mouth of the Sepulchre with a great Stone (26). In a MS. Copy of St. Luke's Goſpel uſed by Beza, it is ſaid, that 20 Men could hardly roll it. St. Mark tells us, "it was very "great (27)." The chief Prieſts of the Jews witneſs that the Body of Chriſt was ſtill in the Sepulchre, the Evening after the Sabbath was over; for they obtained of Pilate Leave to place a Guard to watch the Sepulchre, pretending to apprehend that his Diſciples might come by Night, and ſteal away the Body, and then give out that he was riſen, according to what he himſelf had predicted while he was yet alive. They accordingly ſet a Guard, made ſure the Sepulchre, and put a Seal upon the Stone, which cloſed up the Entrance. They probably made their application to Pilate towards the cloſe of the Sabbath, after the religious Duties of the Day were over; but would never go with the Roman Soldiers, and put the Seal during the Sabbatical Reſt. That they did it on the Day after *the Preparation* to the Sabbath, or after Friday, we are aſſured

(23) Iſa. xix. 41, 42. (24) Mat. xxvii. 57. Mark xv. 43.
(25) John xix. 39, 40. (26) Mark xv. 47. Mat. xxvii. 61.
(27) Mark xvi.

assured by St. Matthew (28). The time of Christ's Resurrection is gathered from that when the Earthquake happened, which was about break of Day on the Sunday-Morning. For the pious Women having bought, mingled, and prepared more Unguents and Spices to finish the Embalming of the precious Body of the Lord, which Work the Sabbath had obliged them to leave imperfect, they set out *very early* in the Morning, as St. Mark and St. John say: the latter writes, "when it was yet dark;" and St Matthew, "the Day beginning to dawn." St. Mark says, they came "At the rising of the Sun," but means the time of their arrival at the Sepulchre. The Earthquake, and the Descent of the Angel happened after they set out, and before their Arrival (29), between the dawning of the Day and the Sun-rising. For all the Expressions of the Evangelists denote the ending of the Night, and the beginning of the Day.

The most glorious and stupendous Mystery of Christ's rising from the Dead, of an Angel descending in Terrors, opening his Sepulchre, and frightening away the Soldiers who were set to guard it, with other amazing Incidents; the greatest of all Victories, the Triumph of the Son of God over Sin and Hell, are related in the Gospels nakedly and plainly, without any of the Colourings and Heightenings of Rhetoric, or so much as a single Note of Admiration; without any Comment or Remark upon them, or any Conclusion drawn from any Circumstance. This Manner of Writing best suits Mysteries superior to all the power of Words, and incomprehensible in themselves. It shews the Sincerity of the sacred Penmen, and how strongly they were under the Influence of the divine Spirit, so as not to listen to the Suggestions of human Wisdom or Passions which could not fail to call in the Ornaments of Rhetoric, and the Arts of Logick, to endeavour to set forth such Wonders in the Blaze of their divine Light. But their unbiassed Simplicity is more

(28) Mat. xxvii. 63. (29) Matt. xxviii. 1, 2.

more Noble in itſelf, and is analogous to the Method which the all-wiſe Spirit of God has purſued in all his Works, eſpecially in the greateſt of them, that of our Redemption by the Humility of the Incarnation and Death of God the Son. This Silence, or this fewneſs of Words and Simplicity is more ſtrongly affecting, and more proper to convince the Underſtanding than the moſt pompous Eloquence. But in the contemplation of this Myſtery, the ſtrongeſt Emotions and glowing Sentiments of the Heart ought continually to break forth in Tranſports of Adoration, Love, Thankſgiving and Praiſe. In this Spirit muſt we read the evangelical Narration of this wonderful Myſtery.

St. Matthew and St. Mark clearly diſtinguiſh at leaſt two Companies of pious Women, viſiting the Sepulchre early on the Sunday Morning, and two Appearances of Angels (a), which many Interpreters have confounded together. Mary Magdalen, and the other Mary ſet out firſt very early to take a view of the Sepulchre, and ſee in what Condition it was (30), ſo reſtleſs was their Love, that they had not Patience to wait for the Spices which they left for the other Company to bring after them. Magdalene was on the Road, when, behold, a great Earthquake happened: "For the Angel of the Lord deſcended from Heaven, "and coming, rolled back the Stone, and ſat upon it. "His countenance was as Lightening, and his Rai- "ment as Snow; and for fear of him the Guards "were ſtruck with Terror, and became as dead "Men." At the time when the Earthquake was felt round the Monument, the Saviour of the World aroſe by his own Power and Strength, and came forth living, glorious and triumphant, piercing the Stone that cloſed the Mouth of the Monument, as many ancient Fathers aver (31). Then an Angel deſcended, removed

(30) Mat. xxviii. 1, 2, 3, 4. (31) See Suarez, *de Myſteriis Chriſti*, Corn. a Lap. &c.

(a) See this demonſtrated in *Obſervations on the Hiſtory and Evidences of the Reſurrection of I. C.* by Gilbert Weſt, p. 22.

removed the Stone and ſeated himſelf upon it; at which Sight the Guards were ſeized with Dread and Conſternation, and fell into a Swoon or Trance (b). Magdalene arriving at the Sepulchre, and ſeeing the Stone taken away, in Surprize and Fear ran and told St. Peter and St. John, "They have taken away the Lord, and we know not where they have laid him (32). She had then ſeen no Angel or other Viſion, or ſhe would have mentioned it. Peter and John ran ſtraight to the Sepulchre; the latter outran Peter, and ſtooping and looking in, ſaw the linen Clothes lying yet went not in, waiting for Peter, who coming up went into the Sepulchre, and ſaw the linen Clothes lie, and the Napkin that was about his Head, wrapped together in a Place by itſelf. Then St. John alſo went in, and ſaw the ſame, and believed; which muſt be underſtood of divine Faith (33), that being the ſcriptural Senſe of the Word, *believing*; though, "as "yet they knew not the Scripture that he muſt riſe "again," ſays St. John. But he believed that Chriſt was riſen, before he underſtood the Predictions of the Prophets concerning that Myſtery. After this they returned to the City, leaving Mary Magdalene weeping at the Monument (34). Whilſt Magdalene went back to Jeruſalem to call St. Peter and St. John to the Sepulchre, the other Mary and Salome, according to St. Mark, arrived with Spices. Whilſt on the Road they ſaid to one another: "Who ſhall roll us away the Stone from "the Door of the Sepulchre?" Upon their arrival they ſaw it was taken away, and entering the Sepulchre, "they ſaw a young Man ſitting on the right "Side, cloathed with a white Robe, and they were "aſtoniſhed." The Angel had left the Stone at the Mouth, and ſeated himſelf within the Monument. Having laid aſide his Terrors, he ſaith unto them: "Be not affrighted: Ye ſeek Jeſus of Nazareth who

(32) John xx. (33) See Weſt, p. 105. (34) John xx.

(b) Mr. Weſt will have it that Chriſt roſe whilſt the Soldiers were in this Trance, and that they did not ſee him.

" was crucified. He is risen; He is not here. Behold " the Place where they laid him. But go; tell his Dis- " ciples and Peter, that he goeth before you into " Galilee: There shall you see him, as he told you.— " And they going out, fled from the Sepulchre, for a " Trembling and Fear had seized them; and they said " nothing to any Man, for they were afraid;" (St. Mark xvi.) till on the Road, Christ himself met them. (St. Matt. xxviii. 9.) St. Mark mentions, that those Women brought Spices to the Monument; a Circumstance which St. Matthew omits, because it was well known to the Jews to whom he wrote (c).

St. Luke mentions an Appearance of Angels at the Sepulchre (35), which many have confounded with that recorded by St. John (36). But it seems quite another, and made to Joanna and her Company. For these Women carried Spices, found the Stone removed from the Sepulchre, and entering, found the Body of Jesus was no more there. Whilst they stood perplexed, two men stood by them in shining Garments, and said: " Why seek ye the living among the dead: " He is not here, but is risen." Peter then arose, and ran unto the Sepulchre, and stooping down he beheld the linen Clothes laid by themselves, &c. This was a second time St. Peter went to the Sepulchre, when he only stooped and looked in, but did not enter into the Sepulchre, as before. And two different Reasons are assigned by St. Luke and St. John of each: Of the first, the report of Mary Magdalene; of the second, that of Joanna and her Company, who mention a Vision of Angels, with an Assurance that Christ was risen. Mary Magdalene is mentioned at the Head of most of those abridged Accounts of the Visits of the pious Women to the Sepulchre, because she went first,

(35) S. Luke xxiv. (36) ib. 24. 12.

(c) S. Matthew joins this Speech of the Angel to his Account of the Arrival of St. Mary Magdalen at the Sepulchre: But it was addressed to the second Company that came up after the departure. The Particle δε ought rather to be translated *But* or *Now* than *And*. See West, p. 23.

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brought the first News of the removal of the Stone, and Signs of the Resurrection, though then obscure. She was also the chief amongst the Women who had followed Jesus from Galilee, and attended him: Whence she is often named in the History of Christ's Resurrection for her whole Company. Christ was pleased to discover to the Apostles this Mystery gradually, the better to cure their Perplexity, and to make its Reality more evident. Had they expected his Resurrection, or been less difficult in believing the first Informations of it, the other Disciples, and the World might have suspected Imagination might have had some Share in what was seen; which their Incredulity removes all Shadow of, as well as of any Conspiracy or Design. St. Peter and St. John seem to have assembled the rest of the eleven Apostles and Disciples, upon the Report of Magdalene, and upon what they had seen at the Sepulchre.

Angels were the first Messengers of this Mystery; but their Testimony was soon confirmed by Christ himself. St. Mark tells us (37), that "Early on the "first Day of the Week, he appeared first to Mary "Magdalene, out of whom he had cast seven Devils." St. John relates the Manner in the following Words (38): After St. Peter and St. John had left the Sepulchre to return to their Collegues, and consider what was to be done, Mary remained behind, and "Stood without at "the Sepulchre weeping; and as she wept, she stoop-"ed down, and looked into the Sepulchre, and saw "two Angels in white sitting; the one at the Head, "and the other at the Feet, where the Body of Jesus "had been laid; and they say unto her, Woman, why "weepest thou? She saith unto them, Because they "have taken away my Lord, and I know not where "they have laid him. And when she had thus said, "she turned herself back, and saw Jesus standing, "and knew not that it was Jesus. Jesus saith unto "her, Woman, why weepest thou? Whom seekest

 "thou?

(37) Mark xvi. (38) John xx.

" thou? She ſuppoſing him to be the Gardener, " ſaith unto him: Sir, if thou haſt taken him hence, " tell me where thou haſt laid him, and I will take " him away. Jeſus ſaith unto her, Mary! She turn- " ing ſaith to him, Rabboni, which is to ſay, " Maſter. Jeſus ſaith unto her: Do not touch me; " for I am not yet aſcended to my Father. But go to " my Brethren, and ſay to them, I aſcend unto my " Father and your Father, and to my God and to " your God." S. Mark informs us, that " She went, " and told them that had been with him, as they " mourned and wept: And they, when they heard " that he was alive, and had been ſeen of her, be- " lieved not (37)," imagining it to have been a Spectre, the Work of her Imagination. It is a trite, but moſt childiſh Objection, of modern Freethinkers, that it was only a Spectre, or at moſt a Spirit that acted this Part, becauſe Chriſt forbad Magdalen to touch him. But Chriſt and the Angels aſſure us he was riſen: He eat, gave the Prints of his Wounds to be touched and examined, &c. Here, when Magdalene, out of her ardent Affection, would have embraced and held him, he forbids it, ſaying, ſhe would have more Opportunities of enjoying his Preſence, becauſe he was not yet aſcended to his Father, ſo as to withdraw his Body from the Earth. For the preſent he bids her go without Loſs of time, and give Comfort to his ſorrowful Apoſtles, by informing them that he was riſen.

Jeſus having appeared firſt to Mary Magdalene, diſcovered himſelf, 2dly, to the other devout Women, Mary and Salome, who were returning from the Sepulchre, to carry the Meſſage of the Angels to the eleven. " As they went to tell his Diſciples, " behold, Jeſus met them, ſaying, All hail. And " they came, and took hold of his Feet, and wor- " ſhipped him (38). 3dly, He appeared to S. Peter, " the firſt among the Apoſtles. He was ſeen by Ce- " phas

(37) Mark, xvi. (38) Matt. xxviii. 9.

" phas (39), and after that by the eleven," says S. Paul. On the same Day he appeared a fourth time to two Disciples who were going to Emmaus, a small Town, seven Miles from Jerusalem, in the Road to Joppe. They had heard the Report of Joanna, and the Women that were with her, that they had seen a Vision of Angels at the Sepulchre, and been assured by them that Jesus was risen, and had reminded them of what himself had formerly spoken concerning his Sufferings, his Death, and his Resurrection on the third Day, being foretold by the Prophets. The two Disciples remembered that their Master had foretold these things, and had seen his Sufferings and Death, and it was now the third Day; but they did not understand what was meant by his rising from the dead, or how it had been foretold by the Prophets, whether by rising he was to be taken into Heaven, or to live again amongst them, and in what Manner, as the King of Israel, or otherwise? In their Way to Emmaus they were debating the Argument of the ancient Prophecies, the Circumstances of their Master's Death, and the Reports of the Wonders seen at his Sepulchre; and their Affliction was visible in their Countenances, when Jesus joining them in the Form of a Traveller, asked what was the Subject of their Discourse, and the Occasion of their Sadness. One of them, whose Name was Cleophas, (and who was Husband of Mary, Sister of the Blessed Virgin, Uncle to Christ, and Father of S. Simeon, S. James the Lesser, S. Jude, and Joseph, or Joses), informed him in such a manner as to declare a certain Knowledge, that Jesus was a great Prophet; but expressing a Doubt since his Death, whether he was the Messiah, as they had formerly hoped: Jesus having upbraided them for their Weakness and Slowness in comprehending the ancient Prophecies, explained them, so as clearly to shew, that Moses and all the Prophets had foretold that it was necessary that the Christ should suffer Death,

(39) 1 Cor. xv. 5. Luke, xxiv. 34. Luke, xxiv. 13, 35.

Their Hearts glowed within them all the while they heard him discourse: Yet they knew him not. When they came to Emmaus, Jesus made a Shew as if he intended to go farther, but Cleophas and his Companions detained him, saying it was towards Evening, and they obliged him to sup with them. Jesus, while they were at Table, took Bread, blessed it, and having broke it, presented some of it to them. By his two Actions, first of Thanksgiving to God, (without which the Jews never broke Bread, such Thanks being an Acknowledgement and Homage to the Giver, and a Petition of his Blessing upon their Food); and 2dly, of his dividing it amongst them, their Eyes were opened, and they knew him. But he disappeared and left them. Christ chose to convince them of his Resurrection, first by Reason, then by Sense, that their Minds being first prepared, their Assent to the Testimony of their Senses should be given with the Concurrence of their Reason. The two Disciples being thus convinced, returned that same Hour to Jerusalem, where they found the Apostles assembled together, debating upon the several Reports that had been made them that Day, particularly upon what S. Peter had told them, that he had that Day seen Christ. The Reports of Mary Magdalene, and afterward of the other Mary and Salome, that Christ had appeared to them, seemed to them at first to stand in need of farther Information. But, though neither the time nor the particulars of Christ's Appearance to S. Peter are recorded by the Evangelists, "the Apostles seem to have laid a "greater Stress upon that alone than upon all those "related by the Women," says Mr. West. "For "upon these two Disciples coming into the Chamber, "they accost them immediately, without waiting to "hear their Story, with saying, The Lord is risen "indeed, and hath appeared to Simon;" but make no mention of any of his Appearances to the Women (40). Cleophas and his Companion then related

(40) West, p. 118.

lated what had happened to them in the way, and how Jesus had manifested himself to them at Supper. According to S. Luke, they now believed, upon S. Peter's Report, that Christ was risen (41). Yet S. Mark says, that they neither believed Cleophas nor his Companion (42); because though they acknowledged that Christ was risen from the Dead, they did not believe that he had bodily appeared to those who pretended to have seen him, and to have had sufficient Evidence upon that Point. This also appears from S. Luke, who tells us, that when he appeared to all the eleven, they did not believe even their own Eyes, but supposed they had seen a Spirit. That this was their Disposition is also clear, from the Remedy which Christ applies to cure their Unbelief, bidding them behold and handle his Feet and Hands. For whilst the Disciples were assembled for Fear of the Jews, and were entertaining themselves upon what S. Peter, and afterward Cleophas and his Companion had just reported to them, on Sunday Evening, the Doors being shut, Jesus appeared in the midst of them, to give them the Comfort which they so earnestly longed for. He saluted them according to his Custom, and said, *Peace be unto you* (43). He rebuked them for their Unbelief and Hardness of Heart, because they doubted of the Reality of his corporal Appearance, notwithstanding the Testimony of those who had seen him, and who brought Credentials with them that could not be refused, from the ancient Prophets. To make the Argument more convincing and satisfactory, he added: "Behold my Hands and my Feet; that it is I myself: Handle me and see; for a "Spirit hath not Flesh and Bones, as ye see me have. "And when he had thus spoken, he shewed them his "Hands and his Feet (44), and his Side (45). "Then were the Disciples glad, when they saw the "Lord,

(41) Luke, xxiv. 34. (42) Mark, xvi. 13. (43) John, xx. 19. Luke, xxiv. 36. Mark, xvi. 14. 1. Cor. xv. 5. (44) Luke, xxiv. 40. (45) John, xx. 20.

" Lord," says S. John, yet their Minds were fluctuating about many Circumstances under the Amazement, Terror, and Joy with which they were seized, and which did not suffer them to rise at once out of the Distemperatures of former Doubts, Perplexity and Prejudices of a glorious temporal Reign of a Messiah. S. Luke adds, " Whilst they yet believed not for Joy, " and wondered, Jesus said unto them, Have ye here " any thing to eat? And they offered him a Piece " of a broiled Fish, and a Honeycomb. And when he " had eaten before them, taking the Remains he gave " to them. And he said to them, These are the " Words which I spoke to you while I was yet with " you, that all things must needs be fulfilled, which " are written in the Law of Moses, and in the Pro- " phets, and in the Psalms, concerning me," viz. Proving from them the Necessity of his Death and Resurrection. " Then he opened their Understanding, " that they might understand the Scriptures. And " he said to them, I send the Promise of my Father " upon you; but stay you in the City of Jerusalem, " till you be endued with Power from on High," by the Descent of the Holy Ghost. This was the fifth Appearance which Christ made on the Day of his Resurrection. By this last all the Doubts of the Disciples that were present were banished. By that which he made to S. Peter, its Reality was constated to a Degree of Conviction; though some Doubts as to the Manner, or whether it was in a Body, or in some spiritual kind of Existence, either remained or were afterward raised, from his vanishing out of Sight, when he discovered himself to the two Disciples at Emmaus, and from the Surprise which his first Appearance in the midst of the Assembly of the Disciples raised in their Minds. But these Scruples were perfectly removed in the Process of his last Manifestation of himself to the whole Assembly of ten Apostles, and a great Number of Disciples, to whom he offered his Body to be touched, and shewed his Hands, Feet,

and

and Side. Every kind of Evidence had been now laid before them, and they were enabled, by the Gift of that Holy Spirit which inſpired the Prophets, to underſtand the ſacred Oracles which pointed out the true Marks and Characters of the Meſſiah, and eſpecially the Neceſſity of his Sufferings, and the Glory of his Reſurrection.

The Guards who had been placed to watch the Sepulchre, had been ſeized with Fear at the Earthquake, and the Viſion of the Angel; but having recovered themſelves, ſome of them went into the City, and informed the chief Prieſts of all that had happened. Hereupon the chief Prieſts and Elders aſſembled, and gave large Sums of Money to the Soldiers, charging them to ſay, Jeſus's Diſciples came by Night and ſtole away the Corpſe while they were aſleep, promiſing to ſecure them from Harm, in caſe the Matter ſhould reach the Governor's Ears. They took the Money, and ſaid as they were taught. And this Word was ſpread abroad among the Jews, unto this Day, ſays S. Matthew (46). The ſame is repeated by the modern Jewiſh Rabbins (47). S. Auſtin facetiouſly rallies the Forgers of this inconſiſtent Story (48); for Perſons who ſaid they were aſleep could not give Evidence that the Body was ſtolen. Some of the Guards had publiſhed the Truth; but they did not ſay they had ſeen Jeſus riſe from the Grave, having been frightened into a Swoon or Trance at the Earthquake, and at the Sight of a terrible Apparition of the Angel, who rolled away the Stone and ſat upon it. And the chief Prieſts counterworked the Evidence of one Part of the Soldiers, by the Teſtimony of the ſuborned Witneſſes, which ſerved to perplex the Truth, and gave a Pretence to thoſe who were afraid of diſcovering it, to call the Accounts of the Earthquake, or at leaſt of the Angel, Dreams and Illuſions. With unprejudiced and thinking People this Story carried its own Confutation with it. Nor was

(46) Matt. xxviii. 17. (47) S. Juſtin. Dial. cum Triphon. (48) S. Aug. in Pſalmum lxiii.

was it credible that the Disciples, who were struck with such a panic Fear as not to dare to shew themselves in public, and were ignorant, plain, undesigning Men, could undertake such an Enterprize; or that the Roman Soldiers, trained up under the strictest Discipline, and placed there but the Evening before, should be all asleep at the same Time without one Centinel to watch, and should sleep so soundly and so long, as not to be awakened either by the rolling away of the Stone, or the carrying off the Body, which required a great Number of Hands, and a considerable Length of Time? But God had chosen the Apostles, not the Guards or Soldiers, to be Witnesses to the World of this glorious Mystery. To them therefore he discovered it with the most rational and inconteſtable Evidence, and furnished them with the most authentic Credentials.

After the five Appearances which Christ had made on the Day of his Resurrection, he forebore visiting his Disciples any more for eight Days, that they might examine with a cool deliberate Attention the Evidences he had afforded them, that their Faith might be rational and well-grounded. S. Thomas was not with the rest on the Sunday when Christ manifested himself in the Midst of the Assembly. And so deeply rooted were his Prejudices, that he not only refused to believe the Resurrection of Christ upon the Report of others, but even would not rely upon his own Eyes, fancying it might be some Apparition rather than Christ corporally risen, "Except I shall see in his Hands," said he, "the Print of the Nails, and put my Finger "into the Place of the Nails, and put my Hand "into his Side, I will not believe." Therefore, "eight "Days after, when the Disciples were again within, "and Thomas was with them, Jesus came, the Doors "being shut, and stood in the midst, and said: Peace "be to you. Then saith he to Thomas: Put in "thy Finger hither, and see my Hands; and brng "hither thy Hand, and put it into my Side, andbe "not incredulous, but believing." Thomas could not reject the very Evidence he had required, nor doubt

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of the Veracity of him who knew all his Thoughts; but confeſſed him his Lord and his God. Whereupon Jeſus ſaid unto him: "Thomas becauſe thou haſt "ſeen me, thou haſt believed. Bleſſed are they who "have not ſeen, and yet have believed (50)." After this we find no Scruple left in the Minds of any of the Apoſtles: And hitherto the Appearances of Chriſt ſeem to have been intended only for their Conviction; and thoſe that follow rather for their Confirmation and Inſtruction in the Faith, Doctrine, and Sacraments of the Goſpel. For the remaining thirty Days he continued on Earth, all his Appearances are not recorded, but we are aſſured that he continued his Viſits to the Diſciples, "being ſeen by them during forty Days "after his Paſſion, and ſpeaking of the Things per-"taining to the Kingdom of God (51), ſays St. Luke; that is inſtructing them in all things that regarded the Eſtabliſhment of his Church and their Miniſtry: For he ſent them not only as Witneſſes of his Miracles, Death and Reſurrection, but alſo as Teachers and Preachers of his Faith, and as Diſpenſers and Miniſters of his ſpiritual Treaſures and holy Sacraments.

The Angel, at the Sepulchre, and Chriſt himſelf, both before and after his Reſurrection, had foretold that he would go before and would manifeſt himſelf to his Diſciples in Galilee. There he had lived about 30 Years, had wrought the greateſt Part of his Miracles, and had formed the far greateſt Part of his Diſciples, and was moſt known. And there he could manifeſt himſelf to a much greater Number of Followers. Alſo the Apoſtles being all, or almoſt all from Galilee, were obliged to return home to their Affairs. All the Males among the Jews were commanded by the Law of Moſes (52) to appear before the Lord (at the Tabernacle firſt, and afterward in the Temple) thrice every Year; namely, at the three great Feaſts of the Paſſover, the Feaſt of Weeks or Pentecoſt, and the Feaſt of Tabernacles. Each of theſe

(50) John xx. 24. (51) Acts i. iii.
(52) Exod. xxiii. 17. Deut. xvi. 16.

these Solemnities lasted a whole Week. The Apostles and Disciples from Galilee had come up to Jerusalem, both to attend their Master, and in Obedience to the Law to keep the Passover; and having continued there as they were obliged to do, till the End of that Festival, immediately after they had seen Jesus on the eighth Day after his Resurrection, when S. Thomas was with them (53), returned to their own Country. In Galilee Jesus first manifested himself to them at the Sea of Tiberias, called also the Sea of Galilee. This is said by S. John (54), to be "the third time that Jesus "shewed himself to his Disciples" (in any numerous Assembly of them) "after that he was risen from "the Dead." This consequently preceded his Appearance on a Mountain in Galilee by Appointment, mentioned by S. Matthew (55). It seems to have been on this Mountain that he shewed himself to above 500 Brethren together in Galilee, which being subject to Herod, the Disciples could assemble more freely, and in greater Numbers, and more frequently than at Jerusalem, where the Hatred and Apprehensions of the chief Priests and Elders were increased rather than extinguished by the Death of Christ. On the same Account, Jesus some Time before his "Death "walked in Galilee, for he would not walk "in Jewry, because the Jews sought to kill him (56)." Greater Numbers therefore were favoured with seeing Jesus in Galilee. But when he had sufficiently instructed them in all things, he made his last Appearances in the Neighbourhood of Jerusalem, and thence ascended into Heaven. The Apostles and Disciples were otherwise obliged again to repair thither about that Time for the Celebration of the Feast of Pentecost (57); during which they were covered from the Danger of giving Umbrage by their Assemblies whilst great Multitudes of their Brethren from all Parts, filled every Quarter of the City.

A Christian rests not on the bare History or Narrative of Christ's Resurrection, but by entertaining himself

(53) John xx. 26. (54) John xxi. 14. (55) Mat.
(56) John vii. 1. (57) Acts. xi. 1.

ſelf upon it, by pious Meditation and Devotion, ſtirs up in his Heart thoſe interior Sentiments which diſpoſe him to reap the Fruit of this great Myſtery. We ſhall therefore here point out in general the principal Affections of Piety which its Contemplation ought to kindle in our Souls, and the Exerciſes of Devotion with which we are bound to celebrate this great Feſtival.

CHAP. III.

On the principal Diſpoſitions of Soul and Exerciſes of Devotion, with which every Chriſtian is bound to celebrate the glorious Solemnity of Chriſt's Reſurrection.

AS Angels proclaimed to the World the Birth of Chriſt, ſo they announced to us, in the Perſons of the holy Women at the Sepulchre, the joyful News of his glorious Reſurrection. *Fear ye not*, ſaid the heavenly Meſſenger as if he had ſaid: Let thoſe tremble at our Sight, who ſinking under the Weight of Sin, and Impenitence, and under the Yoke of the Devil, which they have not Courage to ſhake off, deſpair of attaining our Company in the Glory of Heaven: But you who ſee your Fellow-citizens, need not be affrighted. Having calmed the Fears of theſe devout Women, he announced to them the great Myſtery which is the Cauſe of unutterable Joy and Advantages. "You ſeek Jeſus of Nazareth who was crucified: He is riſen: He is not here (1). At this News what unſpeakable Joy muſt have overwhelmed their pure and loving Souls! This Meſſage belongs alſo to us, it proclaims to the whole World in the Perſon of theſe devout Women, the great Triumph of our divine Redeemer, and the Accompliſhment of our moſt happy and moſt glorious Redemption, with all its eternal and incomprehenſible Advantages. In what Raptures ought we to

(1) Mark xvi. 6.

to liſten to the Voice of the divine Herald! With what heavenly Pomp and Solemnity may we repreſent to ourſelves the aweful Proclamation of this great Myſtery made to the World. Full of this Thought, S. Gregory Nazianzen, giving full Scope to the ſublime Flight and Thunder of his Eloquence, begins his ſecond Sermon on the Feaſt of Chriſt's Reſurrection, by the majeſtic Words of the Prophet Habacuc, ſpoke on Occaſion of a much inferior Viſion, and cries out: "I will ſtand upon my Watch," ſays the excellent Habacuc; "and I this Day will ſtand with him: And "being raiſed by the Holy Spirit, I will lift up my "Eyes and contemplate what kind of wonderful "Myſtery will be ſhewn, and what will be ſaid to "me. I ſtood; and behold, a Man aſcends glorious; "his Countenance like that of an Angel, and his "Garments dazzling by their Brightneſs like a Flaſh of "quick Lightning. He lifted up his Hand toward "the Eaſt, and being ſurrounded with a Multitude of "the heavenly Hoſt, cried out with a loud Voice as "with the Sound of a ſhrill Trumpet, and ſaid: On "this Day is Salvation given to the World both viſible "and inviſible. Chriſt is riſen from the Dead: Ariſe "ye with him. Chriſt has reſumed his Body: Return "to the State of Happineſs which you had forfeited. "Chriſt has left the Grave: Break the Bonds of your "Sins. The Gates of Hell are broken down; Death "is vanquiſhed; the old Adam is deſtroyed, and the "new Adam formed: Be ye made a new Creature in "Chriſt." At this wonderful Proclamation the Heavens and the Earth are filled with unſpeakable Triumph and Joy, and reſound with Canticles of Adoration and Praiſe. We who have ſo great a Share in the Advantages of this Solemnity, cannot remain ſilent. "To "celebrate ſo great a Myſtery all the Faithful are aſ-"ſembled," ſays S. Gregory Nazianzen, in the ſame Sermon (2). "Let every one bring Preſents to the "beſt of his Power, to honour ſo ſolemn a Feſtival. "Whether

(2) Naz. Or. 42. (ſeu 2 de Paſcha).

" Whether these are great or small, it matters not, " provided they are offered with the greatest Fervour " and Purity of Heart, and are made agreeable to " God. For what could the Angels present worthy " of him, though those pure Intelligences contemplate " the divine Glory so near, and praise God in so per- " fect a Manner."

We are called upon to present our Homages of Adoration, Thanksgiving, Praise and Love, in holy Transports of spiritual Joy. There are two Sorts of Joy; the one spiritual, the other worldly and carnal: Such will be our Joy as our Love is. If this be set on earthly and sensual Objects, our Joy will be earthly: If our Love be heavenly, our Joy will also be such, and will spring only from holy and spiritual Motives. To this holy Joy the Church invites us on this Solemnity, when she sings: " Let the angelical Troops of the Heavens exult: " Let the Earth rejoice, &c." What Signs are there among us of this spiritual Jubilee of Heart? Perhaps there never were greater of that Joy which our Lord foretold and condemned, when he said: *The World shall rejoice* (3) of a foolish Joy in worldly Pleasures, and Vanities, in the Gratifications of Pride and the Senses; in the Abominations of Filth and Sin: The Marks of which are dissolute Mirth, worldly Diversions, Banquetings, Revellings, and Intemperance. Thus to rejoice is to celebrate Festivals of the Devil, not of God or Religion. " We are to leave high Tables, Excess, " and Care of the Belly to the prophane Solemnities of " the Heathens," Says S. Gregory Nazianzen (4): " We who adore the Word of God, profess that we only " seek the Delights of the Soul." Those base Joys are unworthy of a rational Soul, much more a Christian: They render a Heart carnal, and altogether incapable of conceiving or relishing spiritual Comforts. A Soul must have renounced, and be dead to them, before she can rejoice in God and his holy Mysteries. But if all earthly Affections and Attachment to Sin be banished

(3) John xvi. 20.

(4) S. Gr. Naz. Or. in Natal. Christ. p. 383.

niſhed her Heart, and all inordinate Love of ſelf and the World extinguiſhed in her, then will the Contemplation of this divine Myſtery kindle a Fire of pure Devotion in her Breaſt, and give that Love and Reliſh of ſpiritual things, which will be to her a Source of heavenly Joy. Certainly no Chriſtian can conſider the Motives which it furniſhes, and remain inſenſible. If we have any true Love for our own Souls, or any Deſire of our own Happineſs and Advantage, we muſt be overwhelmed with Joy to ſee ourſelves delivered from the Slavery of the Devil, and from everlaſting Miſery. Chriſt, as an Almighty Conqueror, has vanquiſhed that mercileſs Tyrant in whoſe Chains we were held Captive, and has laid him under our Feet by his Victory over him. Who ever heard of a miſerable Culprit, who after ſuffering the greateſt Miſeries in a frightful Dungeon, under Sentence of an ignominous cruel Death, ſhould the Sentence be reverſed, and upon ſeeing himſelf reſtored to his Liberty and raiſed to a State of Opulence, Dignity and Honour, would not with Joy and Pleaſure call to mind the Hardſhips and Dangers of his former Condition, and bleſs the Day of his Deliverance? Yet they muſt have ended with this periſhable Life: Whereas our Slavery in Sin was only begun on Earth, to be made more grievous beyond all that can be conceived in the eternal Torments of Hell. Neither is our Happineſs confined to a bare Deliverance from theſe infinite Evils. Chriſt riſing from the Grave, and completing by this Victory the great Work of our Redemption, has raiſed us from the Death of Sin and Slavery of Hell, to the Dignity of Children of God, Heirs of his Glory, and Coheirs with himſelf. Is not this a juſt Subject of unſpeakable Joy? Hence the Apoſtle ſays: Rejoice ye always in the Lord; again I ſay, rejoice. Be not ſolicitous for any kind of thing: Our Lord is at hand (4). But to rejoice now in the Hope and Expectation of that glorious Kingdom which Chriſt has purchaſed

(4) Phil iv. 4.

purchaſed for us, we muſt love and earneſtly deſire it. Rejoice with Jeruſalem, and exult all you that love her: Rejoice for her, all you who mourned for her (5). There cannot indeed be much Joy where the Deſires were faint, and where there was little Love. Therefore the Prophet ſays: "Let all who ſeek thee, be glad "and rejoice in thee; and let them who love thy "Salvation, ſay always, the Lord be magnified (6)." If we eſteem it a Bleſſing above all Bleſſings, to have been redeemed from Hell, and to be called to a Kingdom of everlaſting Glory: If this be an Happineſs in our Eyes infinitely precious, beyond all that this World can afford; then exceeding great muſt be the Deſire and Joy which will flow from the Conſideration of this Myſtery, and the Graces and Glory which are procured us by it.

But we ought to rejoice far more for the Intereſt and Glory of Jeſus Chriſt himſelf in his Reſurrection, than for all the higheſt Advantages which accrue to us from this Myſtery. He who is riſen in ſo bright Glory is our Father, our God, our moſt loving Brother and Friend. It is he who has redeemed us at the Price of the laſt Drop of his Blood which he has poured forth for us. Is it not then juſt that our Souls ſhould be penetrated and overwhelmed with Joy when we ſee him take Poſſeſſion of that high Glory and ſupreme Felicity which are his Due? This ought to have been his natural State, who was the Son of God, and Innocence and Sanctity itſelf. It was only for us that he choſe for his Portion the loweſt Degree of Humiliations, and the ſharpeſt Torments. If we have any Sentiments of Love or Zeal for his Honour, how muſt we be tranſported with Joy to ſee him now enter into his own Rights? Again, how ſhall we teſtify our Gratitude for all his bitter Sufferings by which he redeemed us, but by our Demonſtrations of Joy when we behold him paſſing from the Abyſs of Abjection and Torments to the Summit of Honour, Power, and Felicity? Hence the Chriſtian Church, ſpread over the Globe of the

(5) Iſa. lxvi. 10. (6) Pſ. lxix. 5.

Earth, resounds with Cries of spiritual Joy, and Hymns of praise; and all its Children express their Transports by repeated Alleluiahs, which they have continually in their Mouths. "Let us love with our whole "Hearts, my dear Brethren, the Glory of his divine "Resurrection," says S. Gregory the Great (7): "And "let us die for his Love, if it be necessary, now we "see his Triumph accomplished." An eminent Servant of God expresses the strong Emotions of Devotion which he felt in his Heart on this Solemnity, in the following pathetic Strains (8). "O great Festival! "It is on this Day that my amiable Redeemer begins "to shew himself as God, and to be treated as God. "O Festival of the Glory of Jesus! O Festival of "Joy to his Mother, and to all the Saints! Mary "without a Miracle, would have died of Grief and "Compassion on Good Friday; and To-day, with-"out a Miracle would have died of Joy. How "comes it that my Heart does not swoon away through "Joy? The Interests of the Creator, being infinitely "preferable to those of Creatures, I most justly rejoice "more at his Glory than I can do in the Hope of my "own. O Jesus, I see you then at last in the State of "Glory which is by infinite Titles your due. That "State of Contempt, Ignominy and Suffering to "which your Love for me had reduced you, belonged "not to you. It was indeed most advantageous and "necessary for us who were Criminals: But it suits not "you who are Innocence itself, and the King of "Glory. O what Transports of Joy does my Soul "feel to see Jesus crowned with Glory! It is what no "Power of Words can express." The more bitterly a devout Soul is grieved in meditating on his Sufferings, and Death, and on the Enormity and Miseries of Sin, the more is she transported with Joy in the Contemplation of his Glory, due to him on Account of his divine Dignity, and Sanctity; and also, by a new Title, on Account of his Torments and Death in redeeming us. This Triumph and this Crown are a Recompence

(7) S. Greg. M. Hom. xxi. in Evang. (8) Monf. Bernieres de Louvigni, Penfees.

Recompence of his Charity in ſhedding his precious Blood for us, and of his Victory over Sin and Hell. We rejoice and applaud when we ſee ſome glorious Conqueror rewarded with Triumphs, and wearing the Enſigns of Honours which are the Trophies of his Victories, and glorious Badges of his heroic and virtuous Exploits. We rejoice at the Crowns of the Martyrs and of all the Saints. But incomparably more muſt we exult in celebrating the Honour with which the ſacred Humanity of Chriſt is crowned, and which he has ſo juſtly purchaſed by his divine Virtues, and by the cruel Death, and that Sea of Sorrows by which he redeemed us. His Glory was veiled by his Humility, and concealed in the Obſcurity of his Birth in the Manger; of his hidden Life; of the Indignities which he ſuffered; of his cruel and ignominious Death. But it is diſplayed in the Myſtery of his Reſurrection, which is the Manifeſtation of his Greatneſs, the Demonſtration of his Divinity, which here emerged, as it were, from the Abyſs of Humiliations into which it was ſunk. Even from the Grave itſelf, which is uſually the loweſt State of human Miſery, and the moſt loathſome Object of Horror. We are amazed at the Sight of the Poverty in which he was born, lived, and the Pain in which he died. But his Reſurrection makes Amends for all, and certifies us of his Divinity, according to the Words of the Apoſtle: "That he was "declared to be the Son of God by his Reſurrection "(9);" in which Myſtery he manifeſted the Sovereignty of his Power. The Father addreſſed to him particularly in his Reſurrection: *I begot thee To-day* (10), as if he had ſaid, as S. Ambroſe remarks: "On this "Day haſt thou proved thyſelf my Son." What Glory does this Myſtery alſo reflect upon all the foregoing Humiliations of Chriſt's Incarnation, ſhewing them to have been ſuch Miracles of Goodneſs, ſuch Prodigies of divine Love and Condeſcenſion, for which the heavenly Spirits can never ſufficiently admire and praiſe him; for which all Creatures ſhall eternally adore him.

(9) Rom. i. 4. (10) Hebr. i. 5.

We must exult, rejoice and praise him on this Festival. But the Demonstrations of our Joy must not be worldly or carnal. Such would dishonour this Mystery, and have a direct Opposition to all Sentiments which holy Love and Devotion inspire. If we do not fast in the Paschal time in Token of our Joy; we must still practise necessary Temperance and Abstemiousness: Not forget that we are Christians, and bound to live in a constant Practice of Self-denial and Restraint in order to keep our Appetites in due Subjection, and to make our Senses Instruments of all Virtue and Sanctity. Though we now put on our best Garments, as S. Gregory Nazianzen remarks; all Vanity, Ostentation and Immodesty must be banished. Our Joy must be altogether holy and spiritual; not barely exterior, a mere Ceremony or base Hypocrisy of the Heart, but sincere, and a Joy of true Devotion. Thus ought we to be transported at the Glory of our blessed Redeemer, and our own Redemption, and Happiness through him. His Triumph must penetrate our Hearts and fill all the Powers of our Souls with holy Joy, in which we must offer him the Tribute of our Affections, by pouring forth our Hearts in the most fervent Acts of Adoration, Praise, Thanksgiving, Love and Oblation or Sacrifice.

Adoration, Honour and Praise are due to our great Conqueror from all his Creatures, but in a special manner, from Men redeemed by him, raised with him, his acquired new People, rescued from Sin and the Jaws of Hell, enrolled among the Sons of God, and made Citizens of Heaven. The Whole Universe, renewed by him in the Restoration of Man, clothed with Gaiety, chants his Victory, and each Part, according to its Capacity, founds forth his Praise. When the World, at the Creation, came forth out of nothing, at the Command of God, and appeared in his Sight arrayed with Beauty and every thing in it perfect, all Nature seemed to borrow a Voice to proclaim the Glory, Power, Magnificence, and Goodness of its Author. The Angels, *the Sons of God*, praised him in

Jubilee

Jubilee (11). The Stars ſhone forth to him *with Gladneſs* (12), and riſing celebrated his Praiſe. Every Thing in the Heavens, on Earth, and in the deepeſt Abyſſes, conſpired to form one univerſal Choir, in diſplaying and celebrating their Lord and Creator. The Sun in its Courſe (13), the Stars in the Firmament, the living Creatures which people the ſeveral Parts of the World, the Trees and Verdure which cover the Surface of the Earth, and the whole Creation continue in ſome Degree their Praiſe of him, by and in whom they exiſt. Seated on ſome Eminence, and taking a Survey of all things above, about and below us, we may repreſent them as inceſſantly employed in ſetting forth, and each, according to their Abilities, praiſing the Sweetneſs of the Love, the Magnificence, Bounty, Omnipotence and Glory of God, from whom, and in whom they hold whatever they are or enjoy. God is more wonderful and adorable in the Renovation of the World, by the Redemption of Man through Chriſt, than in its firſt Creation. We may therefore repreſent to ourſelves the Heavens, the Earth, and the whole Creation as conſpiring in a joint Chorus to magnify in the higheſt Strains of Love and Praiſe, the infinite Power, Mercy, Wiſdom, and Goodneſs of God in the Reſurrection and glorious Triumph of his Son. The Father by preſenting his co-ëternal Son again to the World, now in his glorified State, gives Charge to all the bleſſed Spirits to adore him. This great Summons ſounded thro' all the heavenly Courts: *And may the Angels of God adore him* (14). Much more ought Man, ranſomed by him; Man who has ſo great a Share in his Victory, and ſuch ſpecial infinite Obligations to him, pay the moſt fervent Homages of Adoration, Thankſgiving and Praiſe. In the moſt profound Adoration, and with the Application of all the Powers of our Soul to the Majeſty of our own divine Redeemer in his State of Glory, we ought to repeat, and to invite all Creatures

(11) Job xxxviii. 7. (12) Bar. iii. 34. (13) Pſ. xviii. 6. 7. (14) Hebr. i. 6.

to repeat with us, with all poſſible Devotion: "The "Lamb which is ſlain, is worthy to receive Power and "Divinity;" (that is, the Homages due to his Godhead) "and Wiſdom, and Strength, and Honour, and "Glory, and Benediction (15); And every Creature "which is in Heaven, and upon Earth, and under "the Earth, and in the Sea, I heard them all ſaying: "To him who is ſeated on the Throne, and to the "Lamb, be Benediction, and Honour, and Glory, and "Power for ever and ever. And the four living "Creatures ſaid, Amen (16). "Jeſus Chriſt Yeſterday "and To-day, and the ſame forever (17)." In theſe Words are expreſſed his eſſential Eternity, Unchangeableneſs and Independance, the Characters of his Divinity, in the ſame Manner as God gave a Deſcription of himſelf to Moſes, in the Name which is incommunicable to all others: *I am, who am.* It is not ſaid, He was, and will be; to expreſs that the Duration that is paſt, and that to come *is* preſent to him who always *is* eſſentially and without Viciſſitude or Change. In theſe Words, therefore, we acknowledge and adore as God him who in his human Nature died and roſe again. We adore him not only in his Divinity, but alſo his Humanity ſubſiſting by, and united hypoſtatically to the divine Perſon. We adore him in every Circumſtance of his glorious and triumphant Reſurrection; in the immortal Life he has entered; in the Glory of which he is poſſeſſed; in the happy Influence of his Grace and Power in Heaven, and on Earth; in the Characters which he bears of God, Redeemer, King, Judge, Spouſe, Co-heir and Brother. Let us ſalute him in all theſe Qualities, paying him under each, our beſt Homages in the moſt profound Sentiments of Adoration, Gratitude, Love and Fear.

Let us adore and praiſe him, ſeeing that by the great Myſtery of his Reſurrection Man is redeemed and reſtored to the Dignity of Child of God; the Ignominies of his Death are repaired, his Labour crowned, his Divinity manifeſted, the Wiſdom of the whole Myſtery

(15) Apoc. v. 12. (16) Ib. v. 13. (17) Hebr. xiii. 8.

Myſtery of his Incarnation unfolded, the Glory of his Croſs eſtabliſhed and proclaimed, his Religion and Doctrine invincibly confirmed, and built upon an unſhaken Foundation. In a word, each Circumſtance of this Triumph demands the Tribute of our Praiſe.

With what Ardour did Deborah, and other Servants of God in the Old Law, ſing his Praiſes, and return him Thanks, for Victories over their temporal Enemies? In what Tranſports of Zeal and Gratitude did Moſes celebrate the Divine Mercy, after the Paſſage of the Iſraelites through the Red Sea, in which Pharoah and his Horſemen were ſwallowed up; a Type of the Devil vanquiſhed by Chriſt, to whoſe glorious Victory, and Triumph in his Reſurrection, the Song of Moſes agrees, in a far more noble Senſe than to the temporal Deliverance of the People of God from the Tyranny of Pharoah. The Jewiſh Paſſover was kept with the greateſt Solemnity, in Commemoration of the Delivery of their Anceſtors from the exterminating Angel; and their Paſchal Lamb was no more than a Type of Chriſt. With what Thankſgiving and Praiſe then are we obliged to glorify our Redeemer and God, on the great Feaſt of his moſt glorious Triumph? "This is the Day which the Lord hath made; let us "be glad and rejoice therein." Pſalm cxvii.

The Sacrifice of our Love muſt accompany the Homages of our Praiſe. Infinitely amiable is our Divine Redeemer, both in the adorable Immenſity of his Divinity, and in the Sweetneſs of his ſacred Humanity; in which, by the Likeneſs of our Nature, infinite God as he is, he is made our Brother. All the particular Motives of Love which are found in each of the Myſteries and Actions of his mortal Life, Sufferings and Death, are centered in the Myſtery of his Reſurrection, the Seal of the great Work of our Redemption. He has not forgot, in its glorious Effulgency, his ancient Condeſcenſion, Mercy, and boundleſs Love for us; nor is he riſen to forſake, or to depart from us. No: In his Reſurrection he preſents himſelf to us moſt amiable, becauſe victorious

and

and triumphant for us, and becauſe he has put on this glorified State for us, and for our Sake and Advantage, and in this is ſtill mindful of us, and bears to us the ſame infinite Love out of which he died for us. How does he challenge our Love in the Diſplay of his Goodneſs, and all his Charms in his Triumph and Victory over Sin and Death? We admire a great General in the Day of his worldly Triumph, enriched with the Spoils and Ornaments of his Conqueſts, loaded with the Trophies of his Atchievements, though often unjuſt, bloody and mean, and generally owing more to others than to his own Valour. Here the Victories and Trophies are infinitely holy, and altogether ſpiritual and divine; and all their Advantages are our own: Infinite as they are, Chriſt purchaſed them for us by his Meekneſs, Patience, Sufferings, and Death, through a Sea of his own adorable Blood. With what Eyes ſhall we contemplate our God and Redeemer, the great Conqueror of Death, Sin and Hell, encompaſſed with happy Spoils, the Fruit of his Conqueſt, Souls redeemed by him; adorned with the glorious Badges of his Victories, the Prints of his Wounds by which he obtained them, at ſo dear a Rate to himſelf; appearing on this Day in that Glory with which his Heavenly Father hath crowned him? He is riſen ſovereignly beautiful, and ſovereignly glorious, clothed with the Robes of his immortal Triumph, and of his Royalty and ſupreme Dominion over Man and all Creatures. "The Lord hath "reigned: He hath arrayed himſelf with Beauty (18)." If the Modeſty, Sweetneſs, and Majeſty of his Countenance before his Death could charm and attract thoſe that beheld him, whom Jealouſy and Malice did not blind; what Charms muſt not ſparkle and dart from his glorious Countenance after his Reſurrection, now no longer covered and diſguiſed with the Veils of Mortality, but ſhining with the Rays of his Heavenly Reſplendency. His Humanity is now immortal,

(18) Pſ. xcii. 1.

immortal, impaſſible, and clothed with the Splendor which his Divinity diffuſes upon it. " Beautiful in " his Comelineſs above the Sons of Men (19)." The Sight of a ſingle Ray thereof, in his Transfiguration, tranſported S. Peter with Joy and Admiration, in ſuch a manner that he forgot every thing elſe, even his own Condition, and where he was; and deſired to ſtay there for all Eternity, to feed his Eyes and his Soul on ſo charming an Object. What then muſt it be to behold that Beauty in its Meridian Brightneſs? All earthly Beauties diſappear, and become Deformity in the Preſence of one glorified Body. Yet the Luſtre of all the glorified Bodies in Heaven, if compared to the ſacred Humanity of Chriſt, are no more than the Glimmering of the Stars to the dazzling Light of the Noon-day Sun, by which they are totally eclipſed and hid. This is the charming Sun and Light of Heaven. " Its Lamp is the Lamb (20)." As the Planets borrow all their Light from the Sun, ſo will the Bodies of all the Bleſſed in Heaven receive their Luſtre, by Participation, from the adorable Humanity of their Redeemer. O, when ſhall I behold the ſovereign Beauty of my Jeſus? which is the Object of the Deſires of the Angels, the Joy of the Saints, and the Delight of Heaven. " When ſhall I come and " appear before thy Face (21)? Behold thou art " beautiful and comely, O my beloved (22)."

How great, how ſublime, and how ſtupendous ſoever this Myſtery of the Glory of Jeſus is, he is not by it removed from us. On the contrary, it is wrought for us, and in it he is all ours. Yes: The Miracles, the Glory, the Advantages of Chriſt's Reſurrection, are all for our Sakes. We ſay truly, that Chriſt was born, and that he died for us. Nor is it leſs true, that he roſe again from the Dead for us. " He delivered himſelf (to Death) for our Sins, and " he roſe for our Juſtification," ſays the Apoſtle (23). He

(19) Pſ. xliv. 3. (20) Apoc. xxi. 23. (21) Pſ. xliii. (22) Cant. i. 15. (23) Rom. iv.

He here gave himſelf again for us. " For this Chriſt " died, and roſe again (24)." How are we bound to love a God who both ſuffers and triumphs for us?

In his glorified State he ſtill retains his ancient Love for us, as ardent, as tender, as when it nailed him to the Croſs for our Redemption. He now calls us not his Friends as formerly, but his Brethren. " Go tell " my Brethren," ſays he (25), " that I aſcend to my " Father and to your Father." He bears to Eternity the Print of his ſacred Wounds in his glorified Body, not only as Tokens of his Victories, but much more as eternal Proofs of his Love, and Memorials of his Sufferings for us; alſo to remind him of us always afreſh, and to aſſure us that he will never forget us in the Kingdom of his Glory. He ſays by them to every one of us: " Behold, I have written thee in my " Hands (26)," and in Characters which Eternity itſelf will never efface. In theſe Wounds we are always preſent to the very Eyes of his Humanity itſelf: They ſpeak to him of us without Intermiſſion. If a Mother ſhould forget her little one, and abandon the Child of her Womb, which ſhe has nouriſhed in her own Boſom, he can never forget us, whom he always bears engraved in his Hands. Theſe ſame Wounds he perpetually ſhews to his Father, to appeaſe his Juſtice, and render him propitious to us. By them he is our eternal and all-powerful Advocate with him (27). For Chriſt in his Reſurrection, and in Heaven, continues to perform for us the Office of our only true Mediator. Abraham, Moſes, and other holy Men, have been employed by God as Mediators of Interceſſion, to addreſs him in Favour of his People. But Chriſt is the only Mediator of Redemption, our only true Mediator, through whom alone we, and all who intercede for us, can have Acceſs. By his divine Nature he is God; and by his Humanity he is our Brother, to plead for us, ſure by the Dignity of his divine Perſon,

(24) Rom. xiv. (25) Matt. xxviii. (26) Iſa. xlix. (27) 1 John, ii. 1.

Perſon, and the Merits of his Croſs, to obtain all he requeſts; and by the Experience of our Nature he has learned Compaſſion for our Weakneſs. Neither need he ſpeak to plead our Cauſe. He has but to preſent his Hands pierced for us, to diſarm his Father's Anger, and procure for us every Bleſſing. Shall not theſe precious Wounds, ſhining with bright Glory, ſuch wonderful Pledges of his Love, and ſo powerful Tokens continually exciting him afreſh to the Love of us, always move us to love him? Is it poſſible that, though our Hearts are harder than Adamant, thoſe Wounds ſhould not kindle in them a Fire of his Love, and ſtir up in us a deep Senſe of Gratitude, as often as we call them to mind? We ought often to entertain our Thoughts and Affections by pious Meditations and Aſpirations on his Love for us, his Benefits, Myſteries, holy Actions and Sufferings, and repeat frequent Acts of his divine Love, by Joy and Complacency in his Glory, Excellencies, Graces, and perfect Virtues; by Benevolence and Zeal deſiring to draw all Men to his Knowledge, and to the Obedience of his holy Law; and to propagate more and more in ourſelves, and in the Hearts of all Men, the Kingdom of his ſweet Love; by the Praiſes of his holy Name; by the perfect Oblation and Sacrifice of our Hearts; by earneſt Petitions for his divine Love and Grace, through his Mercy, and all his ſacred Myſteries in the Litany in his Honour, &c. by fervent Deſires of being eternally united to him in Glory; by thanking him for all his gracious Mercies, and infinite Love, &c. "Thanks to God who hath given "us Victory, through the Lord Jeſus Chriſt (28)."

All ſupernatural divine Love or Charity muſt ſpring from, and be founded in the other two theological Virtues, *Faith*, or the Knowledge of his ſacred Myſteries and Truths, manifeſted to us by his Revelation; and *Hope*, or a firm Confidence in his Power, and of obtaining his Graces and Glory: Of both which great and

(28) 1 Cor. xv. 57.

and eſſential Virtues his Reſurrection is alſo the Foundation and ſtrongeſt Motive. Our Faith is built upon it. S. Paul tells us, that Chriſt was predeſtinated, and declared the Son of God, by the Reſurrection (29). The Goſpel is ſometimes called the preaching of the Reſurrection of Jeſus Chriſt, to give us to underſtand that this is the fundamental and principal Article of our Faith in Chriſt (30). It is aſſigned by him as the great Proof and Sign of his Divinity. "The "wicked Generation ſeeks a Sign, and no Sign ſhall "be given to it but that of Jonas (31)," meaning his Reſurrection on the third Day, prefigured in that Prophet. Again, being aſked by the Jews a Proof of his Actions, he gave only this, that when the material Temple of his Body ſhould be diſſolved by them, he would raiſe it again in three Days (32). He with great Propriety calls his Body *this Temple*, upon Account of the Divinity reſiding in it, and becauſe it was a ſtanding Tradition among the Jews, that the *Sanctum Sanctorum* repreſented the Meſſias. And the Jews in general underſtood ſufficiently, that he appealed to ſuch a Reſurrection for the Confirmation of his Divine Miſſion. For in their Addreſs to Pilate for a Guard to watch the Sepulchre, they mention his having foretold his Reſurrection as a thing notorious. Indeed, amongſt all his Miracles, none is ſo wonderful, none more inconteſtable. The moſt evident, and the greateſt of Miracles, is the raiſing of the Dead to Life. This is the moſt indiſputable Mark of the Finger of the Moſt High, who alone has the Keys of Death and Hell. It is recorded in the Goſpels, that three Perſons were raiſed from Death by our Divine Redeemer. Theſe were moſt wonderful Miracles; yet, by his Power, and in his Name, many Saints have done the like. But to him alone was it reſerved, that when dead, he ſhould, by his own Power, raiſe himſelf to Life, becauſe this no other but

(29) Rom. i. 4. (30) Act. ii. 31. iv. 2. 33. xvii. 18, &c. (31) Mat. xii. 41. (32) John, ii. 19.

but a God could do. No other could ſay with him: "I have Power to lay down my Life, and to take it "up again (31)." His Enemies, at his Death, ranked him amongſt the common Dead. But he entered the Kingdom of Death as its Sovereign, not as enſlaved to it; as its Conqueror, not as its Subject; as enjoying perfect Liberty and perfect Dominion over it, not as under its Laws (32). This he ſhewed by raiſing himſelf to Life by his own Power and Strength, without any one to aſſiſt him; without any Prophet or Saint to pray for him, or call on the Name of God for him. The Laws of Death and Nature were ſubject to him: By his free Will he underwent them, and his Will alone, which is their ſovereign and neceſſary Rule, reſtored him to Life, ſhewing him their Lord even whilſt he ſeemed detained under their Empire. Hence he ſaid by the Prophet: "I am become as "a Man without Succour; free among the Dead (35)." As this Myſtery was the greateſt of Chriſt's Miracles, and the Foundation of our Faith, ſo was God pleaſed to render it the moſt inconteſtable, to put it out of the Reach of the Cavils of Infidelity itſelf. The Precautions of his Enemies, their Application to Pilate, the Guards, the Seal put on the Door of the Monument, ſerved only to render it more evident. The incredulous Prieſts and Elders afterward pretended the Body was ſtolen away in the Night. But how durſt the Diſciples, at that very time ſo cowardly and timorous, approach the Guards, remove the Stone, break the public Seal, and carry away the Body? The Guards, it is ſaid, were aſleep. 1ſt, If ſo, they could never be Witneſſes that the Body was ſtolen. 2dly, How can it be ſurmiſed that they would be aſleep, without one Centinel to keep Watch? A capital Crime, without Mercy, in the ancient military Diſcipline. How could the Apoſtles forge and carry on ſuch an Impoſture? Their Enemies and Accuſers were the chief Prieſts and

(33) John, x. 18. (34) See Molinier, Bourdaloue. (35) Pſ. lxxxvii. 6.

and Elders of the Jews; Men in high Reverence and Authority with the People, ſupported by the Laws of the Synagogue and State, veſted with all Power, and furniſhed with all the Means of making the ſtricteſt Search and Inquiries, procuring Informations, and gaining or extorting a Confeſſion. And what was the Condition of the accuſed? Men of low Birth and mean Fortune, without Learning, Credit, or Support; and who, upon the very firſt Trial, had out of Puſillanimity and Fear, deſerted their Maſter. What Motive could induce the Apoſtles to engage in ſo wicked and dangerous a Plot? The Impoſture, if the Story had been ſuch, muſt have been known to them; nay, contrived by them. But why ſhould they invent or propagate it to their own certain Ruin, if detected, (which could not fail to happen) and without Hopes of Advantage, if it could have ſucceeded? Out of ſo great a Number as muſt have been privy to ſuch a Forgery, and a much greater who could not but have Reaſon to ſuſpect it, who yet abetted it as a certain and evident Fact, is it poſſible that no one, either from Honeſty or Religion, or from the Fear of Puniſhment, or Hope of Reward, would have divulged the Secret, and given ſuch Intelligence to their Enemies as might have enabled them to put the Queſtion of the Reſurrection out of all Diſpute? Eſpecially if we conſider that by concealing the Impoſture they could hope for nothing but certain Dangers, Perſecutions and Poverty; and that by diſcloſing it to the Phariſees, worldly Riches and Honours would have been their certain Recompence. Again, did the poor Diſciples act, as Authors of ſuch a Forgery would certainly have done? Artleſs in their Words and Actions, they took no Precautions: As Perſons conſcious of no Fraud or Guile, they remained in Jeruſalem a Week or more, after the Report of their having ſtolen their Maſter's Body was ſpread over the City; and in about a Month after returned thither again. Soon after this they aſſerted boldly, to the Face of their powerful Enemies and Accuſers, that "God had raiſed from the Dead

"that

" that ſame Jeſus whom they had crucified." The learned Doctors and Prieſts of the Jews, the jealous Guardians of their Church and State, heard this without laying to their Charge the Theft of their Maſter's Body, which they could not fail to do if they had believed it. And not being able to gainſay the Teſtimony they gave to the Reſurrection, vouched by a Miracle (36), they let them go, after threatening them, if they preached Chriſt any more. This Account indeed is given by the Apoſtles and Diſciples, but contradicted by none; confirmed by Miracles, acknowledged both by Jews and Pagans (37), and by the Progreſs which Chriſtianity made at that time in Jeruſalem; which is alone a ſufficient Demonſtration that no Proof of any Theft of the Body, or of any Cheat, was or could be made. All Poſſibility of an Impoſture is farther baniſhed by the Simplicity, Sincerity, and Sanctity of the Apoſtles and Diſciples, which appear in their Writings and in their whole Conduct; alſo by the miraculous Change wrought in them by the Holy Ghoſt, by which they, who were juſt before ſo timorous, " gave Teſtimony to the " Reſurrection of Jeſus Chriſt with great Courage (38)." And this Teſtimony they confirmed during their whole Lives, amidſt all Threats, Dangers and Hardſhips, and ſealed it at their Death with their Blood. Could one, much more, could ſo many Witneſſes, have all maintained this Point with ſo much Conſtancy, and with the Loſs of their Lives, had it been a known Cheat?

It is yet more evident that the Apoſtles could never have been themſelves impoſed upon by any Illuſion. The Appearances of the Angels could not be the Work of Imagination. The Women who were favoured with them were ſurpriſed at them; ſo far were they from expecting or thinking of any ſuch thing, which might diſpoſe them to raiſe Phantoms in their Imagination:

(36) Acts iv. 15, 22. (37) See Grotius de Verit. Rel. Chr. (38) Acts iv. 2. 18.

Imagination. They both heard and saw them; and it is scarce to be conceived that two Senses could be imposed upon by an Illusion of the Fancy: The Number, Manner, Variety, and Nature of the Circumstances of these Visions, and the different times and Persons, shew them to have been real, not mere Apparitions. Nor do the Women discover any Symptom of a prepossessed or over-heated Fancy, or of Superstition, Enthusiasm, or Credulity, by which their Minds might be disposed to be worked upon. Every thing contrary is manifest from all the Circumstances of each Vision. The Appearances of Christ himself still more evidently exclude all Possibility of Deception. The Apostles, from seeing him, hearing him, handling him, conversing with him, had the same certain Proofs, by the Evidence of all their Senses, that he was truly risen, as they had before his Passion, that he was then living amongst them. This Evidence was invincibly strengthened by the Testimony of all others tallying in such Variety of Circumstances, from the ancient Types and Prophecies, and from the many Predictions of Christ, which they then perfectly understood, and saw accomplished in this Mystery; also from the fulfilling of all things in it which were written of Christ in the Old Law and Prophets. From such a Concurrence of the strongest Evidences, their Conviction was such as no greater could be given. Their Miracles, Prophecies, Sanctity, Labours, Persecutions and Martyrdoms, hold out their Testimony to us in the strongest Light of Evidence, and shew us how inconsistent Incredulity is every where with itself.

The Resurrection of Christ, by confirming our Faith, is also the Ground of our Hope, both because by this Mystery the great Work of our Redemption was perfected, and because it is the Pledge of our own future Resurrection, and State of immortal Glory. Without Christ's Resurrection the great Scheme of our Redemption, by the Incarnation, Sufferings, and Death of Christ, had been incomplete. By it the

Messiah

Meſſiah accompliſhed all that the Scriptures had foretold of his Glory and Power, and added his Triumph over Death to that over Sin, which he had obtained by his own Death. Moreover, the Reſurrection of Chriſt is the Cauſe, the Model, and the Pledge of our own to come: It is the Cauſe, by having merited this Grace for us. Whence S. Paul reaſons againſt certain Heretics, that "If Chriſt did not riſe again, "neither ſhall we riſe again (39)." And he pronounces abſolutely: "If Chriſt did not riſe again, "vain then is our preaching; and your Faith is alſo "vain (40)." But Chriſt is riſen for us, that we may alſo riſe. It is even upon the Model of his Reſurrection that we ourſelves ſhall be raiſed up. As he is riſen in a glorified, immortal, ſpiritual Body, ſo ſhall we riſe in the like State. "He will reform "the Body of ourLowlineſs configured to the Body "of his Brightneſs (41)." Of this we have in his Reſurrection the moſt aſſured, the ſtrongeſt, and moſt ſenſible Pledge. No one can doubt but God is able to raiſe our Bodies from the Duſt, ſince he has already carried this Power into Execution, by raiſing Chriſt from the Grave in the moſt wonderful manner. Neither can we doubt but he will execute this Promiſe alſo in our Favour, and raiſe us in our turn. S. Paul ſhews from this Myſtery, that "In Chriſt we ſhall all be "made alive; every one in his own Order. Chriſt is the "firſt Fruits; then they that are of Chriſt (42)." He is called *the firſt Fruits of thoſe who die* (43), *the firſt-born from the Dead* (44). The *Firſt* implies that we muſt follow: A Conſequence ſo neceſſary and ſo evident, that S. Paul ſays: "If Chriſt is riſen, how can ſome "ſay, there is no Reſurrection (45)?" And again: "If there is no Reſurrection of the Dead, neither is "Chriſt riſen (46)." But as we have the ſtrongeſt Aſſurance that he is riſen, "we know that He who

(39) 1 Cor. xv. (40) 1 Cor. xv. 14. (41) Phil. iii. (42) 1 Cor. xv. 23. (43) 1 Cor. xv. 20. (44) Col. i. 18. (45) 1 Cor. xv. 12. (46) 1 Cor. xv. 16.

" hath raiſed Jeſus will one Day alſo raiſe us up with " him (47)." It is natural that Members ſhould follow their Head, ſhould be united to him, and ſhould be where he is. " Where the Body ſhall be, " there ſhall the Eagles be gathered (48), ſays our Divine Redeemer. And again: " He who miniſters " to me, let him follow me; and where I am, there " alſo ſhall my Miniſter be (49)." " Members," ſays S. Gregory the Great, " follow the Glory of " their Head." It was impoſſible for Chriſt to be detained Captive by Death and Hell (50). He conquered them for us. His Victory is ours over them. We now inſult them through him, ſaying with the Prophet, and with the Apoſtle: " Where is now " thy Victory, O Death? Where is now thy Sting (51)." This is the moſt aſſured Motive and Ground of our Hope and Comfort. Job, under the moſt bitter Anguiſh and ſharpeſt Pains, and under the Weight of every extreme Affliction, built his Confidence on this Myſtery, and found in it the moſt ſolid Comfort and Joy; aſſuring himſelf, that becauſe his Redeemer lived he ſhould alſo live again. " I believe that my Re- " deemer liveth, and in my Fleſh I ſhall behold God " my Saviour (52)."

Notwithſtanding Chriſt's adorable Death and Reſurrection to raiſe us from the Death of Sin to the State of Grace and Glory, our Hope is no better than a vain and groundleſs Preſumption, unleſs by dying to Sin we riſe with Chriſt, put on his Spirit, and belong to him. Chriſt, by his Reſurrection, took Poſſeſſion of his Dominion over all Creatures. He aſſures us: " All " Power is given me in Heaven and on Earth (53)." As Man, from the firſt Union of his Soul to his Body, and of his Humanity to the Divine Perſon, he received the Dominion over all Creatures; whence in the Scriptures, and in our Creeds, he is peculiarly ſtiled Our *Lord*. It was at his Reſurrection that he entered upon

(47) 2 Cor. iv. 14. (48) Mat. xxiv. 28. (49) John, xii. 26. (50) Act. ii. 24. (51) 1 Cor. xv. 55. (52) Job xix. 25. (53) Mat. xxviii. 18.

upon the full actual Exercise of this universal Dominion. Man redeemed by him is not only his peculiar Care, but by the Right of Purchase and other Titles, more strictly his, and derives from him a superabundant Influx and Participation of all Grace, and Title to eternal Glory. And by this Mystery our Divine Mediator is constituted the Father of a numerous Posterity amongst Men, to which he communicates his new Life and Spirit. On the Festival of his Resurrection we must acknowledge with Love the just Rights of our Saviour over us, be transported with Joy that we belong to him, and place in our Dependence on him all our Joy and all our Happiness. We must humbly subject ourselves to his Power and sweet Yoke; we must conjure him to exercise over us the Empire of his Grace and Mercy, subdue our rebellious Passions, and take Possession of our whole Hearts, making him a total Sacrifice of ourselves without Reserve. We must intreat him, with all the Earnestness and Ardour we are able, never to suffer us to leave the narrow Path which he has traced out for us, and to make us, by the Strength of his Arm, daily to advance and to persevere in it to our Death. It is our Duty to endeavour in some Measure to forget the things of this World, and to employ our Thoughts and Affections on the Glory which he enjoys, and that which he commands us to hope for, and the Means which may conduct us thither. Wherefore, in the entire Oblation and Sacrifice of ourselves, let us salute him King of our Souls, our Redeemer and God, begging of him to establish in us the perfect Reign of his Love and Grace, and saying to him: Make us entirely thine; we are thy Conquest, and the Work of thy Hand. We are thy People, and the Sheep of thy Fold. We will eternally sing thy Mercies, and the Glory of thy Victory. We will announce thy Wonders, and publish thy Praises to all Ages.

It is in vain that we pretend to belong to God, to make him an Oblation of our Lives, or of all that we are, or to pay him an acceptable Tribute of Praise,

Thankſgiving, and Love, unleſs we ſpiritually riſe with Chriſt, by a ſincere and perfect Converſion of our Hearts from Sin and the World. This was the great End which he had in View in all theſe adorable Myſteries, the Fruit which they ought to produce in our Souls, and the eſſential Condition upon which depend all the incomparable Advantages, we can hope to derive from them both for Time and Eternity. The Reſurrection of Chriſt is the Model upon which our Converſion muſt be formed, as the Apoſtle often inculcates, who points out the Qualities in which the reſemblance ought to conſiſt. Chriſt's Reſurrection is his new Birth unto a glorified Life, in which the Infirmities of his mortal, paſſible State, are abſorpt in the State of Impaſſibility, Immortality, and Glory, and in the ſuperabundant Participation of the Divinity. We muſt in like manner be dead and crucified to the Old Man, to riſe from the Grave with Chriſt, and walk in the newneſs of Life (53). " If we are dead " with Chriſt, we believe that we ſhall live alſo to- " gether with Chriſt (54)." Alas! How few amongſt the Crouds of Penitents, which fill our Churches, truly riſe with Chriſt! The Conditions of our ſpiritual Reſurrection, if it be real, are 1ſt. That it be ſincere and true, as Chriſt roſe not in a ſhadowy Apparition, but really and indeed. " The Lord is riſen " indeed (55). He is riſen: He is not here:" Said the Angel (56) " Come; ſee the Place where the " Lord was laid (57)." The ſincere Convert is no more where he was: He has entirely left, and bid an eternal farewell to his Paſſions, Vices, Vanities, and the eager love and purſuit of Honours and Pleaſures; to the Grave of his Self-love, obſtinate Attachment to his own Will, continual Study to gratify his Appetites and pleaſe himſelf, Cowardice in the Practice of Penance and Mortification, Lukewarmneſs and Sloth in all Virtue. He has renounced all dangerous Occaſions of Sin, broke off his carnal Engagements, quitted

(53) Rom. vi. 3. (54) Rom. vi. 8. (55) Luke xxiv. 34. (56) Matt. xxviii. 6. (57) ib.

quitted all dangerous Company, ſenſual Pleaſures, vain Amuſements, trifling or idle Occupations, and whatever entertains, or tends merely to indulge Senſuality, or Softneſs, or to detain a Soul in the Spirit, or Paths of the World, and expoſes her to the Danger of a Relapſe, or weakens in her the Spirit and Grace of her Reſurrection. His Life is an entire Sequeſtration and Divorce from all this, or from the Spirit and Manners of the World, and the very Contraſt of its Maxims of Pleaſure, Luxury, Vanity, Pride, and Selfiſhneſs. Hence the Apoſtle ſpeaks of nothing ſo earneſtly in Repentance as this *Death*, as its Foundation and Eſſence: For it conſiſts not in an exterior and ſuperficial Reformation. It muſt totally deſtroy Sin, treating it as Chriſt treated its Appearance in his holy Fleſh; he ſpared it not, but by ſuffering in every Part, cut it off by Death, that he might raiſe it in a glorified State. Dying on the Croſs, he with extended Arms invites us to come and die with him. In his Reſurrection he ſtretches out his Arms, and cries out to us: Come; live with me; I am now riſen, glorious, and immortal. Be you immortal in the Life of my Grace; and I will make you alſo immortal in my Glory. 2dly. The Converſion of a Sinner muſt be a conſtant and permanent State. "Chriſt riſing from the dead, "dieth now no more: Death ſhall no more have "Dominion over him (58). I am living, and I was "dead: And behold I am living for ever and "ever (59)." So ought the true Penitent to be ſpiritually immortal in the State of Grace. "We who "are dead to Sin, how ſhall we live any longer there-"in (60)." Firm Reſolutions, the Flight of Dangers, the neceſſary Precautions that are taken, and the other Qualities of a true Repentance, demonſtrate a Change of Heart, by which the Sinner is become a new Creature, and ſuch a Converſion as is ſolid and laſting. Inconſtancy, and frequent Relapſes are Signs of paſſing Fits of Fervour, or *Velleities*, and imperfect

 Deſires,

(58) Rom. vi. 9. See Acts xiii. 34. (59) Apoc. i. 18.
(60) Rom. vi. 2.

Desires, which are often mistaken for Conversions, but are no better than Shadows, Phantoms, and Illusions, which soon disappear. They are compared to Apparitions like that of Samuel to Saul, or like those who rose at the same Time with Christ, and appeared to many in Jerusalem (61), but soon returned again amongst the Dead. Such pretended Penitents, seem by hiding some secret Idol in their Hearts, never to have truly risen from Sin. At least, by a speedy Relapse, they are fallen into a worse State than their former. The primitive Discipline did not admit Sinners ordinarily to a second Reconciliation after a Relapse; "lest they should seem to have made a Mockery of "the Lord's Communion, and lest Indulgence should "make Penitents less watchful." 3dly. A Christian who is truly risen, being become a new Creature, has put on all heavenly Affections, must be all Charity, Zeal, Goodness, Humility, Meekness, and Devotion: Being dead to all that he was before, to all inordinate Desires of the Flesh and the World, henceforward he lives only to God in all the Inclinations of his Heart: His Thoughts and Affections are altogether spiritual and heavenly (62). His Actions must be those of such a new Life (63). The Apostle tells us, a Christian Soul is made a holy Temple to the Lord (64). All Sins and Passions must therefore be destroyed as Idols, and nothing but Charity and divine Homage, Praise, and Obedience found in it, as St. Austin beautifully observes. 4thly. Fervour in good Works is both the Fruit, and the strongest Proof of the Life of Charity in a Soul sincerely converted to God. "Christ shewed "himself living to the Apostles in many Proofs dur-"ing forty Days (65)." So the true Penitent gives manifest Evidences of the Truth of his Conversion by the Uniformity of his Conduct, and by his constant Fervour in good Works. "As we know a Body "when

(61) Rom. vi. 10, 11. 1 Cor. xv. 47. 1 Petr. iv. 6. Rom. xiv. 7, 8, 9—15. (62) 2 Cor. v. 17. (63) Col. iii. 1, 2. (64) 1 Cor. iii. 17. vi. 19. St. Aug. Serm. 163. c. ii. T. v. p. 785. (65) Act. i. 3.

" when living by its moving, ſo we know the Life of " Faith and Grace by good Works. If therefore you " ſee a Man zealous in the Practice of all good Works, " and chearful in the fervent Diſcharge of all Duties, " make no doubt but Faith is living in one who gives " ſuch Proofs of it (66);" ſays St. Bernard. Our great Buſineſs on this Feſtival, is to learn and practiſe all the Conditions of a perfect Converſion of our Hearts to God (67). " If we have been planted to- " gether in the likeneſs of his Death, we ſhall be alſo " in the likeneſs of his Reſurrection." Have we a Mind to know if we have any Share in the Reſurrection of Jeſus Chriſt, we muſt examine whether this Spirit of the new Life of his Grace, is the Spring that moves us in all our Deſires and Actions: Whether we are diſengaged from Sin and the World, are fervent in all good Works to execute the Will of our heavenly Father; whether we continually ſhew forth the Fruits of an effectual Change of Heart, in which conſiſt the Marks of a ſpiritual Converſion: In a Word; whether our interior and our whole Conduct are conformable to Chriſt in his glorified Life, retired from the World, and altogether heavenly.

We adore you, O Jeſus, Son of the eternal Father, in the Glory of your triumphant Reſurrection. We humbly return you Thanks for raiſing us by it from Sin and Hell; and we earneſtly intreat you, that as our adorable Head, you would communicate to us your new Life, and ſtrengthen us daily in it by the Influx of your holy Grace, that we continually advance in all Virtue, particularly in your holy Love. May our Life from henceforward be an uninterrupted Sacrifice of Obedience, Love, and Praiſe. In Heaven, " Our whole Buſineſs will be to love and praiſe: " To praiſe in loving, and to love in ſinging his " Praiſes (68):" " Our Praiſe will be without End, " becauſe our Love will be without End (69)." May this

(66) St. Bern. Serm. ii. in Oct. Paſch. (67) Rom. vi. 5.
(68) St. Aug. in Pſ. cxlvii. (69) St. Aug. in Pſ. cxli.

this Life be a happy Preparation and Commencement of this Exercise; and may every Moment in it be referred to God by a constant and ardent Desire of doing his Will, and by a perpetual Union with him in our Hearts. " I will exalt thee, O my God, my King, " and will bless thee (70)." My Love shall raise a Throne to thee in my Heart; " O God of my Heart, " and my Portion for ever (71)." " Let him who is " renewed and risen spiritually with Christ, love every " thing new," says St. Austin (72). Come, O holy Charity! O love of my God! Come, consecrate my Heart, and all my Powers and Senses a Temple to his Honour. Let nothing from henceforward resound in it, but Canticles of Praise to the only living God: Let nothing be found in it but Holocausts of Obedience to his Will, and what breathes the Spirit of my Resurrection and new Life. " Sing to the Lord a " new Canticle (73)." A Canticle of heavenly Joy and Love. *Alleluia! Alleluia!* Praise to God! praise to God! When he crowns us, when he comforts us, when he tries and chastises us, praise to him with Thanksgiving and Love! This is the Canticle of the new Man. Alleluia! Amen. This we will ever repeat from the Bottom of our Hearts, in the Dedication of his holy Temple. We read in the Apocalypse that Alleluia is the Canticle of the Blessed in Heaven (74); it is consequently ours. For our Life now ought to be the Beginning of our Life in Heaven hereafter; " that " we may be some Beginning of his Creation (75)," or renovation of all Things in Christ. We now sing with our whole Hearts, the mysterious *Alleluia*, which will be resounded in Heaven through all Ages. " Every " one sings that which he loves. The Blessed sing the " Praises of God, because they love him," says St. Augustin (76). The Joy of the Blessed is full, because from his Possession and Enjoyment. Our Joy and Love

(70) Ps. cxliv. 1. (71) Ps. lxxi. 26. (72) S. Aug. Enar. in Ps. xxxix. n. 4. T. 4. p. 329. (73) Ps. xcv. 1. (74) Apoc. xix. 6. (75) Joel i. 18. (76) S. Aug. Enar. in Ps. cxlvii. n. 3. T. 4. p. 1653.

Love is that of Deſire and ſpiritual Hunger after him. " Now the Love of Deſire ſings; then the Love of " Enjoyment will ſing," ſays the ſame Father; who adds, that the more earneſtly, and more widely our Hearts are dilated now by Deſires and Sighs, the greater will then be our Joy and Love in the Enjoyment of him.

CHAP IV.

On the PASCHAL-TIME.

QUASI-MODO Sunday, is the Octave of Eaſter-day, and ſo called from the firſt Words of the Introit at Maſs. But it is better known by the Name of *Dominica in Albis*, that is, Sunday in Whites; becauſe the new Baptized wore during ſeven Days white Garments in token of the ſpotleſs Innocence of their State; which Garments they put off on this Sunday. After a Perſon had been baptized, the Prieſt gave him ſome bleſſed Milk and Honey to eat, as an Emblem of his ſpiritual Infancy, and of his Entrance into the true Land of Promiſe, that is, the Church. To this Emblem the Prince of the Apoſtles alludes when he metaphorically exhorts all Converts to enter upon a new Life in a Spirit of Simplicity (1). As new born Babes deſire the rational Milk without Guile; the new Baptized were aſſiſted, eſpecially for the firſt Days, by thoſe who had preſented them to Baptiſm, that is, their Godfathers and Godmothers; alſo by the Prieſts who for a long Time after, overlooked them that they might improve in the Knowledge and Practice of Chriſtian Virtue. Every Chriſtian ought on this Day to renew his Soul, ſtir himſelf up to Fervour in the Spirit of his new Life, and grow in his ſpiritual Infancy of Chriſt.

The public Office of the Church during the Paſchal time is ſhorter than Ordinary, in Condeſcenſion to her ſpiritual

(1) 1 Pet. ii. 2.

ſpiritual Infants, the new baptized Catechumens. In it are omitted the uſual Verſicles and Hymns, inſtead of which Alleluia is often repeated, to repreſent the happy State of the bleſſed in Heaven, whoſe eternal Song is an uninterrupted Alleluia or Hymn of Adoration, Praiſe and Joy. " Praiſe, O Jeruſalem, the " Lord." " Behold thy whole employment in Hea- " ven," ſays St. Auſtin (2). " There our whole " Life will be nothing elſe but a continued Praiſe of " God. This Praiſe will be without End, becauſe " our Love will be without End (3)."

The Paſchal Time is ſometimes called by the Ancients *Quinquageſima* and *Pentecoſt*; from thoſe Words which, the firſt in Latin, the ſecond in Greek, ſignify *Fifty*, becauſe it conſiſts of that Number of Days, and is cloſed with the Feaſt of Pentecoſt or Whitſuntide. It is a Continuation of the Joy and Solemnity of Eaſter, in honour of the Reſurrection of Chriſt, the greateſt and moſt glorious of all the Myſteries of the Chriſtian Religion, and to repreſent to us the eternal Joy of the Kingdom of Heaven which will ſucceed and crown our penitential Faſts and Trials. To diſtinguiſh this time of holy Jubilee from the other Seaſons of the Year, it was forbid by the ancient Canons of the Church to faſt during this Term. This Law is repeated and confirmed by the firſt general Council of Nice, and is mentioned by ſeveral Canons, and all the principal eccleſiaſtical Writers of the fourth Century. Even the Monks in the Deſerts made on it ſome abatement of their ordinary Auſterities, and uſually anticipated their only Meal, taking it at Noon, inſtead of the Evening, as St. Jerom aſſures us. Not that the Arms of Penance and Mortification are at any Time to be laid aſide, but ſome Mitigation is recommended, which yet muſt not take off the conſtant Reſtraint which the Chriſtian lays upon his Appetites and Senſes. Alſo extraordinary Occaſions of Penance did not fall under the Rule of this Mitigation; and thoſe who were

(2) St. Aug. in Pſ. cxlviii. (3) St. Aug. in Pſ. cxli.

were under a canonical Courſe of Penance, continued their Faſts and other Auſterities during the Paſchal Time. Though, in conformity to the Spirit of the Church, ſome Indulgence in point of Faſting, ought to be allowed at this Feſtival Time, yet private Faſts on extraordinary Occaſions, are not condemned in it, provided there be no Affectation herein. The Reaſon of this Rule of Diſcipline is taken from thoſe Words of Chriſt, where he ſays his Diſciples did not practiſe extraordinary Faſts ſo long as he their divine Bridegroom remained with them. For the Church now commemorates that Time in which Chriſt favoured his Apoſtles with his viſible Preſence, till his Aſcenſion; an emblem of his Preſence to his Elect in Glory to Eternity in Heaven.

A ſecond Privilege of the Paſchal time eſtabliſhed by the Church in the primitive Ages, is the Law and Cuſtom of ſtanding, not kneeling at Prayer during this Term, and on the Sundays throughout the whole Year, which are all conſecrated to honour the Reſurrection of Chriſt. The firſt general Council mentions this Rule; and many other Councils and Fathers of the firſt Ages. It is obſerved in the public Offices of the Church; and it is commendable to have a juſt Regard to it, in ſome Degree, in private Devotions in our Cloſets. In thoſe we perform in the Preſence of others, we ought not to ſhock or ſcandalize them by any affected Singularities; and it is adviſeable to conform to Cuſtom. The frequent Repetition of Alleluia (a) in all Prayers, this Seaſon, is a third Token of

(a) Alleluia, or Hallelu-Jah, ſignifies in Hebrew, "Praiſe ye the Lord," It occurs in the Pſalms of Praiſe, and was only uſed on the higheſt Solemnities of ſpiritual Joy, which repreſent the State of the Bleſſed in Heaven. St. John heard it often repeated by the Angels in their State of Glory, with profound Adorations, and Proſtrations before the Throne of God. Apoc. xix. 1. The Church uſes it frequently in her Office in the Eaſter Time, to repreſent the Joy of Heaven, and refrains from it in Seaſons of Tears and Penance. *Iah* here expreſſes the incommunicable Name of God, *He is*; which among the late Jews, was only allowed to be pronounced by the Prieſt, and that in the Holy of

of ſpiritual Joy and Praiſe, to which this Feſtival is peculiarly conſecrated. " O happy *Alleluia!* which " we ſhall one Day ſing in Heaven," cries out St. Auſtin (4), " where the Angels are the Temples of " God, where all thoſe who ſhall publiſh his Praiſes " ſhall be linked together in the Bands of Love, and " in perfect Peace, and thoſe who praiſe God ſhall " poſſeſs perfect Security and Joy. O happy *Alleluia!* " Let us alſo ſing here below *Alleluia*, though we now " live in Pain and Trouble, that we may ſing it there " in perfect Security." The ſame Father tells us in another Sermon (5): " To praiſe God ought to be " our great Occupation in this Life becauſe it will be " our eternal Joy in the Life to come. For no one " will be capable of that Life, who does not now form " and prepare himſelf. We muſt therefore praiſe " God at preſent: But we muſt not forget to accom- " pany our Praiſes of God, and the Joy which the " Hope of future Bliſs inſpires, with earneſt Prayers " and Sighs, to be preſerved from the Dangers and " Evils which threaten us, and ſtrengthened againſt " the Aſſaults of our Enemies. We are tranſported " with Joy in praiſing God, and contemplating his " Glory: But we ſigh becauſe we are not yet poſſeſſed " of the Bliſs he has prepared for us. And the Vehe- " mence of our deſire of poſſeſſing that Joy, ought " to make us ſigh without Interruption ſo long as it " is deferred. Theſe two States are repreſented by " Lent and Eaſter. The former, in which we com- " memorate the Sufferings of Chriſt, ſignifies this " time of Trials, Conflicts and Labours; Eaſter re- " preſents

(4) St. Aug. Serm. 256 ed. Ben. (5) Id. in Pſ. cxlviii.

of Holies, or innermoſt Sanctuary in the Temple, before the Mercy-Seat, or Oracle, when he entered it once a Year, on the Feaſt of Expiation. From theſe Pſalms it appears, that before the Captivity, this Name was ſometimes pronounced in ſolemn Prayer by the Prieſts and Levites, at leaſt in the Temple; or as Philo ſays, it was only allowed to thoſe of the moſt reſpectable Character and Morals to pronounce that ſacred Name. See Sacy in Exod. vi. 3. p. 68, 69. Corn. a Lap. Calmet, Bonfrerius ib. Bellarm. *Exerc. Gramm.* in Pſ. xxxiv. (Lat. Vulgatæ, xxxiii.)

" preſents that ſovereign Felicity we ſhall enjoy after " this Life, &c." The contemplation of Chriſt's glorious Reſurrection, and of the eternal Joys of Heaven ought particularly to occupy our Souls at this Seaſon, and excite both our praiſes of God, and our Sighs after his eternal Enjoyment. At the ſame time we muſt ſtudy daily to aſpire more and more to an Imitation of the glorified Life of our Redeemer, by increaſing our Watchfulneſs to walk in the newneſs of a ſpiritual and holy Life. Jeſus, after he was riſen from the Grave, ſhewed himſelf no more in public to the World, to teach us that being now riſen from Sin to the ſpiritual Life and Grace, as we tender the Grace of ſuch a Happineſs, ſo we muſt have no more Commerce with the Vanities, dangerous Company and Pleaſures of the World, but lead Lives altogether heavenly.

THE

THE EIGHTH

TREATISE.

ON

The FEAST of our LORD's ASCENSION.

CHAP. I.

The Hiſtory of this MYSTERY with its EXPLICATION.

THE Apoſtles and other Diſciples having been favoured with many Appearances of Chriſt, and inſtructed by him in the things which related to his Kingdom, or the Eſtabliſhment of his Church, during about twenty-eight Days they had continued in Galilee; by his Appointment they returned to Jeruſalem for the approaching Feaſt of Pentecoſt. Ten Days before that Feſtival, whilſt they were all at Table together in Jeruſalem, Chriſt manifeſted himſelf to them in his laſt Appearance (1). He gave them his laſt Charge to preach Baptiſm and Penance, and to confirm their Doctrine by Miracles, with the Power of which he inveſted them (2), which were the Credentials of their Miſſion from God to the World, and the Proofs of the Truth of

(1) Mark xvi. 14. (2) Ib. & Luke xxiv. 44, 48.

of the Teſtimony which they bore to the Reſurrection of Chriſt, and other divine Myſteries, of which they were appointed Witneſſes to all Mankind (3). Though Chriſt had inſtructed his Diſciples in his Myſteries, and opened their Minds to underſtand the ancient Propheſies concerning him; and though he had ſo often rebuked the Jews in general, and his Diſciples in particular, for their Conceit of a temporal Kingdom; yet they could not ſtill imagine that the Kingdom of his Church, of which the Prophets had ſpoke ſo many and ſo great things, was to be merely ſpiritual, ſo ſtrong were their preventions, and their Expectations of a temporal Empire, and of a temporal Deliverance from the ruinous Condition and Slavery to which their Nation was then reduced; ſo deep Root do Prejudices take in the Hearts even of good Men when they ariſe from favourite Paſſions, eſpecially that of an Eſteem and Deſire of worldly Honours, Preferments and Riches, and when they are ſtrengthened by the concurring Authority and falſe Maxims of the reſt of Mankind, as was here the Caſe among the Jews. Hence we cannot wonder that Unbelievers ſtumbled at the Poverty and Meanneſs of Chriſt's outward Condition when he was here on Earth, ſeeing it was ſo hard for the Diſciples themſelves to be convinced, that his Kingdom was not, in Part at leaſt, of this World. Seeing their divine Maſter riſen wonderfully from the Dead, and upon the point to eſtabliſh his Kingdom on Earth, they put the Queſtion to him when he was going to be taken from them: "Lord wilt thou at this "time reſtore the Kingdom to Iſrael?" that is, Wilt thou now free the Jewiſh Nation from the foreign Tyranny under which it groans, and raiſe this State to that Pitch of Power and Splendor which all the People firmly expect from the Meſſiah. By their Queſtion they doubt not but it was to take Place, and only enquire about the Time. They were not yet capable of conceiving and reliſhing the true Riches of evangelical

(3) Acts i. 8.

gelical Poverty, and Contempt of the World, and the Myſtery of the Croſs, in this reſpect: This they were yet to learn by the Deſcent of the Holy Ghoſt upon them. Jeſus therefore anſwers them by checking their Curioſity, yet ſo as to give them to underſtand what was to be the Eſtabliſhment of his Kingdom of which he had ſpoke to them: "It is not for you," ſays he, "to know the Times or the Seaſons which the Father "hath put in his own Power: But ye ſhall receive the "Power of the Holy Ghoſt coming down upon you; "and ye ſhall be Witneſſes unto me, both in Jeruſa-"lem, and in all Judea, and in Samaria, and unto "the uttermoſt Parts of the Earth." From which Words we learn that God has Times and Seaſons for executing his Purpoſes, to know which, it is neither proper for us, becauſe not our Buſineſs, nor profitable to us, becauſe no Part of our Intereſt, nor poſſible, becauſe out of our reach, and no where revealed by God to us. This his Conduct ſuits our preſent State, in which we walk by Faith and Hope, and it affords us the greateſt Occaſions of exerciſing the moſt heroic Virtues by which we are to glorify God in our earthly Pilgrimage, and qualify ourſelves for the State of Glory for which we are here to diſpoſe ourſelves. We are therefore bound to adore with aweful Silence, not to pry into God's hidden and unrevealed Secrets. However it be not for us to know God's Times and Seaſons, it is our Duty to expect them, and be prepared for them. Thus we know not when our Lord will come to us by Death and Judgment, whether in the "Evening, or at Midnight, or at Cock-crowing, or "in the Morning." But it is our Duty to believe, and live always in Expectation of his coming; to be always waiting and preparing ourſelves for it; to be ever ready to receive his Summons. It is not for us to know the Times and Seaſons which God hath reſerved to himſelf. To enquire into which would be a grievous Preſumption, and would withdraw our Attention from our own moſt important concerns; and from conſidering how to make a right Uſe of the Times

and

and Seaſons which God hath put in our own Power: namely, the Time to come, to prepare ourſelves ſeriouſly for it; the Time paſt to bewail our Miſemployment of it; with Humility, and Compunction, Gratulation and Thankſgiving; and to improve the preſent Time and all its Circumſtances, by the Exerciſe of all Virtues, and to our continual Increaſe in all Holineſs. Chriſt by curbing the Curioſity of his Diſciples in enquiring into the divine Secrets which it no way concerned them to pry into, teaches us to check our natural itching Deſire of ſearching into, or knowing what will be hereafter, and when it will happen; and preſſes us to live in an entire Dependance on, and Confidence in God, offering ourſelves to do his Will, and deſiring that it may be ever accompliſhed in us in the moſt perfect manner to his divine Honour, and our own Sanctification. Our divine Redeemer, nevertheleſs, anſwers indirectly the Enquiry of his Diſciples, telling them they ſhould be enabled by the Deſcent of the Holy Ghoſt upon them, to bear Evidence to his Doctrine and Myſteries, and be themſelves the Founders of his ſpiritual Kingdom, by planting his Church, beginning it at Jeruſalem, then exending it to Samaria, and thence to all the Nations of the Gentiles throughout the whole World.

Jeſus having in theſe Words repeated his former Commiſſion, and given his laſt Charge to his Apoſtles, in the Place where they were aſſembled together in Jeruſalem, led them forth on the Road to Bethania, to a high Part of Mount Olivet, which from S. Luke's Narrative, ſeems to have been ſituated within the Territory of that Village, about a Sabbath Day's Journey from Jerulalem (a). It was a Tradition amongſt the

(a) Bethania was about fifteen Furlongs from Jeruſalem (Luke xxiv. 50. John xi. 18.) It ſeems to have ſtood upon the remoteſt Part of that Mountain, toward the Bottom on the Deſcent; the Mountain itſelf or its Summit was a Sabbath Day's Journey from the City, which ſeems to have admitted ſome Latitude in different Places, but to have generally been about eight Furlongs, or one of our meaſured Miles. Joſephus (*de Bello Jud.*

Chriſtians in the primitive Ages, mentioned by Euſebius (4), that Chriſt before he aſcended gave his Diſciples the holy Myſteries in a Cave in the Mountain. He aſcended from its Summit, whilſt the Diſciples beheld him. It was neceſſary that they ſhould be Eye-witneſſes, in order to atteſt the Certainty of this Myſtery; whereas to bear Teſtimony to his Reſurrection it was enough for them to have certain Demonſtrations that he was living after he had been put to Death. Raiſing himſelf from the Earth he lifted up his Hands and gave them his Bleſſing, it being the Cuſtom among the Jews to give a Bleſſing by laying Hands upon a Perſon (5), or by holding out the Hands over them or toward them, if they were many together (6). As in his Reſurrection he raiſed himſelf by his own Power, ſo in his Aſcenſion he was lifted up to Heaven by his own Strength and Power; He needed no Chariot of Fire for his Conveyance, like Elias (7); being the Author of Life and Motion; and though Angels attended him, they did not aſſiſt him. The Apoſtles followed him with their Eyes as he roſe, till a bright Cloud took him out of their Sight. This Cloud was expreſſive of Glory, and under it, is to be underſtood according to a familiar Phraſe of the Hebrews (b), the

(4) Euſ. Vit. Conſtant. l. iii. c. 43. (5) Syn. Critic. & Calmet. (6) Ib. (7) 4 Kings ii. 11. 12.

l. 5. c. 8.) counts only ſix Furlongs from Mount Olivet to the City; but muſt ſpeak of its firſt Aſcent, or its Foot toward the City. See Reland *de Locis Paleſtinæ*. (l. ii. p. 419. & l. i. c. 52. p. 337.) It was ſituated on the Road from Jeruſalem to Jericho, eighteen Miles Diſtant, and was the higheſt Mountain about Jeruſalem; but Mount Gabaon, eight Miles diſtant, is much higher. From the City which ſtood on Hills, Mount Olivet appeared low, but very high to thoſe who came from Jericho. Mount Sion was almoſt as high, but much leſs in Extent. No Trees were ſeen on Mount Olivet but Vines and Olives; and it was in moſt Parts covered with Verdure. Bethphage and Bethania were two Villages ſituated on the Aſcent of Mount Olivet: The former was nearer the City and belonged to the Prieſts.

(b) Thus, "I will appear in the Cloud," (Lev. xvi. 2.) means from between the two Cherubims Exod. xxv. 22. The Appearance of Angels in the Scripture is often indicated by a Cloud. See Dr. Hammond, &c.

the Attendance of Angels who received and accompanied him (c). While the Disciples stood gazing after him with their Eyes fixed on the Heavens, two Angels appeared like men in white Garments, standing by them, who said: "Ye Men of Galilee, why stand "ye looking up to Heaven? This Jesus who is taken "up from you, shall so come, in like Manner as ye "have seen him go into Heaven:" That is, he shall descend in his human Nature, attended by his mighty Angels, in a flaming Fire (8), and will catch up his Elect in the Clouds (9). This Cloud of Fire and Glory is such, in which God was wont to appear with the Attendance of his holy Angels. The Apostles after this glorious Sight, returned full of Joy to Jerusalem (10), where they shut themselves up together in an upper Room, and remained in Prayer in Compliance with the Orders of their divine Master, when he commanded them to abide in Jerusalem till they should be strengthened by the coming of the holy Ghost upon them (11). We are informed by the ancient Tradition of the Church, confirmed as to the Day from the sacred Authority of the holy Scriptures (12), that Jesus ascended to Heaven on the fortieth Day after his Resurrection, on a Thursday, about Noon (13). Several Fathers of the fourth, fifth, eighth, and all succeeding Ages, and modern Travellers assure us, that the Prints of his Feet remain in the hard Rock in the Place where he last stood on Earth, and have ever been devoutly visited by pious Pilgrims, at least ever

(8) 2 Thes. i. 7. 8. (9) 1 Thes. iv. 16. 17.
(10) Luke xxiv. 52. Acts i. 12. (11) Acts i. 4. Luke xxiv. 49.
(12) Acts i. 3. (13) Const. Apost. l. v. c. 19.

(c) A learned Critic has wrote a long Dissertation, in which he produces the Authorities of the Prophets and the Fathers to prove Christ ascended towards the East, and that his coming again will be in like manner, from the East: That as he ascended from Mount Olivet, so his Seat and Tribunal at the last Judgment will be there: For which he refers to Joel iii. 2. See Mr. J. Gregory's Notes under this Title; *Oriens Nomen ejus.* But it is not clear that the *East* or *the rising Sun* is not applied to Christ in a Metaphorical Sense.

ſince the fourth Century. " There remain the Prints " of his Footſteps," ſays S. Auſtin; " they are now " adored (d) where he ſtood laſt on Earth, on the " Spot whence he aſcended into Heaven." The ſame is affirmed by St. Optatus (14), St. Paulinus (15), St. Sulpicius Severus (16); the ancient and accurate Author of the Book, *On the Hebrew Places*, among the Works of St. Jerom, highly commended by Eraſmus, Scaliger, and other Critics; Bede (17), and modern Travellers quoted by Roſweide (18), Tillemont (19), &c. Caſaubon, the learned Proteſtant Critic, calls it a Wonder well deſerving Credit (20). St. Paulinus, and Sulpicius Severus tell us the Spot never could be covered with any Pavement, though this had often been attempted: Alſo that no Violence had been able to efface them. This will appear the more wonderful, as the Roman Army when Titus beſieged the City, was encamped upon Mount Olivet; and as the Empreſs Helena built a Church upon this very Spot, as Euſebius relates (21).

Chriſt aſcending into Heaven ſits at the right Hand of the Father. The Aſcenſion is to be underſtood of his human Nature only. As God he fills all Places at once in Heaven, Earth and Hell, being by his Immenſity preſent in all Places, and to all Creatures, preſerving, governing and moving all, more cloſely intimate to our innermoſt Parts than we are to ourſelves. He is, indeed, ſaid to reſide particularly in Heaven, becauſe he there diſplays the moſt ſenſible and magnificent Effects of his Preſence in the Riches of his glory and goodneſs; alſo in the Souls of the juſt on Earth, in which he manifeſts his Complacency and

(14) S. Optat. l. vi. p. 55. (15) S. Paulin. ep. 31. ad Sever. n. 4. & l. 5. Carm. de S. Martin. (16) S. Sulpic. Sever. Hiſt. Sacr. l. ii. c. 48. p. 152. (17) Beda, l. de Locis Sanctis, c. 7. T. iii. (18) Roſw. Not. in S. Paulin. p. 781. Muratori, ib. a Prado in Sulpit. Sever. loc. cit. (19) Tillem. T. i. p. 54. (20) Caſaub. Exerc. 16. in Baron. § 154. p. 772. (21) Euſ. de Vit. Conſtant. l. iii. c. 43.

(d) *Modo adorantur.* S. Aug. Tr. 47. in Joan. n. 4.

and Bounty. When therefore we say, that God departs from, or goes to Creatures, this is meant only of the Manifestation of his Presence by certain extraordinary Effects, not by any real transmigration or removal of his Substance. " What is meant by thy " going away? And what by thy coming?" says St. Austin (22), " For thou neither leavest the Place " from whence thou goest, nor comest anew where " thou arrivest. But thou goest away by concealing " or withdrawing certain Effects of thy Presence, thou " comest by manifesting them." Christ, therefore, as God, filled the Heavens and Earth, whilst his assumed human Nature, hypostatically united to his divine Person, dwelt only on Earth. And when we profess that Christ ascended into Heaven, and sits at the right Hand of the Father, we mean that as Man, with the same human Body and Soul in which he was born, died and rose again, he mounted up to Heaven: Not the lower Heaven or Region of the Air, or even that of the Stars, but the highest Heaven, the immediate Habitation of the Almighty, by the full Display of his glorious Presence.

By the Word *sitteth* we do not imagine him confined to that Posture of Body, but only mean that " he " dwells there, as we say of a Man, that he resided or " sat in a Country so many Years," says St. Austin (23). Also that he is in Heaven with Power and Jurisdiction as Lord of all Creatures, Head and sovereign Judge of Men. For amongst the ancient Hebrews, Persians, Syrians, Greeks and Romans, Judges gave Sentence sitting. Whence the Exercise of their Authority is expressed by that Word in the Psalms, and other Parts of holy Scripture, and in other Writers. Christ in Heaven is, with Respect to us Men, our Redeemer, Mediator, High-priest, Victim, Father, Brother, Master, Doctor, Pastor, Spouse, Physician, King and Judge: He is the Author and Finisher of

(22) S. Aug. Tr. 68. in Joan. T. iii. p. 686. (23) S. Aug. l. i. de Symbol. ad Catechum. T. ix. p. 1388.

our Faith, and will be our Happineſs. With reſpect to all Creatures he is the Beginning and the End, the firſt and the laſt, in whom and by whom all Things are inasmuch as he is God. As Man, God hath conſtituted him the Heir of all things, having conferred on him the Dominion: He is the Reſtorer of all things in Heaven and on Earth. He is the Firſt-born of all Creatures, being as God before all Creatures from Eternity, and the Creator of all; and being as Man the firſt in Excellency, or raiſed above all Creatures, and the Lord of all. Therefore as Man he exerciſes a Power and Authority over all Creatures, particularly over Man. This we expreſs by ſaying that "He "ſitteth."

When we add "At the right Hand of the Father," we muſt not fancy that the Father has any Hands or Limbs. Being the moſt pure and perfect Spirit he can have no Parts, but is one ſimple uncompounded Subſtance. This therefore is a metaphorical Expreſſion, ſignifying that Chriſt as God is equal in Majeſty with his Father in all Things, as St. Auſtin (24) and St. Chryſoſtom (25) explain it. But this Expreſſion is chiefly to be underſtood of Chriſt as Man, and ſignifies that in his aſſumed Nature he is beneath the Godhead, and above all Creatures in Dignity, Glory and Authority. This the Prophets had foretold. "The Lord ſaid to my Lord: Sit thou at "my right Hand (26)." St. Paul and the other Apoſtles ſpeak of, and explain it as follows. "Rai-"ſing him from the Dead, and placing him on his "right Hand in the Heavens: Above every Principa-"lity, and Power, and Virtue, and Domination, and "every Name that is named, not only in this World, "but alſo in that to come. And he hath put all "things under his Feet, and made him the Head "over all the Church which is his Body, and the Ful-"neſs of him who is filled all in all, by the Union of "all

(24) S. Aug. l. de Fide & Symbolo, c. 7. (25) S. Chryſ. Hom. 6. contra Anom. (26) Pſ. cix. 1.

" all his Members in himself (27). And again: " Who is on the right Hand of God, swallowing " down Death, that we might be made Heirs of Life " everlasting: Being gone into Heaven, the Angels, " the Powers, and Virtues being made Subject to " him (28), who sitteth on the right Hand of " God (29)."

(27) Ephes. i. 20, 21, 22. See Estius in eum. loc. & Catechism. Roman. in Art. vi. Symboli. (28) 1 Peter iii. v. 22. (29) Rom. viii. 34. Col. iii. 1.

CHAP. II.

On the EXERCISES of DEVOTION by which we ought to honour this MYSTERY, and sanctify this FESTIVAL.

HOLY Jubilee, Thanksgiving, Love and Praise are an Homage which we owe on this Festival, both because it is the most happy and glorious close of the Triumph of our divine Redeemer, and on account of the unutterable Advantages which accrue to us from this Mystery. Christ's Resurrection from the Dead was the Commencement of his Triumph, because he then came forth cloathed in Glory, and victorious over Sin and Hell; but his Triumph was completed in the most glorious manner in his Ascension, when he entered and took Possession of his heavenly Kingdom, and was seated on the Throne of his Glory at the right Hand of the Father. After his Resurrection being now immortal and impassible, he ought no longer to remain on Earth. This place of Banishment, this Valley of Tears, this Seat of Miseries and Corruption, was not a Dwelling that suited his present State of Glory. Heaven was his due, and its Citizens most earnestly and justly demanded him; the Throne of his Royalty was there prepared at the right Hand of the Father. If the Earth, reeking with innocent Blood, and the Filth and Abominations

Abominations of Sin was not worthy of the holy Servants of God, as St. Paul obſerves (1), infinitely leſs could it deſerve to detain the Saint of Saints now in his glorified State. He as God is the "Brightneſs of the "Glory of his Father, and the Figure of his Sub-"ſtance (2)," that is, the infinite coeternal Splendor of that immenſe Abyſs, and overflowing Source of Light; the coequal Emanation of that original Glory, ſpringing from him by an ineffable Generation, without being preceded by him, without Inferiority to him, without any Abatement or Diminution in any Perfection, or the leaſt Alteration in the moſt ſimple and moſt perfect Union of Nature with him: Eternal, unchangeable, ſupreme, true God of the true God: The adorable and expreſs Image of his Subſtance, and of his incomprehenſible Glory, on which he has ſtamped himſelf without the leaſt Subſtraction of his own Being or Perfections, which he from Eternity communicates to him in their abſolute Fulneſs, ſo that the Son is one God of the ſame individual Nature or Subſtance, though a diſtinct or ſecond Perſon, equal to him in Majeſty and Glory. As Man he is the natural Son of God, his human Nature being hypoſtatically united and aſſumed in the ſecond Perſon of the Trinity. During the courſe of his mortal State, the luſtre of his Glory ſeemed obſcured under that Veil; though on that very account through the Exceſs of his Goodneſs, it is the more adorable. It was juſt that it ſhould at length break through thoſe Clouds, and ſhine forth in its natural Brightneſs. Jeſus for our Sakes had been humbled beneath all Creatures on Earth: The time was now come for him to be exalted: He had ſuffered moſt cruel Torments, and ought at length to exchange them for the pure Delights of his Bliſs. Theſe were due to him, as he was the natural Son of God, and Heir of all Things; alſo becauſe he had purchaſed them to his Humanity by his Obedience to his Father, and by the Ignominy and Torments of his ſacred Death.

(1) Hebr. xi. 38. (2) Hebr. i. 3.

Death. The Heavens which had clothed themſelves with Mourning at his Sufferings, earneſtly deſired to poſſeſs the Glory of his corporal Preſence, and to crown his Humanity: But the Darkneſs of the World did not know him who was its Light, and Men blinded by Pride and ſenſual Paſſions refuſed to receive him. It was therefore juſt that he ſhould leave an impious, ungrateful and inſenſible World, and no longer defer the Crowns which on ſo many Titles waited for him. He had paid our Ranſom, fulfilled the ancient Types and Prophecies, accompliſhed the great Work for which the Father had ſent him, and completed his Victory and Triumph over Sin and Hell. Therefore " He " aſcended above all the Heavens, that he might fill " all things (3)." The Joy and Glory of this Myſtery was hid from all mortal Eyes. It is, however, juſt that we ſhould according to our weak Capacity, join this Solemnity in the Devotion of our Hearts, and repreſent to ourſelves ſomething of this heavenly Triumph. Doubtleſs, multitudes of Angels deſcended on that Occaſion, and covered Mount Olivet; but they attended to expreſs their Joy, and make a Tender of their Homages, not to lend their Aid. When Jeſus was dead, his Divinity which remained always united both to his Body in the Grave, and to his Soul in Limbo, reſtored his Humanity to Life without any foreign Succour. In like manner, at his Aſcenſion, he mounted to Heaven, not borne up in a fiery Chariot and Whirlwind as Elias, nor carried by any Angel, as the Prophet Habacuc, but by his own Power and Strength. The humble Princes of his Church whom he left on Earth, the holy Apoſtles, and the Bleſſed Virgin Mary, were preſent. " Bleſ- " ſing them with his Hands lifted up, he began to be " raiſed." What Songs of Exultation and Praiſe then filled the Air! What ſweet ſound of heavenly Muſick! What noiſes of harmonious loud Trumpets! " The Lord is aſcended with Jubilee; and God in " the

(3) Epheſ. iv. 10.

" the ſound of Trumpet (4)." As Troops of Angels ſung Praiſes with corporeal Voices in aſſumed Bodies at his Birth, ſo may we preſume that on this Feſtival Day, they filled the Air with their melodious Voices to honour the Triumph of a God made Man; though their Homages chiefly were paid by their interiour Sentiments and Proſtrations. Whilſt he is carried up in unutterable Brightneſs and Glory, what inviſible Hoſts, what Chariots of Fire grace his Triumph! The Princes of Heaven attended him; and who can expreſs or conceive in what Majeſty and Pomp; with what Tokens of Honour; and what Teſtimonies of Admiration, Love and Praiſe. " Princes went before joined " with Singers, in the midſt of young Ones playing on " Timbrels (5)," that is in the midſt of the Souls of juſt Men. All cry out: " Sing Praiſes to God; ſing ye. " Sing praiſes to our King; ſing ye (6). Sing ye to " God who mounteth above the Heavens of Heavens " to the Eaſt (7)." In particular, the Souls of all the ancient holy Patriarchs, Prophets and other Saints to which till then the Gates of Heaven had been ſhut, but which are now carried up by him thither in Glory, as they triumphantly follow their Redeemer, ſound forth his Victory in the higheſt Strains of Zeal, Gratitude, Love, Adoration, Praiſe, and Thankſgiving. Of their part in this Triumph, the Royal Prophet ſaid, ſpeaking of Chriſt: " He hath led Captivity captive (8). They were formerly Captives of the Devil and Sin: Chriſt having powerfully reſcued them from his Tyranny, leads them to Heaven as the Trophies of his Victory, the rich Spoils he has taken, the Proofs of the Overthrow of the Enemy, the Price of his adorable Blood, and the Ornament and Glory of his holy Triumph. With them he pierced the higheſt Heavens. With what kind of Ovation do we think he was there received? " How great, how happy a Proceſſion was " this, to which the Apoſtles themſelves were not yet " worthy

(4) Pſ. xlvi. 6. (5) Pſ. lxviii. 26. (6) Pſ. xlvi. 7.
(7) Pſ. lxviii. 34. (8) Epheſ. iv. 8.

" worthy to be admitted ?" cries out St. Bernard (9). Certainly no Tongue can utter, no mortal conceive with what Joy and ſolemn Pomp the ſacred Humanity of our Redeemer was received into his Kingdom, and placed on the Throne of his Majeſty, Power and Glory.

The higheſt Honour that could be conferred among the Romans was that of a Triumph, which the Senate decreed in favour of an Emperor or great General, after ſome moſt illuſtrious Victories gained, and Conqueſts atchieved by his Valour and Conduct. The Conqueror entered the City, not by the Gates, but through a Paſſage richly adorned, made in the Walls which were broken down on purpoſe to open it for him (10). Before him marched in great Pomp, firſt; the Trumpeters in numerous Troops, playing: Next the Oxen deſtined for the Sacrifices, adorned with Ribbonds and Flowers, and with their Horns gilt: Then the Spoils taken, which conſiſted of every thing rare and rich which the conquered Countries produced; often of Elephants, and the like extraordinary Things, always of great Quantities of precious Stones, Gold, Silver, and Statues, together with rich Images of the conquered Cities, Mountains and Rivers, elegantly made of Gold, Silver, Wax or Ivory. After theſe walked the Kings, Captains, and other remarkable Perſons of the Enemies who had been made Priſoners, bound with Chains of Gold, Silver or Iron. The Roman Officers and Muſicians attended, playing on all Manner of Inſtruments; and various Inventions of Statelineſs and gaudy Pomp added luſtre to the Majeſty of the Proceſſion. The Conqueror followed in the Proceſſion, ſeated on a rich open round and lofty Chariot of Ivory adorned with Gold, in the ſhape of a round Tower, drawn by four white Horſes or four Elephants. He was crowned with Laurel (that is, with Bay,

(9) S. Bern. Serm. 2. in Aſcenſ. n. 3. (10) See Valtrinus, *de re militari Romanorum*, l. vii. c. 8. Caſalius, *de Romani Imperii ſplendore*, part. 2. c. 1.

Bay, this Tree being the Laurel of the ancient Romans, and an Ever-green.) He held in his right Hand a green Branch of the ſame Laurel, and in his left a Sceptre of Ivory, with a gold Figure of an Eagle on the Top: Many gold Crowns were carried before him. The triumphal Chariot was followed by the Senators in Proceſſion, by the Soldiers and People. The different Orders of the Prieſts in gaudy Habits with their Idols walked in Ranks, and the Riches of the whole Empire were diſplayed to adorn the Shew. Triumphal Arches were erected for the Proceſſion to paſs by or under, loaded with Ornaments and Inſcriptions. Often ſuch Arches were built to perpetuate the Memory of the Victories and Triumph; ſome of which are ſtill ſtanding at Rome, the Wonders of all ſucceeding Ages for the Elegance of the Taſte, and Beauty and Excellency of the Workmanſhip.

If men did this here below to recompenſe ſome little Service done to the Commonwealth, what Pomp do we think the heavenly Court muſt have diſplayed for the Reception of this great Conqueror, who had atchieved ſuch mighty and wonderful Things, and gained ſuch glorious Victories over the World, the Devil, Sin, Death and Hell? The Heavens celebrate one uninterrupted eternal Feſtival. But, as St. Bonaventure writes (11): "In that bleſſed Country there "never was any other Day ſo great and ſolemn as "this." St. Chryſoſtom makes this Reflection (12): "If all the Angels rejoice when they ſee one Sinner "converted, how much did they rejoice on this Day "beholding human Nature in its firſt Fruits raiſed to "Heaven? And, if the bleſſed Choirs glorified God "at the Birth of Chriſt, becauſe the Earth had re"ceived the Gift of Reconciliation, how did they "exult when this was accompliſhed, and when Hea"ven received its King of Glory?"

The royal Prophet contemplating the glorious Aſcenſion of our Lord into Heaven, cried out: "Open

(11) S. Bonav. Life of Chriſt, ch. 94. (12) S. Chryſ. Hom. de Aſcenſ. Domini, T. ii. p. 453. ed. Ben.

" Open your Gates, ye Princes of the heavenly " Courts: And be you lifted up, O eternal Gates, and " the King of Glory ſhall enter in (13): Who is " that King of Glory? The Lord ſtrong and power- " ful: The Lord mighty in Battle (14). Open your " Gates, ye Princes; and be you lifted up, O eternal " Gates," which have been ſo many thouſand Years ſhut againſt the Poſterity of Adam. What was the Joy, what the aſtoniſhment of the Angels, when they ſaw human Nature in Chriſt exalted above them, and placed at the right Hand of God! When they beheld Chriſt as Man, who had been outrageouſly judged and condemned on Earth, now acknowledged Lord of all Creatures, and judge of Men! In what Tranſports did they adore him ſeated on the Throne of his Glory! With what praiſes did they celebrate his Victories, who by his Humiliations and Torments had repaired their Ruins, redeemed Man, ſubdued Satan, broke down the Gates of the Empire of Death and Hell, and carried off their Trophies! To this great Conqueror who has atchieved ſuch mighty Things, let us for whom he has done all this, proclaim aloud his Praiſes, ſaying with the thouſands of thouſands of heavenly Spirits: " The Lamb which was ſlain, is worthy to " receive Power, and the Homages of the Divinity, and Wiſdom, and Strength, and Honour, and Glory, and Benediction for Ages without End. Revel. v. 12.

O King of Glory, all the Choirs of Heaven have earneſtly deſired and waited for you. After your Labours, bloody Agony, Torments and Death, now " ariſe into your reſt, you and the Ark of your Sancti- " fication (15)," the Ark of your ſacred Body, in which you paid the Price of our Redemption, brought forth the Myſteries of your holy Sacraments, and concealed the Treaſures of your divine Science, Wiſdom and Grace; which in a Word, you have ſanctified and ennobled in ſo incomprehenſible a manner. Carry this with you into the Holy of Holies, above the higheſt Seraphins,

(13) Pſ. xxiii. 7. (14) ib. v. 8. (15) Pſ. cxxxi. 8.

Seraphims, place it at the right Hand of the Father, that it may be ſeated on its Throne, which for us hung upon the Croſs.

We muſt join the Angels in celebrating the Triumph of our divine Redeemer on this Feſtival: For "this Solemnity," as St. Bonaventure ſays (16) "is the Accompliſhment of the Myſteries of the Life, and "the bleſſed cloſe of the earthly Courſe of the Lord "Jeſus Chriſt, Son of the Living God. For his Sake "is this Day more dear and ſolemn than all the others, "and he who truly loves the Lord Jeſus, will be "more powerfully excited to praiſe God on it, than "on any other Day of the Year." But whilſt we are ſo juſtly taken up on the Triumph of Jeſus, we muſt not forget the incomparable Advantages which it has procured us, and which in particular call forth our Attention, and awake our Devotion.

When we turn our Eyes from the Heavens, and look upon ourſelves, does not this Myſtery, ſo joyful, ſo glorious to the bleſſed Spirits, ſeem rather a Subject of Mourning to us who by it are left Orphans on Earth? Can Sheep rejoice to loſe their Paſtor? Or Children to ſee their moſt loving and beſt Parent, and Redeemer taken from them. "What ſhare have I "in thoſe Solemnities?" cries out pathetically St. Bernard (a): "Who will comfort me, O Lord Jeſus, "that I did not ſee you when you ſuffered for me, "and did not bathe your Wounds with my Tears? "That you left me unſaluted when, O King of Glory, "beautiful in the Stole of your Humanity, you took "your Flight into the higheſt Heavens? My Soul "would have quite refuſed all Comfort, if the Angels "had not prevented me by thoſe Words of Joy: "This Jeſus who is taken up from you, will come in "the ſame manner that you have ſeen him going into "Heaven. He will come, ſay they, in the ſame "manner,

(16) S. Bonav. Life of Chriſt, ch. 94.

(a) *Verumtamen quid mihi et ſolemnitatibus iſtis?* S. Bern. Serm. 2. in Aſcenſ.

" manner, in Majesty and Glory, to seek us. Then " I also shall see him, but not yet: I shall behold him, " but not at present (b)." He is gone away from us only that we may follow him, may be prepared to meet him with Confidence and Joy at the last Day, and may be eternally with him.

Notwithstanding therefore the great Reasons we have to sigh and mourn in our Banishment from his Presence, we find Motives of spiritual Comfort and Joy in his departure. It is our greatest Interest and Advantage; and it is for our sakes that he is ascended to Heaven. " It is expedient for you that I go; says he (17). He went, 1st. to send his comforting Spirit, the Holy Ghost: 2dly. To open the Gates of Heaven for us: 3dly. To be our Advocate in Heaven, and 4thly. To draw us thither after him. He withdrew his sensible Presence, not to leave us Orphans, but to send his holy Spirit to remain always with us, and to diffuse his overflowing Gifts in our Hearts. " Let us therefore sigh and pray," says St. Bernard (18), " that this divine Comforter may find us worthy, " and may fill our House: That he may teach us " with his Unction, may enlighten our understanding, " and purify our Affections. As the Serpent of Moses " devoured all the Serpents of the Magicians, so will " this divine Spirit consume all our earthly Affections " and sensual Appetites." In another place he writes: " Eliseus going to lose his Master Elias, prayed that " he might receive his double Spirit, which destroyed " in his Heart all earthly Affections, and gave him " those which are heavenly (19)." Much more earnestly must we pray that Christ make up to us the privation of his sensible corporal Presence, by the overflowing Gifts of his holy Spirit, which he went to bestow upon us.

The

(17) John xvi. 7. (18) S. Bern. Serm. 3. de Ascens.
(19) S. Bern. Serm. 5. de Ascens.

(b) *Intuebor et ego eum, sed non modo: Videbo eum, sed non prope.* S. Bern. ibid.

The second Advantage which his Ascension affords us, and which ought to fill our Hearts with holy Joy, is, that he goes to open the Gates of Heaven to us. Even the Saints of the old Law could not enter this Region of Bliss, till Christ by his Death had unlocked these Gates, and had first entered them for us. This was prefigured in the Old Law, by the inner Sanctuary in the Temple being always kept shut, except once a Year on the Feast of Expiation, on which it was opened, when the High Priest alone entered in, with the Blood of Victims, representing the precious Blood of Christ, as S. Paul shews. "Jesus," says that Apostle, "is not entered into "Sanctuaries made with Hands, the Patterns of the "true, (i. e. Heaven) but into Heaven itself, that "he may appear now in the Presence of God for us. "Nor yet that he should offer himself often, as the "High Priest entered into the holy Places every Year "with the Blood of others (20)," which he declares to be a Figure of Christ entering Heaven by his Ascension (21)." "The Priest entered alone the "Holy of Holies," says S. Austin (22), "the People "stood without: As now Christ has entered the "secret Sanctuary of Heaven, that he may intercede "for us at the right Hand of the Father: But the "People, of whom he is the Priest, sighs without." Whilst we weep in our Banishment from Heaven, and from the most amiable Countenance of our adorable and infinitely loving Redeemer, we receive inexpressible Comfort from the glorious Mystery of his Ascension. By it he has rent and taken away the Veil which hid the Sanctuary from the People in the Old Law, an Emblem of the Gate of Heaven being shut to Man till opened by his Death, and entered by him and the Souls of the ancient Saints at his Ascension. He has now fulfilled all the Types and Prophecies from the Beginning of the World, relating to all the Mysteries of

(20) Hebr. ix. 24, 25. (21) Hebr. ix. v. 7, 8, 11, 12. & ch vi. 19, 20. (22) S. Aug. l. 2. contra Epist. Parmen. c. vii. n. 14.

of his Incarnation and holy Life, and to Man's Redemption, thus shewing our Deliverance and Happiness to be completed. Now he has filled Heaven with Glory, and the Earth with his Gifts and Graces. Hence the Apostle says: "He ascended above the Heavens that he might fill all things (23)." Not only as God, but by his Humanity he has in his Ascension given a new Face of Glory to the Heavens. Though they were always replenished with the Immensity of the Glory of his Godhead, nor could he as God receive any Exaltation in himself, yet his Attributes were more wonderfully displayed, and he received from this great Work new Titles of Adoration, Honour and Glory. And by carrying his Humanity in its glorified State unto the highest Throne of the Heavens, he filled them with the unparallelled Brightness of its Glory, which the Angels desire to behold. What a Subject of Joy is the Contemplation of this Man-God, this great Triumpher over the Devil and Sin, to all the Blessed to Eternity! How must the highest Angels be transported with Joy, and lost in Astonishment, when they see Man in Christ raised so high in Heaven? Man, of a Nature so much inferior; Man who had sinned, who had been condemned to eternal Torments, now exalted, beyond all Comparison, above the most sublime Heavenly Spirits, as their Lord; raised to the highest Throne, and placed at the right Hand of God. "It is a great and unspeakable "Subject of Joy," says S. Leo (24), "that our "man Nature is mounted above the Dignity of all "Creatures in Heaven, higher than the Angels and "Archangels, nor stopping in its Ascent till it is "seated at the right Hand of the Father, on the "Throne of his Glory, whose Nature it is made, "and into whose Person it is assumed and united." And an ancient pious Author of a Sermon on this Mystery, amongst the Works of S. Chrysostom (25),

(23) Eph. iv. 10. (24) S. Leo, Serm. i. de Ascens. (25) Serm. ii. de Ascens. inter Op. S. Chrys. T. iii. p. 779. Ed. Ben.

cries out: "Let us exult on this Day, seeing the first "Fruits of our Nature ascending on high, and placed "at the right Hand of God: Consider the Excess "of the Divine Goodness towards us, which, when "our whole Nature stood condemned under so dread- "ful a Curse, has suddenly raised it to so exalted a "State, and at the same time restored us to Heaven "who were unworthy of Life. Our Nature in Christ "holds the first Place in Heaven, and that which "was the Scorn of Devils is adored by Angels. O hap- "py Envy of Satan (not in itself, but in the Glory "and Fruits which the Divine Goodness has taken Oc- "casion from it to produce)! O Snares, which have "been an Occasion of so great Glory and so much "Good! The Devil, who envied our Nature with "such Rage as to overthrow it, now beholds it "adored in Heaven, and possessed of greater Honour, "and more glorious Advantages, than those of which "he had deprived it. Therefore on this Day I re- "joice and exult, and exhort you to rejoice with me. "For behold, we who had forfeited Paradise are "raised to Heaven, and greater Advantages are con- "ferred upon us than we had formerly lost." It is our Triumph in and with our Divine Redeemer. He is triumphantly received as Conqueror; but his Tri- umph is over our Enemies, and its Object is our De- liverance from their Tyranny. He has broken the Chains with which we were held Captives. With his Blood he has set us free from the most miserable Slavery and eternal Death, to which we stood condemned. Christ triumphs but as our Saviour, and the Heavens celebrate our Victory in his; our Triumph with and through him. Jesus would not triumph alone; but would have us to share with him in its Glory and Ad- vantages. This Mystery has filled Heaven with Joy; first, for Christ's Glory and Triumph, and secondly, for our Deliverance: Also on its own Account, in re- pairing the Breaches, and calling Men to fill up the Places of the fallen Angels. The Earth also Christ has repleniſhed, through his Ascension, with his Gifts

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and Graces. The Royal Prophet and the Apoſtle expreſſed this double Effect of Chriſt's Aſcenſion, when they ſaid: "He led Captivity Captive: He "gave Gifts to Men (26)." He received Spoils from the Earth, the Souls of Men, reſcued from the Captivity of the Devil, and made his own Captives, and he tranſplanted them into Heaven. And he beſtows on the Earth the higheſt Gifts of his Graces to the End of Time. He is gone on Purpoſe continually to procure, and plentifully ſhower them down upon us.

For our bleſſed Redeemer is aſcended to Heaven, not ſo as to forget us, but to be our Advocate there, and to draw us thither after him. Chriſt continues in Heaven to act the Part, and diſcharge the Functions of our Mediator, Advocate, and High-Prieſt: "He "is entered for us, made an High Prieſt for ever, "according to the Order of Melchiſedec (27)." "Jeſus entered into Heaven itſelf, that he may appear "now in the Preſence of God for us (28):" "In "Heaven he is our Mediator with God, with whom "we have Peace through him (29): He is our "Peace (30): Deſtroying our Enmity with God "in himſelf (31). Blotting out the Hand-writing "which was againſt us (32): Making Peace through "the Blood of his Croſs, both as to the things on "Earth, and the things that are in Heaven (33). It is in his human Nature that he performed the Functions of Mediator on Earth, and continues the ſame Office in Heaven. "Chriſt Jeſus is the Medi-"ator of God and Men, not as God, but as he is "Man," as S. Auſtin obſerves 34), and as Theologians clearly ſhew. In the ſame human Nature he is ſtill our Advocate with his Father. "We have an "Advocate with the Father, Jeſus Chriſt the Juſt (35): "Always living to intercede for us (36)." He is

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(26) Pſ. lxvii. 19. Eph. iv. 8. (27) Hebr. vi. 20. (28) Hebr. ix. 24. (29) Eph. l. 7. Col. i. 14. (30) Eph. ii. 14. (31) Ib. v. 16. (32) Col. ii. 14. (33) Col. i. 20. (34) S. Aug. Tr. ii. in Joan. 12. 4. (35) 1 John, ii. 1. (36) Hebr. vii. 25.

alſo our High Prieſt for ever in Heaven (37). He pleads for us, ſhewing the Prints or Scars of his Wounds to his Father, to appeaſe his Anger, and obtain his Graces in our Behalf. And he continues in his Church on Earth the ſame Sacrifice of his Body and Blood in an unbloody Manner, which he offered once in a bloody manner, for our Redemption, on the Croſs; on account of which, offered in the Symbols of Bread and Wine, he is called a Prieſt for ever, according to the Order of Melchiſedec, who offered an ancient Figure of the Maſs in Bread and Wine. He alſo continues in Heaven to be our Head, from whom we derive the continual Influx of his Graces and Merits (38). He is likewiſe our Brother, "The firſt-born amongſt many Brethren (39)," and through the Exceſs of his Condeſcenſion and Love, we are ſtyled, "Heirs of God, and Coheirs with "Chriſt (40)."

By his Aſcenſion he ſtrongly calls us to this Inheritance with him, being gone to draw us after him. "I go to prepare a Place for you, and I will take you to "myſelf, that where I am there you may be alſo (41)." This the Apoſtle calls "the Anchor of our Hope, "both ſure and ſtedfaſt;" that Jeſus, the Fore-"runner is entered for us within the Veil." A Forerunner is a relative Term, and muſt neceſſarily have Regard to ſome following behind. We are here implied. Ah! Nothing ſo powerfully withdraws our Hearts from the Love of the World, and raiſes them to Heaven as the Contemplation of this Myſtery. Chriſt our God, our Redeemer, our Love and our All, is gone before: He calls, he conjures, he commands us to follow him. For this he came down from Heaven, led ſo laborious and painful a Life on Earth, ſuffered a moſt cruel and ignominious Death, roſe again, and aſcended into Heaven. The End which he propoſed to himſelf in all theſe Myſteries is, to call us after him to Heaven. If we neglect this Call, we fruſtrate all the

(37) Hebr. iv. 14. v. 5. vi. 20. vii. 11. ix. 11. ix. x. 12.
(38) Eph. i. 22. Rom. viii. 29. (39) Rom. viii. 17. (40) John, xiv. (41) Hebr. vi. 19, 20.

the Deſigns of his Love and Mercy. We muſt follow our dear Lord at preſent in Deſire, and in our whole Hearts. Alas! we follow him only in Part, and in a very little Part indeed; with very faint Deſires. And the Reaſon is, becauſe we ſtill love the World, and our Souls cannot ſoar up to Heaven, but in Proportion as their Wings, that is, their Affections, are diſentangled from its Glue. Hence Chriſt inculcates, and ſtrictly requires a ſincere and perfect Contempt of the World, a ſpiritual Circumciſion of the Heart, and entire Crucifixion of our earthly and ſenſual Appetites, as the preliminary Article in his Service, and the Foundation of that pure, ſpiritual, and heavenly Love, to which he invites us. To renounce, and die daily more and more perfectly to the World, we muſt labour with unwearied Application to gain every Day a more compleat Victory over our Paſſions, by the conſtant Practice of Self-denial and Penance to die more and more to ourſelves, and to ſcour our Hearts from the Ruſt of earthly Deſires and Affections, by aſſiduous Prayer and holy Meditation. When we ſhall begin, not in Part, but with our whole Hearts, to deſpiſe the World, and to deſire ſovereignly and only to live to God; then will the Contemplation of the glorious Myſtery of our Lord's Aſcenſion kindle in our Hearts a vehement Love and Deſire of the ſpiritual Goods of Grace, and of eternal Life, and convert all our Affections into this pure and ardent Love. It was for this that our Divine Redeemer would make his Apoſtles Witneſſes to his Aſcenſion, his Triumph, and his Glory. Do we wonder, that when they ſaw their dear Lord thus going from them, to take Poſſeſſion of his heavenly Kingdom, they ſtood in Extaſies unmoved, with their Eyes fixed on the Heavens after him, whither their Hearts carried them with the moſt vehement Ardour? Two Angels, in the Shape of Men, clothed in white, appeared ſtanding by them, and ſaid to them: "Men of Galilee, why do "you ſtand, looking up to Heaven?" The Word Galilee ſignifies a Country ſubject to Changes, and

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the Galileans were Strangers at Jeruſalem. The Name therefore agrees to our Situation in this World, and the Reproach of the Angels may with great Propriety be addreſſed alſo to us. We are Strangers and Travellers on Earth, poſting on without ſtopping to our dear heavenly Country. Why then do we love this wretched World, and ſtudy to amuſe ourſelves with its Vanities and Follies? A Traveller looks upon all things on his Road with Indifference, and as not his own: They touch him not, becauſe he has no Intereſt in them. He uſes things as he paſſes for preſent Neceſſity, but does not ſtop to build Houſes, or loiter and amuſe himſelf in the Meadows through which he travels, having his Thoughts conſtantly taken up upon, and directing all his Views to his own Country, Eſtate, and Family, and the Pleaſures, Enjoyments, and Employ which wait for him there. How much more ought the Sight of this wretched World, its Emptineſs, Folly, Blindneſs, and Miſeries; its Vanities, Snares, frightful Precipices, Scandals and Vices, make us with our whole Hearts deſpiſe, abhor, and dread it: Shun its dangerous Pleaſures, and uſe it in Neceſſaries as if we uſed it not; with Indifference, not ſetting our Hearts on any tranſitory Goods, nor regarding them as of any real Value farther than they may ſerve the Purpoſes of Virtue, and the neceſſary Uſes of Life, according to the Spirit of Chriſtian Simplicity and Mortification. How much more ought the incomprehenſible Delights and Glory of our heavenly Country, above all, the Enjoyment of our God and Redeemer, attract our Hearts thither after him? Why do not we aſpire and ſigh continually after it? Find no Comfort, no Joy, but in the Thought and Expectation of it, and in ſtraining every Sinew, in haſtening by all good Works to follow our Divine Lord and Redeemer? Why do we ſuffer our Hearts to ſhoot the Roots of their Affections in a curſed foreign Soil, ſo deep that we often ſeem to loſe Sight of our bleſſed Country? "If you are riſen with Chriſt ſeek the things that are "above, where Chriſt is ſitting at the right Hand of "God:

" God : Mind the things that are above, not the things " that are upon Earth (42)." The Apoſtles, when they obeyed the Angels in leaving Mount Olivet, never loſt Sight of their Lord, now ſeated at the right Hand of his Father in immortal Glory. This was always preſent in the moſt lively Manner to their Minds ; and their Hearts remained always fixed there. They continually regarded themſelves as *Travellers and Strangers* here below (43), ſighing after the Bliſs and Light of Heaven, with the whole inſenſible Creation, which longs, as the Apoſtle expreſſes it, after the Day of its Renovation in Glory at the End of Time (44). Deſiring to be diſſolved, and to be with Chriſt (45). Having their Converſation in Heaven (46), ſaying : " For in this we groan, deſiring to be cloathed upon " with our Habitation that is from Heaven, that that " which is mortal may be ſwallowed up by Life (47)." In the ſame Spirit, imitating daily their Sighs, we muſt follow our Divine Lord in our Hearts. " On " this Day our Lord Jeſus aſcended to Heaven, our " Hearts muſt aſcend with him," ſays S. Auſtin (48) ; " though our Body be not yet there, our Hope and " Affection are already there (49)."

But " Hope which is delayed is an Affliction to " the Soul (50)." Our Sighs are Cries of Mourning, though intermixt with Comfort and Joy. " The " Spouſe being on this Day taken from the Sons, " they are to mourn," as he himſelf hath ſaid (51). " How then is it any longer good for us to be here ? " How is it not tedious and dangerous ? Here be- " low Malice abounds, and very little Wiſdom or " Virtue is found, if even a little. All things are " ſlippery, dangerous, vicious, covered with Dark- " neſs, filled with Snares. Here is nothing under the " Sun but Dangers, Vanity, and Affliction of Spirit. " Let us therefore raiſe up our Hearts with our Hands

(42) Col. iii. 1. 2. (43) 1 Pet. ii. 11. (44) Rom. viii. 19. (45) Phil. i. 21. (46) 2 Cor. v. 2. (47) 2 Cor. v. 2. 4. (48) S. Aug. Serm. 264 (de Aſcenſ. 3.) n. 2. (49) Id. de Agone Chriſt. c. 26. (50) Prov. xiii. 12. (51) Mat. ix. 15.

" to Heaven, and follow our Lord in his Aſcenſion " by the Steps of Devotion. The time will come " when even our Bodies being made ſpiritual, will be " taken up into the Air to meet him in the Clouds: " And ſhall our earthly Souls now loiter, or refuſe to " follow him?" Theſe are the Words of S. Bernard (52). We cannot wonder that the Apoſtles were filled with Sadneſs when they heard their Divine Maſter tell them, that he was about to leave them, and that whither he went they could not go (53). They were ready to attend him wherever he ſhould go on Earth. S. Peter even committed himſelf to the Waves to meet him (54). They had left all things to follow him; and now ſaw themſelves Orphans, and abandoned in the midſt of Enemies, like Wolves raging againſt them. Neither were they yet ſtrengthened by the Deſcent of the Holy Ghoſt the Comforter, who had not then ſhed his Beams upon them. Jeſus was their dear Maſter, their Support, their Light, their Strength, their Comfort and their Joy: In him they had all things; and in loſing him they loſt their All. They were therefore juſtly afflicted. And do not we mourn with them under our manifold Dangers and Miſeries, and at our Diſtance from our heavenly Country, our Saviour, and our God? In this Affliction, Tears of Compunction, Love and Deſire, ought to be our Comfort, our Joy, and as it were, our very Food (55). This Sorrow is alleviated by the overflowing Comfort we derive from the Contemplation of the happy Triumph of our dear Redeemer, and the Aſſurance that he is gone to take us one Day to himſelf for Eternity. In this Hope we muſt never ceaſe to pray for the Accompliſhment of his Kingdom in us, and that he be mercifully pleaſed to unite us for ever to himſelf. This was his Deſire, and his Prayer to his heavenly Father (56), and the End of all his Myſteries. For this he was made Man, died, roſe,

(52) S. Bern. Serm. 5. in Aſcenſ. (53) John viii. 21. (54) Mat. xiv. 11. (55) Pſ. xli. 4. (56) John xvii. 24.

roſe again, and aſcended into Heaven. For he will not aſcend or reign alone, though he is gone firſt: He will have his Members with him. He has prepared a Kingdom alſo for us, and calls us to a Partnerſhip in his Bliſs. He has written us his Coheirs and Brothers; and declares that he is gone to his Father and our Father, to his God and our God (57); and he invites, exhorts, and commands us to follow him. The firſt Fruits of thoſe whom he has redeemed, he carried up with him to Glory: Us he will ſhortly gather to himſelf. How do our Hearts glow at ſuch an Exceſs of Love and Goodneſs in our gracious God and Redeemer! How are our Souls tranſported with Joy at the glorious Triumph of his ſacred Humanity! How ought they to burn with his holy Love, and with an earneſt Deſire of ſpeedily being put in Poſſeſſion of this Bliſ, in which we ſhall behold, praiſe and love him, and enjoy in him all Good, World without End. So great ought this Love and this Deſire to be, as to make us refuſe all Comfort here below, except that which the Hope of this Happineſs affords to our Hearts. In theſe Sentiments the pious and learned John Gerſon, Chancellor of Paris, writes as follows, in his Meditation on the Aſcenſion of our Lord (58). " Who will give me the Wings of a " Dove, and I will fly and find my Reſt. My God, " my Maſter, and my Spouſe hath taken his Flight " above the Air and the Clouds, beyond the higheſt " Heavens: Yet my miſerable Soul remains ſticking " in the Mire of the Earth. How ſhall I follow him? " Moſt bitter Neceſſity compels me to mourn in my " Love: The Deſire of thy Preſence draws from me " Sighs and Tears till I behold thy Beauty, and enjoy " thy ſweet Countenance, left as I am, forlorn and " deſtitute, in this abandoned Place of my Exile. " It is related that a certain devout Perſon having " viſited all the Places where our Bleſſed Redeemer " had performed the principal Myſteries of his holy " Life

(57) John, xx. 17. (58) Gerſon Op. T. iv. fol. 70. ed. vet.

" Life on Earth, and had in particular washed those " with many Tears which he had sanctified by the " Stages of his sacred Passion, came at length to " Mount Olivet, and there venerated the Prints of " his Feet in the Place where he last stood on Earth. " Here prostrate in holy Prayer he found so vehement " a Desire of following his dear Redeemer into his " Glory, that in the Ardor of his Prayer his Soul " was loosed from her Prison of the Body, and winged " her Way to the Object of her ardent Sighs in the " Kingdom of his Bliss. But, alas! my miserable " Orphan Soul has not the like Grace of taking her " Flight to my sweet Spouse, the true Friend of my " Heart. I will therefore imitate the Apostles, and " after my Meditation on my Redeemer's Ascension, " will keep myself with Joy within my Closet, and " will dwell in the spacious Room of Love, and shut- " ting the Doors of my Senses, for Fear of my Ene- " mies, the Jews of the World, will wait the coming " of my Beloved to call me to himself." The pious Lewis of Granada relates the Example of a devout young Woman at Lisbon in 1582 (59), who languishing nine Months in a Consumption, never ceased to sigh and pray that, if it was pleasing to God, she might be united to her divine Spouse in Heaven, repeating often: " Lord, when shall I come and appear " before thee, behold thy Beauty, and enjoy thy Pre- " sence?" Our Lord revealed to her that he would call her to himself on the Feast of his Ascension, to which Mystery and Festival she had always had a singular Devotion. This she foretold to her Confessor and other Friends, took Leave of them in the Morning, and in sweet Aspirations of divine Love and ardent Desires, breathed forth her pure Soul about Noon on this Festival.

But in aspiring after this Bliss our Conscience gives us a severe Check, from Remorse for past Sins, and continual Sloth in doing Penance, and preparing ourselves

(59) Ludov. Granat. in Catechismo, l. ii. c. 27.

ſelves to meet our Redeemer and Judge. The Words of the Angels to the Apoſtles, after Chriſt's Aſcenſion, ought to be to us a Spur to Fervour, and a Subject of Confuſion, Fear and Trembling. "Ye "Men of Galilee, why ſtand ye looking up at the Hea- "vens? This Jeſus who is taken from you, ſhall "come in like manner as you have ſeen him taken up "into Heaven." Pilgrims and Travellers, why do you ſtand and loiter? Conſider the great Work you have upon your Hands, take a View of the Extent of all its Obligations. A Prize of immenſe and eternal Bliſs is held out to you. The Way to Heaven is now open: The Gate of Paradiſe is ready to receive you. The Angels wait for you, and earneſtly deſire your Company. But ſo great a Crown requires due Conditions. Conſider the Terms of the Goſpel, your baptiſmal Vows, and the Example of all the Saints. If nothing of all this is able to inſpire you with Courage and Reſolution, at leaſt, let Threats and the Terrors of the divine Judgments affright you. For he who is aſcended in Glory, and invites you to Bliſs, has propoſed the Terms of his Invitation, and will come again to judge you and all Men. How alarming are theſe Words to the Slothful, and to Sinners! If we neglect the Terms, we can have no Share in the Hope of the Saints; and inſtead of aſcending with Chriſt in Glory, ſhall, at the laſt Day, when Chriſt ſhall appear in Majeſty to judge the World, deſcend with the Rebel Spirits, the Devils, into eternal Torments. The very Name of this Trial penetrated the Saints with Fear. And ſhall not we tremble at it, and always have it preſent to our Minds? S. Chryſoſtom, ſpeaking of the Aſcenſion of Chriſt, checks his Joy, and is ſeized with Fear and Trembling when he calls to Mind thoſe Words of the Angels (60). "His ſecond Coming," ſays he, "will be glorious and "joyful to the Elect. Then we ſhall be caught up to

(60) S. Chryſ. hom. in Aſcenſ. T. ii. p. 453. ed. Ben.

" to meet him in the Clouds. But by uſing with the " Apoſtle the Word *We*, I do not preſume confidently " to compriſe myſelf in this Number. I am not ſo " void of Reaſon as to be ignorant that I am loaded " with heavy Crimes, and if I was not afraid to diſ- " turb the Joy of this preſent Feſtival, I would aban- " don myſelf to moſt bitter weeping, at the Remem- " brance of my Sins, and of thoſe Words of the " Angels."

Let at leaſt this juſt Fear engage us to weigh well the Conditions of our Vocation, and of the divine Promiſes, and to labour with all the Earneſtneſs we are capable, to fulfil them. They are compriſed in this ſhort, but moſt ſublime and comprehenſive Rule, That we learn the Spirit, and walk in the Steps of our Divine Redeemer. He declares, that it is only upon this Condition that he has promiſed and prepared for us Seats in the Kingdom of his Glory. " I diſpoſe " to you, as my Father hath diſpoſed to me, a King- " dom," ſays he (61)." This Word *as* is as much as to ſay; on the ſame Condition or Terms; that is, by an Imitation of my Humility, Meekneſs, Charity, Patience, Spirit of Poverty, and Sufferings. " It was " neceſſary for Chriſt to ſuffer, and ſo to enter into " his Glory (62)." And we muſt ſuffer with Pa- tience (by whatever Trials it ſhall pleaſe the Divine Providence to put our ſouls to the Teſt), that we may bear a Reſemblance to our Divine Prototype. This is the Law of his Divine Predeſtination, to fail in which would be to diſinherit ourſelves. " Now that " he aſcended, what is it, but becauſe he alſo de- " ſcended firſt into the lower Parts of the Earth (63). " This is the Way: Walk ye by it (64)." We muſt follow him here, that we may aſcend after him, and ſhare in his Glory. We muſt have always before our Eyes the ſublime Dignity of our Vocation, and that heavenly Kingdom after which we aſpire, and walk

(61) Luke, xxii. 29. (62) Luke, xxiv. (63) Epheſ, iv. 9. (64) Iſa. xxx. 21.

walk worthy of his Grace. We muſt always remember that our Lord and Leader is gone before, and has taken Poſſeſſion of his Glory both for himſelf and for us: That we muſt continually follow him with the Eye of Faith; that our Happineſs conſiſts in being with him, and our main Concern lies in another Country; therefore the Affairs of this, in which we ſojourn, muſt by no means poſſeſs our Hearts: We muſt continually dwell in Heaven, in Heart and Mind. "Go "forth, ye Daughters of Sion, and behold King So-"lomon (i. e. the Prince of Peace), in the Diadem, "wherewith his Mother crowned him in the Day of "his Eſpouſals, and in the Day of the Joy of his "Heart (65)." We muſt magnify his Mercy and Goodneſs in deſiring ſo earneſtly that we reign with him, and in having called us to a Partnerſhip in his Kingdom of everlaſting Bliſs. We certainly ought not to ſet any Bounds to our Joy, which the Remembrance and Hope of ſo great an Happineſs muſt inſpire, nor to our Earneſtneſs and Tears in praying for it, and in labouring to make it ſure. What Thanks do we owe to the Divine Mercy for not having cut us off in a State of Lukewarmneſs and Sin, and for ſtill prolonging our Lives, that we may prepare ourſelves for that Glory? Our longing Sighs to be poſſeſſed of it, we ought only to mitigate by acknowledging our juſt Alarms, at ſeeing how much is wanting in our Preparation to fit us for it. Alas! what remains of Life can be but a Moment for ſo great and infinitely important a Taſk. Penetrated with a Senſe of the Grace, of the Opportunities which are ſtill afforded us, let it be our Reſolution not to loſe any Part of it by Remiſſneſs or Delay. To begin by Prayer for the neceſſary Graces, let us beg a Share in the laſt Bleſſing, which our Divine Redeemer imparted to his Apoſtles at his Aſcenſion. It carries with it every Grace, and every good Gift. Jacob would not let go the

(65) Cant. iii. 11.

the Angel till he had obtained his Bleſſing. With much greater Ardor ought we to ſay to Chriſt, that we will not depart from his ſacred Feet till we can hope to have received his univerſal Bleſſing: Strengthened by which we may tread in his Steps here, and after this ſhort Pilgrimage aſcend, and be eternally with him in his Glory.

THE

THE NINTH TREATISE.

ON WHITSONTIDE.

CHAPTER I.

On the PREPARATION for WHITSONTIDE.

THE ten Days which intervene between the Feaſt of our Lord's Aſcenſion and Whitſontide ought, in Imitation of the Apoſtles, to be employed in ſuch Exerciſes as may invite the Holy Ghoſt to viſit our Souls with the moſt abundant Effuſion of his Gifts on the enſuing Solemnity. All the time that the Diſciples had enjoyed the heavenly Converſe of our Divine Lord, was a remote Preparation of their Souls for the Deſcent of the Holy Ghoſt upon them, and they had been particularly diſpoſed, by the daily Inſtructions and continual Example of Chriſt, and by his adorable Myſteries, eſpecially thoſe of his Sufferings, Death, Reſurrection and Aſcenſion, to receive this great Gift of God. Yet all this did not ſuffice; but Chriſt left them Orphans ten Days, that theſe might be an immediate Preparation of their Minds for the worthy Accompliſhment of this Myſtery in them. For this End he commanded them to abide retired in the City, till they

they ſhould be cloathed with Strength from above, by receiving the Holy Ghoſt (1). Some Degree of Flight from the World, by ſhunning its Corruption, Vanity, and Spirit of Diſſipation, is pointed out to all Chriſtians, as their Circumſtances will allow them an Opportunity, as the firſt Part of their Preparation. A Spirit of Sequeſtration, Retirement, Silence, and Recollection muſt be entertained by all who deſire to be in Diſpoſitions to liſten to the Voice of the Holy Ghoſt in their interior, or to invite him into their Hearts. This Spirit of Recollection ought to be conſtant, and cannot be found but in thoſe who endeavour as their Circumſtances will allow, to have certain times of Retirement in their Cloſet, or in the Church, to be ſpent in Prayer and pious Meditation, or Reading; and who, during their Buſineſs and Converſation with Men, are careful to give ſome Attention to the Divine Preſence, by frequent and fervent ſecret Aſpirations.

For more fervent Prayer and Meditation, every one ought to ſhut himſelf up ſome time every Day, in the moſt ſecret Corner, or Cloſet, in his Apartment, in which he may ſhut the whole World out of his Heart, to attend with all the Powers of his Soul on God alone. In theſe Exerciſes he ought to redouble his Fervour at this Seaſon. "If Daniel was prepared "by Solitude, to ſee the Angel (2)," ſays St. Chryſoſtom (3), "much more were the Diſciples obliged "to ſequeſter themſelves from the World in Retire-"ment, before they could receive the great Gift of "God."

2dly. In our Devotions and Retirement, in order to prepare our Souls for the Deſcent of the Holy Ghoſt, our firſt Care muſt be by Self-Examination, Confeſſion of our Sins, repeated Acts of Compunction and Penance, to cleanſe our Souls from all Sin. This is the avowed Enemy of the Holy Ghoſt, whom it every

(1) Luke xxiv. 49. (2) Dan. vi. 10. (3) S. Chryſ. hom. 1. in Act. n. 5. T. ix. p. 8.

every where drives away, being incompatible with his Preſence, or the Gift of his ſanctifying Grace, and an Object of ſovereign Abhorrence and Abomination to him. " Wiſdom will not enter into a malicious " Soul, nor dwell in a Body ſubject to Sin. For the " Holy Spirit of Diſcipline (the Maſter of true Wiſ- " dom), will flee from the deceitful, or Hypocrite; " and ſhall not abide, when Iniquity cometh in (4)." Bees will never approach Smoke, nor Places which exhale Stench and Corruption; their very Atmoſphere is mortal to thoſe clean Inſects. Much more is the God of ſovereign Purity and Sanctity expelled with Outrage and Inſult by mortal Sin. Sanctity and Vice being ſovereignly and infinitely contrary to each other, nothing can be equally irreconcileable and incompatible. Venial Sin, indeed, does not " extin- " guiſh the Spirit (5)" like that which is Mortal, but it " grieves the Holy Spirit of God (6)." It damps the Ardour of the heavenly Spouſe in viſiting the Soul, cools his Embraces, and is a Check to his Liberality in the Effuſion of his moſt precious Gifts. Above all Things this Monſter muſt not be deliberately and habitually entertained: And the leaſt Stains which are contracted by Surpriſe and Frailty muſt be waſhed away by daily Compunction and Penance, and guarded againſt with the utmoſt Watchfulneſs. Who would wait upon a Perſon of Diſtinction in patched or dirty Clothes, or entertain his Prince in a Room full of Stench and Filth?

3dly. This divine Gueſt requires a perfect Diſengagement of the Heart from the World, and from all inordinate Attachment to Creatures. Chriſt, ſpeaking of the promiſed Paraclete, ſays: " Whom the World " cannot receive (7)." That is to ſay: It is incapable of receiving him; its Spirit, Maxims, and Life; all its Diſpoſitions and Manners are a direct Oppoſition to him and his Spirit; the one eſſentially excludes the

(4) Wiſd. i, 4, 5. (5) 1 Theſſ. v. 19. (6) Epheſ. iv. 30. (7) John xiv. 17.

bther. " Whoever will be a Friend of this World, " becometh an Enemy of God (8):" Conſequently, he can never hope to be favoured with the Viſit of this great Gueſt, who can admit no Rival in our Affections. We muſt reſerve them all for him to ſubdue and fill; we muſt love no Creature with God, but what we love in him and for him; no Object in ſuch a Manner as can give us any Trouble, or Diſquiet, or be any way contrary to the Order eſtabliſhed by God. Every irregular Attachment is baneful to our Souls, and injurious to our heavenly Spouſe. The leaſt Affection, which is not referred to him, is an Obſtacle to the perfect Union of our Hearts with him, and obſtructs the bounteous Effuſion of his Gifts. How ought we to be terrified and awaked to Fervour by the Example of the Purity of Heart, which was required in the Apoſtles before they could be diſpoſed to receive the Holy Ghoſt. No Attachment of the Senſes could be in itſelf more holy or more juſt than that of the Diſciples, to the corporal, viſible Preſence of our divine Redeemer. Yet this was to be removed before the Holy Ghoſt could deſcend upon them to repleniſh their Souls. " As yet " the Spirit was not given, becauſe Jeſus was not yet " glorified (9)." His Humanity was the ſacred Source of Graces and Bleſſings, and his Preſence was the greateſt ſpiritual Advantage to thoſe who had the Happineſs of enjoying his bleſſed Converſation; but the Hinderance to the Deſcent of the Holy Ghoſt upon them, according to St. Auſtin, and St. Bernard, aroſe from a too ſenſible Comfort which they found in their Attachment to his corporal Preſence. For this diverted their Minds from the pure Love of him, who was to be the only Comfort and Delight of their whole Hearts. " What!" ſays St. Bernard (10), " Is it " poſſible that the Preſence of Jeſus Chriſt, ſhould " be contrary to the Viſit of the Comforter? Could not " the

(8) James iv. 4. (9) John vii. 39. xvi. 7. (10) S. Bern. Serm. 5. de Aſcenſ. n. 12, 13. p. 926.

" the Holy Ghoſt dwell together with that Fleſh of the " Saviour of Men, which he himſelf formed in the Womb " of the holy Virgin ?" What is the Meaning of thoſe Words : " If I go not away, the Comforter Spirit " will not come unto you." It is as if he had ſaid : " If the Preſence of my Fleſh is not taken from be- " fore your Eyes, your Mind which is wedded to it, " will not be able to contain the Plenitude of ſpiritual " Grace ; nor your Heart to poſſeſs it." St. Auſtin, gives the following Expoſition of thoſe Words of Chriſt (11) : " It is for your Advantage that this " Form of a Slave is to be withdrawn ; becauſe you " muſt not confine your Hearts to a ſenſible Affec- " tion, and content yourſelves always to feed on this " Milk, and remain in the State of ſpiritual Infancy. " If I take not from you this light Food, you will " not feel that Hunger and Deſire of ſolid Nouriſh- " ment : If you remain carnally wedded to the Fleſh, " you will never be capable of ſpiritual Things." St. Bernard tells us (12), that " The Apoſtles whilſt " they were earthly and carnal, were not able to bear " the brightneſs of the pure Light of God. There- " fore the Word ſhewed himſelf to them in the Fleſh, " as the Sun hid in a Cloud, or as Honey in the " Comb of Wax. But this Cloud was of great Ad- " vantage to them. For their Mind not being yet " capable of being raiſed to ſpiritual Things, he drew " their Affections from the Love of the World by " his Humanity, and engaged them to place them " with their whole Strength on him. But his Aim " was to conduct them higher : For thus he deſired to " raiſe them to his Spirit, that is, to the Divinity it- " ſelf." St. Bernard makes upon this declaration of Chriſt, the following Reflection with reſpect to ourſelves and our own Duty in this Point. " If the Apoſtles on " account of their Attachment to the moſt holy Hu- " manity of Chriſt, the Holy of Holies, could not be " repleniſhed with the Holy Ghoſt till that ſenſible

(11) S. Aug. Tr. 94. in Joan. n. 4. T. iii. part 2. p. 729.
(12) S. Bern. Serm. 5. de Aſcenſ.

" ſacred Object was removed, how can you, wedded " as you are to an unclean Body, and full of filthy " Deſires and Thoughts, pretend to receive the divine " Spirit, the Author of all Purity, if you do not firſt " endeavour to renounce yourſelves, and crucify your " ſenſual Appetites (13)?" And again: " It being " certain that the too ſtrong Attachment of the " Apoſtles to the ſenſible Preſence of Chriſt's Huma- " nity was an Hindrance to the Deſcent of the Holy " Ghoſt; who will be ſo preſumptuous and arrogant " as to expect to receive the Comforter ſo long as he " remains voluntarily addicted to the Slavery of his " ſinful Body? What! Can one who is wedded to " this Dunghill, hope to receive the heavenly Viſit of " the divine Spirit, whom the Apoſtles were not capable " of receiving ſo long as they were attached to the ſen- " ſible Comfort of the preſence of Chriſt's ſacred " Body. Whoever perſuades himſelf that this hea- " venly Sweetneſs can be infuſed into Mire, and this " divine Balm into Poiſon, that is, that the ſpecial " Gifts of the Holy Ghoſt can be mingled with ſenſual " Delights, grievouſly deceives himſelf; for there " can be no Alliance of Truth with Vanity, Light with " Darkneſs, the glowing Fire of Charity with the " freezing Cold of ſenſual Affections (14)." By a ſenſual Life this Father who ſpoke this to his Monks, who had embraced the moſt auſtere Inſtitute, could only mean ſome Defect of perfect Fervour in doing Penance, ſome little Degree of a cowardly ſparing of their Body, by which they fell ſhort of the Perfec- tion, with which the Duties of their State ought to have been complied with: Yet this might ſuffice to deprive them of the ſpecial viſits of the Holy Ghoſt. It is therefore an indiſpenſable Duty that we prepare our Hearts to receive him by the moſt perfect Diſen- gagement and Purity of our Affections. We muſt ſet ourſelves in good earneſt to the Practice of Self-exa- mination,

(13) S. Bern. Serm. 3. de Aſcenſ. n. 8. p. 917.
(14) Id. Serm. 5. de Aſcenſ. n. 13. p. 926.

mination, Self-denial, Meekneſs, Humility, holy Meditation, Prayer and all other Exerciſes by which we may learn perfectly to die to ourſelves, diſentangle our Hearts from all inordinate Attachments to Senſe or to Creatures, and labour ſucceſsfully in deſtroying the Remains of Sin; the Diſorders of our Paſſions, and our moſt ſecret Imperfections.

4thly, Humility is next to Penance, of which it is a neceſſary Ingredient, one of the principal Virtues which promote this complete Victory over ourſelves; and muſt be attended by its ſiſter Virtues, Mildneſs, Sweetneſs of Heart, invincible Patience, and Peace of Mind. This Diſpoſition ſtrongly invites the divine Spirit into a Soul. "To whom ſhall I have reſpect, "but to him that is poor and little, and of a contrite "Spirit, and that trembleth at my Words (15)? He "dwelleth with a contrite and humble Spirit (16)."

5thly, Concord and Charity is a moſt eſſential Diſpoſition for this Grace. The Holy Ghoſt is the God of Union; he is Love itſelf. By peace and fraternal Charity we muſt prepare a Dwelling for him in our Souls, in Imitation of the Apoſtles and Diſciples. "These were all perſevering unanimouſly or with one "accord in Prayer (17). They were all with one "accord in one Place; i. e. as if they were one Heart, and one Soul. This Unity draws the Spirit of God to us. He who breaks this Bond, can never be entitled to be heard in his Requeſts (18); eſpecially he who divides himſelf from the Church of Chriſt, by a Separation from its Faith, or the Communion of the regular Succeſſors of the Apoſtles, is broken off from the Body in which alone the Spirit moves, as St. Auſtin obſerves.

6thly, Fervent Prayer, and the moſt ardent Deſire of this Gift of God, is the laſt and moſt excellent part of this Preparation. For this purpoſe chiefly, as St. Chryſoſtom remarks (19), the Apoſtles were to wait

(15) Iſa. lxvi. 2. (16) Iſa. lvii. 15. (17) Act. i. 14. Act. ii. 1. (18) Mat. xviii. 19. (19) S. Chryſ. Hom. 1. in Act. n. 5. p. 8.

ten Days after our Lord's Aſcenſion, that feeling the Weight of their Miſeries, and the Extent of their Wants, and their deſtitute and deſolate Condition, they might more earneſtly deſire and ſolicit the Viſit of the divine Comforter. We undervalue the moſt precious Gift of God, if we do not deſire and aſk it with all poſſible Ardour. The divine Spirit being infinite Goodneſs, deſires to impart himſelf to us with greater Earneſtneſs, than it is poſſible for any Creature to deſire him, or to conceive any Idea of. But he will not, he cannot beſtow his Treaſures upon thoſe who refuſe to open their Hearts to receive them. And it is by enflaming our Deſires that we enlarge the Capacity of our Souls, and are fitted in Proportion to receive the Abundance of ſpiritual Treaſures. The Source is infinite; we may always increaſe our Stock. We ought then to ſet no Bounds to the Fervour of our Deſires and Prayers. To excite this Fervour in our Hearts, and to move God to the moſt tender Compaſſion, we ought continually to diſplay our Wants and Miſeries before our moſt loving Father, and never to ceaſe crying out to him with the greateſt Earneſtneſs we are able. "He will give the good Spirit "to them that aſk him (20)." We ought to repeat every Day, at this Seaſon particularly, ſome fervent Invocations of the Divine Spirit, and amidſt our Employments often call upon him by burning Aſpirations. "Come, O Father of the Poor, Diſtributer "and Maſter of heavenly Gifts; light of our Under-"ſtanding; omnipotent Phyſician and Strength of our "Souls; divine Comforter, Joy, Purifier and Reformer "of our Hearts; amiable Gueſt of our Minds, &c."

The Church now unites her Suffrages; let us join ours, and enlarge our Hearts, and diſpoſe them by every Duty of the neceſſary Preparation to receive the moſt abundant Graces of this divine Spirit. "Let us "pray, my Brethren," ſaid S. Bernard (21) "that theſe "Days of Pentecoſt may be accompliſhed in us, the "Days

(20) Luke xi. 13. (21) S. Bern. Serm. 3. in Pentecoſten. n. 8. p. 936. Oremus, Fratres, ut compleantur in nobis dies Pentecoſtes.

" Days of Pardon, of Joy and true Jubilee; and may " the divine Spirit find us by our corporal Preſence, " alſo by the Union of our Hearts, all together in " ſteady Perſeverance." Our Fervour in theſe Devotions and Exerciſes we ought to redouble on the Eve, and during the Octave of Pentecoſt, awaking our Souls to give their whole Attention to this great Myſtery, by repeating often to ourſelves: " Behold the Bride- " groom cometh; Go forth to meet him (22). He " cries out to us: Open to me, my Siſter, my Love, " my Dove, my Undefiled: For my Head is full of " Dew, and the Locks of my Hair of the Drops of " the Night (23)." This amorous Invitation and Complaint of the Divine Spouſe, we may particularly conſider as addreſſed to us at this Time. For by theſe Words, Chriſt, or the Holy Ghoſt expreſſeth the Ardour of his Love, and Deſire of communicating himſelf to our Souls. He prevents her when ſhe is aſleep, and inattentive both to him and to her own Miſeries. He knocks by the external Calls which he gives by his Prophets and Miniſters, and by pious Books, as S. Ambroſe obſerves on this Paſſage (24); and by his interior Inſpirations, as the moſt ancient Interpreters expound it with Bede, Aponius quoted by that Father in his Comments on the Book of Canticles (25), Juſtus, biſhop of Urgel in Spain, in 530 (26), and Philo, biſhop of Carpathus, in 401 (a). The Hebrew Verb

(22) Mat. xxv. 6. (23) Cant. v. 2. See the moſt devout Lewis de Ponte or Puente, in his pious Comments on the Book of Canticles, T. ii. p. 320. folio.

(24) S. Ambroſ. Serm. 1. in Pſ. cxviii. p. 1107. Pulſat ad januam etiam quando tu dormis: Si tamen vel excitatus evigiles, vel vocatus januam tui pectoris aperias, introibit: Quod ſi fugias lectionem Propheticam, ſi domi non legas, in eccleſiâ audire nolis: " Cæcitatem infers cordi tuo voluntariam ut videns non videas, audiens non audias."

(25) Bed. in Cant. l. 4. c. 23. (26) Comment. in Cant. in Orthodoxogr. p. 1041. & Bibl. Patr. T. ix. p. 734.

(a) Philo Carpathius was conſecrated Biſhop of that See, in an Iſland among the Cyclades, or rather of a Town of that Name in Cyprus, by S. Epiphanius, during whoſe Journey to Rome he adminiſtred alſo his Church of Salamis. See Cave Hiſt. Liter. T. i. p. 37.

Verb which is frequentative, implies his knocking often, which shews the Earnestness of his Love. Of these calls, Christ says (27): "Behold I stand at the "Door, and knock." And: "If any Man will "open, I will come in, and sup with him, and he "with me (28)." And the Holy Ghost by the Psalmist: "Open thy Mouth wide, and I will fill "it (29.)" The word *knocking* implies the Force of the Call, and its Impression upon the Heart; the Soul opens it to him, by enlarging and warming her Affections towards him. But she is so ungrateful and insensible as to shut her Heart to him, and keep him out by her Sloth and carnal Dispositions; of which God complains in the following Verse of the Psalm quoted above: "But my People would not hear my Voice; "and Israel harkened not to me." The Bridegroom in the Canticles, by the loving Titles which he bestows on the Soul, claims her as his own in many different Relations, and gives her the strongest Tokens of his Love by pressing her with so great Warmth and Earnestness, only for her own Advantage, that he may sanctify and enrich her with his Gifts. His former Calls were not slighted without Sin. Yet he does not desist, and gently reproaches her how much he has suffered from her Resistance and repeated Affronts, meant by the dew Drops and Night-time. This may be understood of Christ's bloody Sweat in the Garden, and his other Sufferings: also alludes to the Earnestness and Perseverance of the divine Spirit in pursuing and besieging her with his numberless Calls and Graces, and to the Vehemence of his Desire to find Admittance into her Heart, being troubled as it were at her Reluctance, like a Man who should stand in the cold Night, waiting under Dew and Rain at his own Door. After so much Ingratitude and base Resistance, it is now time to Labour effectually to remove all Obstacles out

(27) Apoc. iii. 20. (28) Apoc. iii. 20. (29) Ps. lxxx. Hebr. lxxxi. 10.

out of our Hearts, and by earneſt Sighs and Tears to open them to this heavenly Gueſt.

WHITSON-EVE.

IT was a primitive Rule of Diſpline that no Faſting-day ſhould be commanded by the Church during the fifty Days of the Paſchal-time (30). Nevertheleſs the Spouſe being repreſented as taken away from the Church in the Feaſt of the Aſcenſion, by a Law of univerſal Cuſtom throughout the whole Church (31), in the Cloſe of this Time of ſpiritual Joy, the Eve of Whit-Sunday has been obſerved at leaſt from the fourth or fifth Century, and probably long before, with a Faſt of Precept, that Faſting might accompany our Prayer for the Deſcent of the Holy Ghoſt. Queſnel was evidently miſtaken when he imagined the Faſt of this Vigil to have been only eſtabliſhed at Rome about the twelfth Century (32). For this Faſt is expreſsly mentioned in the Sacramentary of Pope Gelaſius, publiſhed by the Care of the venerable Servant of God, the pious and learned Cardinal Thomaſius: Alſo in the Sacramentary of S. Leo, publiſhed by Blanchini, the learned Italian Oratorian. In the Body of the Canon-Law it is compared with the Faſt of Eaſter-Eve, in the following Terms. "The Feaſt of Pen-"tecoſt we celebrate with no leſs Joy than we have "done that of Eaſter. We faſted then as we do now, "keeping the Vigil (or watching of the Night) on "the Saturday (33)." In the Capitulars of Charlemagne is confirmed the ancient Law of keeping the Vigil of Whit-Sunday, in the ſame manner as that of Eaſter, with Faſting, the Midnight-Maſs, and the ſolemn Adminiſtration of Baptiſm (34).

From

(30) Can. *Scire.* Diſtinct. 76, &c. (31) See Gavant. *Comment. in Rubric. Miſſal. Tit. de Die Paſchæ ad Feſtum Trinitatis.*
(32) Queſnel. Diſſ. 6. in Op. S. Leonis. (33) Can. *Noſſe.* Diſtinct. 76. (34) Capitul. l. vi. c. 188. See Merati in Gavant. Part. ii. T. i. p. 1215, and 1197. where he refutes Queſnel's Miſtake.

From ſeveral ancient Decretals, and other Monuments of eccleſiaſtical Antiquity (35), it is well known that the two principal and moſt ſacred times for the ſolemn Adminiſtration of Baptiſm, were the Eves of Eaſter and Whitſontide. Hence on this Day, ſeveral Propheſies are read for the Inſtruction of the Catechumens, in the different Diſpenſations of the divine Revelation of our Redemption and Salvation: In Pariſh Churches the Font is bleſſed; and the divine Office is ſhorter during this Octave, and at Eaſter, than at other times of the Year. In the middle Ages, a great Wax Candle was bleſſed, to repreſent the Light of Faith ſhining forth to the World. Of this a large Account is given from certain ancient Rituals by Martenne (36): Alſo the Bells were rung, and Trumpets ſounded, whilſt the Proſe "Veni ſancte Spiritus," was ſung after the Epiſtle at Maſs; which Proſe Pope Innocent III. firſt introduced into public uſe (37), and is ſaid to have compoſed (38) himſelf.

Though the Sacrament of the Holy Ghoſt, or of Confirmation, is given by the Biſhops in all Seaſons, Pentecoſt has always been looked upon as the proper Feſtival of this Sacrament. In the firſt Ages, Confirmation was adminiſtered with the greateſt Solemnity after Baptiſm, at Eaſter and Whitſontide.

The great Feaſt of the Chriſtian Pentecoſt was undoubtedly inſtituted and celebrated by the Apoſtles themſelves, ſays Pope Benedict XIV. And this the very ancient Author of the Book of *Queſtions*, which has been attributed to S. Juſtin Martyr, confirms by the Teſtimony of S. Irenæus. "This Cuſtom of not "kneeling at Prayer during the Paſchal Time," ſays he, "is derived from the Apoſtles, as the bleſſed "Irenæus

(35) See Siricius, ep. ad Himerium Tarracon. S. Leo ep. 4, and 80. Gelaſius ep. 1. cap. 12, &c. See this explained at length by Vicecomes, or Viſconti, "De Ritibus Baptiſmi, l. i. c. 92.

(36) Martenne, "De antiqua Eccleſiæ Diſciplina in divinis "Officiis celebrandis," c. 28. p. 538. (37) See Vita Notkeri T. i. Op. p. 237. (38) See it vindicated to Innocent III. by Merati, Part ii. T. i. p. 1216, and Benedict XIV. "De Feſtis "Chriſti D." § 519, &c.

* Irenæus, Biſhop of Lyons, and Martyr, writes in " his Book on Eaſter, where he mentions the Feaſt of " Pentecoſt, in which we do not kneel; for this Sea- " ſon enjoys the ſame Privilege with Sunday." S. Leo ſays of it (39): " All Catholicks are ſenſible that " this Solemnity is ranked amongſt thoſe Feaſts which " claim our higheſt Veneration and Devotion. Nor " can any one doubt what great Honour is due to the " Day which the Holy Ghoſt has conſecrated by the " moſt excellent Miracle, and the Effuſion of his " Gifts."

(39) S. Leo Serm. 73. (de Pentecoſte.) ed. Quen. Serm. 57. p. 217. n. 11. ed. Roman. 1753.

CHAP. II.

On the JEWISH FEAST of WEEKS or PENTECOST.

PENTECOST is a Greek Word which ſignifies the *fiftieth*. This Name was anciently given to the Jewiſh Feaſt *of Weeks* (1), becauſe it was celebrated ſeven Weeks after the Paſſover, that is, on the fiftieth Day after the ſixteenth of the Month Niſan, which was the ſecond Day of the Feaſt of Paſſover (2). They offered at Pentecoſt the firſt Fruits of the Wheat Harveſt, which at that Time was completed (3). Theſe Firſt-fruits conſiſted in two Loaves of leavened Bread of two Aſſarons of Meal (a), that is, each Loaf of an Aſſaron, or three Pints of Meal. Beſides which they

(1) Exod. xxxiv. 22. (2) Levit. xxiii. 15, 16.
(3) Deut. xvi. 9, 10.

(a) Aſſaron ſignifies *Tenth*. The Hebrew Meaſure Aſſaron, called alſo Gomer, or Omer, was the tenth Part of an Ephi or Epha, the ſame in dry, as the Bath was in liquid Meaſures, almoſt the Roman Amphora, which held about nine Gallons.

Some think that each Family offered two ſuch Loaves of the Meal of the new Corn; others that only two Loaves were offered

they presented at the Temple seven Lambs of that Year, one Calf and two Rams, to be offered for a Burnt Offering, two Lambs for a Peace-offering, and a Goat for a Sin-Offering (4). Besides these Sacrifices appointed for the Day of Pentecost, others were ordered during this Festival (5).

Pentecost was one of the three great Festivals amongst the Jews, on which every Male was obliged to appear before the Lord at the Tabernacle, and afterward in the Temple when it was built. Yet we do not find that it had an Octave. The modern Jews celebrate it during two Days, which they keep Festival like those of the Passover, resting from all Labour and Business, in the same Manner as on the Sabbath, except that they make Fires, dress Victuals, and carry what they want from one Place to another (6). God himself forbad all servile Work on this Festival. "You shall call "this Day most solemn and most holy. You shall do "no servile Work therein. It shall be an everlasting "Ordinance, in all your Dwellings and Generations "(7)." The Feast was instituted, first, to give Thanks to God for their Land and its Fruits, and to acknowledge his absolute Dominion over their Country, and the whole World, their Persons and their Labours; for which they offered him the first Fruits of their Harvests. Hence it is called "the Solemnity of the "Harvest (8), which began at that Time." And the "Day of First-fruits (9)." The Festival of Pentecost was also appointed according to the Jewish Tradition to return God Thanks for the Law which he gave on Mount Sinai on this Day. For this Rea-

(4) Levit. xxiii. 18, 19. (5) Num. xxviii. 27. Jos. Antiq. l. iii. c. x.

(6) Leo of Modena, Part iii. c. 4. p. 134. Buxtorf Synag. Judaic. c. 20. p. 442. (7) Lev. xxiii. 21. (8) Exod. xxiii. 16.

(9) Num. xxviii. 26. Deut. xxvi. 2, 10, 13.

fered in the Name of the whole Nation; which seems to appear from Josephus, Antiqu. l. iii. c. 10. See on this Subject two Dissertations of Conrad Ikenius, "de duobus Panibus Pentecostalibus. Bremæ, 1729, 1730. But each Family seems also to have made the like Offering, at least out of Devotion.

For this Reaſon the Jews at Pentecoſt dreſs the Synagogue and Places appointed for the reading of the Law, and even their Houſes, with green Boughs, Roſes, and other Flowers, knit together in Crowns and Garlands, and that in great Quantities. Buxtorf relates ſeveral Ceremonies and Practices of the Jews at Pentecoſt, which are a Commemoration of the giving of the Law at this Time. From this Tradition both of ancient and modern Jews, the Fathers and other Chriſtian Writers uſually aſſign this as a ſecond Motive of the Jewiſh Feaſt of Pentecoſt (b); and the Jews

(b) Modern Jews celebrate the giving of the Law in their whole Office on Pentecoſt. See Lancelot Addiſon's Preſent State of the Jews, ch. 19. Alſo Lewis of Modena, Part. 3 c. 4.) And moſt Critics and Interpreters agree that the Law was given to Moſes on this Day. Yet ſome pretend that the giving of the Law was no Part of the Intention or Devotion of the ancient Jewiſh Synagogue in this Feſtival. This is advanced by George Moeb, *Diſſ. Theol.* p. 921. and Franc. Gomar. "de Uſu ac Fine Feſti "Pentecoſtes." Op. p. 226. But they produce Nothing of Moment to ſupport their Conjecture. And the common Tradition agrees well with the Scripture. The Jews kept the Paſſover on the 14th of the Month Niſan: Arrived at Mount Sinai on the third Day of the third Month after their coming out of Egypt. Exod. xix. i. Two Days after which Moſes received the Law. This muſt have happened on the fiftieth Day after their coming out of Egypt, the intermediate Month Iiar, being only of twenty-nine Days. The Jewiſh Pentecoſt was celebrated in the Month Sivan, correſponding nearly to our May, as Buxtorf mentions p. 438, On the Jewiſh Pentecoſt. See Reichardt Diſſ. de Pentecoſte Judeorum, Chriſtianorum & Gentilium. Jenæ, 1699. Winckler, Or, "de iis quæ circa Feſtum Pente- "coſtes memorabilia ſunt;" Lipſiæ, 1734. reprinted in his "Diſquiſitiones Philologicæ, p. 201." Clauſwitz, "Progr. de "Analogia Pentecoſtes, vet. & novi Teſtam." Halæ 1741. The Jewiſh Thalmud *Iom Tobh* T. ii. Danzius, Program. "de Feſto "Judaico Septimanarum abrogato, & ſurrogato Feſto Pentecoſ- "tali Chriſtianorum," reprinted in Meuſchenius's "novum Teſ- "tamentum ex Thalmude illuſtratum," p. 737, 786. Cremer, in "Antiquitatibus Moſaico-Typicis," T. ii. p. 480. John Meyer, "De Temporibus & Feſtis Hebræor." c. 13. p. 287. Melchior Leydecker, "De Republ. Hebræor. l. ix. c. 5. p. 353. Cherubinus a S. Joſepho, T. ii. "Apparatus Biblici," p. 352. Lamy, Appar. Bibl. Calmet. Dict. Bibl. and the Interpreters. On the Time of the Harveſt of the Jews in Paleſtine, See Herman.

Jews at this Day uſually call it the Feaſt of the Law.

mani Conringii, Comment. reprinted, T. v. "Faſciculorum "Tho. Crenii, p. 301. All that concerns the Jewiſh Pentecoſt is judiciouſly diſcuſſed by Alphonſus Toſtatus, commonly called Abulenſis, 23 Levit. Quæſt. 41. who ſhews that the Feaſt of Azymes, was inſtituted in Memory of the Deliverance of the Jews from the Egyptian Servitude; and Pentecoſt in Memory of the Law given to Moſes on Mount Sinai. Alſo, that on the Feaſt of Azymes, the firſt Fruits of the Year, being a Loaf of Barley were offered in the Temple, before which it was not lawful for any Jew to taſte of the Fruits of that Year. On the Pentecoſt the Wheat Harveſt being over, the laſt begun, were offered the firſt Fruits of Bread made that Year, in two Loaves of two Aſſarons, or about three Pints of Flour each, made of leavened Dough, Levit. xxiii. 17. before which no Jew could make or eat any Bread of that Crop. The firſt Sheaf of Barley was gathered on the 15th of Niſan, in the Morning after the Day of the Paſſover, and offered the next Day, with great Solemnity and many Ceremonies; of which ſome Account is given by Maimonides, in Temedim. and Moſaphim. and others. Theſe two Offerings of the Sheaf of Barley at the Paſch, and of the Loaves of Wheat at Pentecoſt, were made in the Name of the whole Jewiſh Nation. Beſides theſe, every private Perſon was obliged to bring to the Temple his firſt Fruits of Wheat, Barley, Grapes, Figs, Apricocks, Olives and Dates. They brought them in Bands preceded by an Ox appointed for Sacrifice, with a Crown of Olives on his Head, and his Horns gilded over; and with at leaſt, one Muſician playing upon the Flute all the way to Jeruſalem. Every one, even the King, carried his own Baſket upon his Shoulders, from the Foot of the holy Mountain into the Court belonging to the Prieſts in the Temple, and ſet it down on the Side of the Altar. The Levites received them ſinging the firſt Verſes of the 29th Pſalm, which in the modern Hebrew Text is the 30th. The perſon who brought the Offering repeated the Words preſcribed, Deut. xxvi. 4, 5. &c. See the Miſnah, in the Treatiſe *Thrumoth* and *Becorim*, and the Commentators on the Miſnah, and on Exodus xxii. 29. xxiii. 19. Every one is obliged to give at the leaſt the 60th Part of his Fruits, but moſt gave the 40th Part. (See Miſnah, Tr. *Thrumoth*, c. 4. n. 3.) The firſt Fruits and the Tenths were the moſt certain Part of the Revenue of the Prieſts: But the Rabbins hold that no one is obliged to pay the firſt Fruits, excepting in the Land of Promiſe. Beſides theſe, when the Bread in every Family was kneaded, a Portion was ſet a-part for the Prieſt or Levite of the Place. Num xv. 19, 20. S. Jerom ſays this Portion was between the 40th and the 60th Part (in cap. 45. Ezech.) Philo teſtifies that this Law was obſerved by the Jews in all Parts of the World (l. *de Præmiis Sacerd.*) It is ſtill practiſed by them in ſome Countries. See Leo of Juda Part. ii. c. 9.

CHAP.

CHAP. III.

The History of the Christian PENTECOST, or an Account of the DESCENT of the HOLY GHOST.

THE Christian Pentecost is celebrated seven Weeks or fifty Days after the Feast of our Lord's Resurrection. It is one of the three principal Festivals of the Year, and as far transcends the Jewish Pentecost, as the Law of Grace excells the Mosaic Dispensation, and as the Accomplishment of our great Mysteries surpasses their Types and Figures. For on this great Festival we commemorate the wonderful Descent of the Holy Ghost upon the Apostles, the Promulgation of the Gospel, and the Establishment of the Church of Christ. What Wonders are comprised in the Mystery of this Day! On it, the third Person of the Blessed Trinity descended upon Men, to bestow on them, with a boundless Liberality, the most abundant Effusions of his Graces and Mercies. On this Day, our divine Redeemer put the finishing Hand to the great Work which he had in View in all his Mysteries. On this Day, he created to himself a new People, who adore his Father in Spirit and Truth. On this Day, God sent his holy Spirit on Earth to renew the Face of the World, to form his Church, and to make with his People the new Alliance which he had promised by the Prophets, and which is the Law of Grace and Love, the End and Consummation of all his Mercies and other Mysteries in Favour of Man. And here we not only commemorate, with Thanksgiving and Praise, a Mystery that is past, as in other Festivals; but which is actually renewed, and accomplished in our own Souls. We must first consider the wonderful manner in which it was wrought in the Apostles, for the Promulgation of the Law of the Gospel, the Establishment of Christ's spiritual Kingdom on Earth, and its Propagation through all Nations.

After the Ascension of our blessed Lord, the Apostles withdrew together into a House at Jerusalem, which

which is said to have been that of Mary, the Mother of John Mark, the Disciple of our Lord (10), and was situate on Mount Sion (11). Here they waited for the coming of the Holy Ghost in continual Prayer, as Christ had commanded them (12). S. Luke says they retired into an upper Room, and the Word which he uses in the Acts of the Apostles (c) signifies the highest Room in the House. The Roof of the Houses in Palestine being flat, the highest Room was often the most decent, and the most spacious, as well as the most retired. The Jews had usually their private Oratories in the upper Parts of their Houses; called *Alijoth*, for the more private Exercise of their Devotions. Thus Daniel had his *Alijoth* (13); which the Septuagint render his upper Chamber, whither he was wont to retire to pray. Such was that wherein S. Paul preached at Troas (14). And such probably was this where the Apostles were met together. S. Luke in his Gospel, writes (15), that the Apostles "were continually in the Temple," and in the Acts (16) that they were "daily abiding in the Temple." By which we are to understand, not that they had any Habitation in the Temple, but that they never failed to assist at the Hours of Public Prayer, namely, at the Morning and Evening Sacrifice, and at the third, sixth and ninth Hours. In a like Sense Christ said of himself: "I taught always in the Temple (17);" though he certainly had no Dwelling there (d).

The

(10) See Constit. Apost. l. v. c. 20. S. Leo ep. 2. c. 1. S. Aug. de Civ. Dei, l. xviii. c. 54. and the Author of Serm. 154, De Temp. now. in App. p. 167. T. v. (11) See Baron. ad An. 34. n. 234. Usher, Annal. Pearson, &c. (12) Luke xxiv. 49. (13) Dan. vi. 10. (14) Acts xx. 8. (15) Luke xxiv. 53. (16) Acts xi. 46.

(c) ὑπερῶον Act. i. 13. See Act. xx. 8. 9.

(d) Some imagine this upper Room to have been over the Temple. That there were such Chambers above some part of the second Temple is certain. Josephus tells us, that Esdras sat with the chief Fathers of the People in an upper Room in the Temple:

The Houſe and Chamber where the Diſciples were aſſembled, repreſented the univerſal Church, in which alone the Holy Ghoſt is received, at leaſt by thoſe only who are in it by ſincere Deſire. The Soul which breaks the Bond of Unity, and divides itſelf from the Church of Chriſt, that is, from the Company of the Apoſtles, and their regular Succeſſors, is really broken off from that Body in which only the Spirit moves, ſays a Proteſtant Interpreter on this Paſſage. Unity draws the Spirit of God to us. The Diſciples united in Faith, in the Worſhip of the ſame God, in the Obſervance of the ſame Law, and in the ſame Spirit of Charity, beſought the eternal Father, through his divine Son, to ſend them his Comforter, the Holy Ghoſt. Fifty being the Term of the Jubilee, to ſhew that he came to give a full Pardon of all Debts and Sins, through the Paſſion of Chriſt; he deſcended on the fiftieth Day after the Reſurrection of our bleſſed Redeemer. This was on Sunday, according to the conſtant Tradition of the Church (d), on

Temple: But this was the Apartment of Johanan, the Son of the High-Prieſt; himſelf a Prieſt. Maimonides, in his Book, *De ædificio Templi*, mentions 16 Chambers; but ſaith, they were all appointed for ſacred Things or Perſons. How could poor Fiſhermen, Galilæans, odious on account of their Maſter, occupy in ſuch Numbers one of theſe Chambers? And S. Luke clearly diſtinguiſhes the Place of their Retreat from the Temple, when he ſays (Acts iii. 1.) that Peter and John "went up into the Temple at the Hour of Prayer;" and (Acts ii. 46.) that the Diſciples "broke Bread from Houſe to Houſe," when they were at leaſt 3120 Perſons, too many to lodge together in one upper Room: Yet they are then ſaid to have continued "daily with "one Accord in the Temple, ibid." Baronius, Janſenius, Caniſius, Lorinus, Menochius, and other judicious Writers, ſay it was in the Houſe of Mary, Mother of John Mark; for S. Peter when delivered by the Angel from Priſon, repaired thither to the Diſciples; but would not ſtay there, that Place of their Aſſembly being too well known to his Enemies. (Act. xii.) The Empreſs Helena built a Church upon the Spot where the Holy Ghoſt deſcended upon the Apoſtles, which was afterward rebuilt by the Queen of Sicily. See Quareſmius, l. iv. *Elucidat. Terræ Sanctæ*, c. v. T. ii.

(d) This has given Riſe to a perplexing Difficulty. For the Jewiſh Pentecoſt was the fiftieth Day from the ſecond Day of the Azymes

the great Feaſt of the Jewiſh Pentecoſt; that on the ſame Day on which God had given the Old Law on Mount Sinai, an End might be put to it by the Publication of the new Law of Grace (17). But the Manner in which each was publiſhed, was very different. The firſt being a Law of Fear, was given " with Thunders, Lightnings, and the loud Sound of " Trumpet (18)," and with dreadful Threats of Death. It was alſo written in Tables of Stone, being burdenſome and heavy by the Multitude of its Precepts, and the Feebleneſs of its Obſervances and Elements; and being given to a ſtiff-necked People, upon whom Obedience was more enforced by Motives of Fear than by thoſe of Love. But the latter being the Law

(17) S. Iſidor. l. i. de Offic. Eccleſ. c. 32. S. Leo, Serm. 73. de Pentecoſte 1. c. 1. &c.

(18) Exod. xix. 16. xxiv. 12. Hebr. x. 16.

Azymes, on which the Sheaf of the new Crop of Barley was offered, when it was lawful for the Jews to eat the new Fruits of that Year, as Joſephus tells us (l. ii. *Antiquit.* c. 10.) But if Friday, on which Chriſt died, was the firſt Day of Azymes or unleavened Bread, and Saturday the ſecond, the fiftieth Day would not be Sunday, but Saturday. Some therefore imagine that the Day of the Paſſover, was not the Friday on which Chriſt died, but the Saturday; and conſequently that either he did not eat the Paſchal Lamb at his laſt Supper on Thurſday Evening, as Lamy, Calmet, and ſome others think; or according to others that he eat it the Day before the reſt of the Jews, who perhaps that Year followed ſome erroneous Calculation. The latter Suppoſition ſeems forced. And that Chriſt eat the Paſchal Lamb the Evening before he ſuffered has been the moſt general Opinion. Therefore the Conjecture of Baronius (ad. an. 34. n. 239.) Bellarmin, Graveſon (De Myſteriis & Annis Chriſti, p. 425.) Juenin (*de Sacrament.* diſſ. 4. qu. 2. art. 1.) Cardinal Gotti, Benedict XIV. and others, ſeems moſt probable, that when the ſecond Day of Azymes happened to be the Sabbath, as in the Year of our Lord's Crucifixion, the Sickle could not be put in the Corn to cut the firſt Fruits that Day, but only after the Cloſe of the Sabbath, and the Offering was made in the Temple on the third Day of the Azymes. It is true, Working for Sacrifices or religious Rites in the Temple, was never looked upon as a Violation of the Sabbath, as our bleſſed Lord obſerves to the Jews, and as Calmet ſhews (in Acts ii. 2.) But this could not be extended to Works of Agriculture, as Reaping, Drying, and carrying in Corn for a conſiderable part of the Day.

Law of Grace and Love, is given by the Holy Ghoſt, the Author and infinite Source of Love, and is with great Sweetneſs imprinted by him in the Souls of Men, engraved in the Tables of their Hearts. For this he had firſt taken from them their Hearts of Stone, and converted them into Hearts of Fleſh, fitted to receive the tender Impreſſions of his Love, as he had promiſed by the Prophets (19). It is our duty on this Feſtival to beg that he will be pleaſed to write his holy Law likewiſe in our Hearts by the Finger of his right Hand, with ſo great Force that it may never more be blotted out, and in a Spirit of Adoration, Thankſgiving and Praiſe, to glorify God in the contemplation of this great Myſtery. The Apoſtles having already choſen St. Matthias, by the divine Appointment (20), in the place of the Apoſtate Judas, and by adopting him into their College, had again completed their Number. And with the reſt of the Diſciples, eſpecially the Kinſmen of Jeſus who had believed in him, with Mary his bleſſed Mother, and other devout Women, at leaſt, a hundred and twenty in Number (21), they continued with one accord in Prayer, all together in one Place. And on the Day of Pentecoſt, about the third Hour of the Day, that is, about nine o'Clock in the Morning, on Sunday, according to Tradition, on a ſudden they heard a great Noiſe, as it were the ruſhing of a mighty Wind, which came from Heaven, and which filled the whole Houſe where they were aſſembled together (22). This Sign of the coming of the Holy Ghoſt, was to awake their Attention. He came on a ſudden, to denote that he inſpireth us by his pure Mercy, and when it pleaſeth him to viſit us. The Wind came down directly from Heaven, becauſe his Inſpirations come not from the Earth, nor is there in it any Power to raiſe or call them forth. This Wind repreſents the Breathing of the divine Grace upon our

(19) Ezech. xxxvi. 26. (20) Acts i. 26.
(21) Act. i. 14. See Grotius and Lightfoot in Act. ii. 1, 2.
S. Chryſoſtom, Hom. 4. in Act. S. Aug. Tr. 19. in Joan. S. Jerom, &c. (22) Act. ii. 2, 3.

Souls, to give and preſerve in them the ſpiritual Life of Grace. For as we live and breathe by the Air, and cannot live without it, ſo in the divine Spirit and by his Grace, we live, move, and have our Being in the Life of Grace; and without him we neither have nor preſerve this Being. If he breathe upon our Souls, though they were dead in Sin, he will revive them. His Breathing alone can allay the Heat of Concupiſcence, cleanſe our Hearts, ſeparate the Droſs and what is imperfect from what is precious, and move us to fly Vice, and follow Virtue. The Spouſe prays him thus to breathe upon the Garden of her Soul, that the Trees of Virtues which he has planted there, may puſh forth their ſweet-ſcented Buds, and be loaded with Fruit agreeable to him (23). The Vehemence of this Wind indicates the Fervour with which the Holy Ghoſt impels to all good Works, being an Enemy to all Lukewarmneſs and Sluggiſhneſs in the Practice of Virtue, beating down all Obſtacles which are raiſed in the Way, and carrying the Soul with Sweetneſs, Cheerfulneſs and Delight, and invincible Courage and Conſtancy through all Difficulties and Dangers; at the ſame time conducting her as by the Hand of a ſkilful Pilot, ſecured from the Rocks of Indiſcretion and Raſhneſs, and with great Swiftneſs, into the Harbour of eternal Life. The great Noiſe of this Wind ſhews the Influence which a perfect Converſion of the Heart, and Change of Life have on others, and the Edification given to the World by ſuch examples of the Power of divine Grace. It filled the whole Houſe, leaving no Corner which it did not penetrate, becauſe the Holy Ghoſt preſents his Gifts to all Men, and in all Places; and becauſe he ſubdues the whole Man, perfectly repleniſhing all his Powers, ſcouring, transforming and filling with his Spirit and Graces all his Faculties, Appetites and Affections, ſtamping on them all the Image of the heavenly Man. Thus were theſe Signs Emblems of the Effects produced by the divine Spirit.

And

(23) Cant. iv. 6.

And there appeared cloven Tongues, as it were, of Fire, and it ſat upon every one of them that were preſent. The Holy Ghoſt ſometimes taketh thoſe external Forms which expreſs the wonderful Effects he produceth interiourly in thoſe who receive. In the Baptiſm of Chriſt he appeared in the form of a Dove to denote the Innocence and Fecundity of good Works, which he infuſes in that holy Laver. In this Myſtery his Preſence is manifeſted by the form of Fire, becauſe that Element cleanſes, lightens, enkindles, raiſes up on high, unites itſelf to, and transforms into itſelf that which it ſubdues. Theſe Effects are ſpiritually produced by the Holy Ghoſt in our Souls, who conſumeth the Ruſt of Sins and Imperfections, enlighteneth the Underſtanding, giving a great Knowledge and Reliſh of the Myſteries of Faith and Maxims of the Goſpel; kindleth in the Will the Fire of the Love of God and our Neighbour, and raiſeth the Heart from earthly to heavenly Things, ſo that the Soul's Delight and Converſation is in Heaven, where ſhe repoſes by Contemplation as in her own Sphere or proper Place. He unites the Soul to himſelf, ſo communicating to her his Gifts and Graces, that by the Union of perfect Love, and the Imitation and Participation of his Spirit, ſhe becometh one Spirit with him. Of this Fire our Lord ſaid: "I am come to caſt Fire on the "Earth, and what will I but that it be kindled (24)!" This Fire was particularly an Emblem of the Light, which the Apoſtles received and communicated to the World; alſo of that Zeal and fearleſs Courage which ſpread itſelf into their Hearts, and from them into others. The Fire appeared in the Shape of Tongues, rather than in that of Hearts, to ſhew that theſe Gifts were beſtowed on the Apoſtles, not only in order that they might love God themſelves, but alſo ſhould communicate by their Tongues the Fire of his Love to others. Likewiſe, ſays St. Bernard, to ſignify that when the Holy Ghoſt communicateth to a Soul the Spirit of

(24) Luke xii. 49.

Devotion, this is a Tongue of Fire which poureth forth all enflamed Affections of divine Love, in an unlimited diverſity of Acts of Adoration, Love, Praiſe, Thankſgiving, Compunction, and every kind of Homage. Theſe Tongues eſpecially ſignified the Gift of Tongues, by which the Apoſtles made themſelves intelligible to Men of all Nations, with whom they had Occaſion to treat (e). The diverſity of the Languages, was pointed out by the Clefts in theſe Tongues. Calmet thinks this Fire was only a ſhining Subſtance like Fire: But moſt Interpreters and Divines underſtand by it true elementary Fire dividing itſelf into ſo many pointed Tongues, as the Number was of Perſons preſent. Theſe Signs were no more than the exterior Marks of the interior Effects, which the Holy Ghoſt produced in the Souls upon which he miraculouſly deſcended; for "They were all repleniſhed with the Holy Ghoſt." This divine Spirit filled all their Powers and Faculties with

(e) By the Gift of Tongues, St. Auguſtine (Conc. 2. in Pſ. 17, &c.) and moſt other Interpreters ſay, the Apoſtles, by a ſupernatural infuſed Gift, underſtood and ſpoke all different Languages, at leaſt at certain Times, and as occaſions required. (S. Paul 1 Cor. xiv.) thanks God that he ſpoke the Languages of all his Converts. Some will have it from verſes 8, 9, 10. Acts ii. that, when they ſpoke in the Hebrew Language, every one of their Hearers underſtood them in his own Tongue. Perhaps ſometimes the one, and ſometimes the other of theſe Miracles attended their Preaching according to the Exigency of Circumſtances, but neither ſeems to have been conſtant, for the Apoſtles often employed Interpreters in Writing their Epiſtles, &c. That at leaſt upon Exigencies they ſpoke or were underſtood in all Languages, ſeems not to be doubted. See S. Thomas 2da, 2dæ qu. 176. art. 1. and the learned Proteſtant Critics, Joan. Chriſtoph. Haremberg, Diſſ. *De Miraculo Pentecoſtali*, T. ii. *Diſſertationum in loca quædam Novi Teſtam. Amſtel.* An. 1732. Gothefr. Thilus, *Diſſ. de Linguis Ignitis*, T. ii. ib. p. 430. n. 17. who ſhew the Gift of Tongues to have been very frequent among the firſt Diſciples of the Apoſtles.

In the Puniſhment of the Pride of Men at the Tower of Babel, the Confuſion of Tongues diſperſed them. The Gift of Tongues in the Promulgation of the new Law ſhewed the Union of all Nations in the Law of Grace and Charity. *All Tongues ſhall ſerve the Lord* (Dan. vii. 14.)

with his Gifts, repleniſhing their Underſtanding with his divine Light, in which he diſcovered to them the Senſe of the ancient Prophecies, and of all the ſacred Scriptures; the Myſteries and all the revealed Truths of our holy Faith; alſo the Sweetneſs and Exceſs of his Love and Mercy, the depth of his Wiſdom, and the boundleſs Extent of his Power in all his wonderful Diſpenſations towards Man. They are indeed an Abyſs unfathomable and incomprehenſible to the moſt perfect of all created Intelligences; but ſo far were they laid open to the Apoſtles by this Myſtery, as was neceſſary to qualify them for their great Function of Teachers and Founders of our holy Faith. Theſe ſacred Myſteries, and all the holy Scriptures, this divine Spirit imprinted in ſuch a Manner in their Memories, that they were always preſent to them whenever they had occaſion to employ them. The Law of Love he engraved ſo ſtrongly in their Hearts as to purge away all earthly Ruſt, and repleniſh them with the Spirit and Grace of all perfect Virtues. Though all preſent were filled with the Holy Ghoſt, they did not all receive an equal Plenitude. As if Veſſels are unequal, the larger contain more, ſo thoſe that were better diſpoſed, received the greater Share in the divine Gifts. Theſe alſo were diverſified according to every one's Employ and particular Exigencies. The Apoſtles received many Gifts which were not communicated to the reſt of the Diſciples, becauſe their Functions and Miniſtry were the moſt ſublime. A greater abundance of *external* Gifts probably fell to the Lot of the Apoſtles than was neceſſary for the bleſſed Virgin herſelf, though we cannot doubt but ſhe ſurpaſſed all others in the interior Graces which ſhe received in this Myſtery, in Proportion to her more perfect Diſpoſitions.

To conſider this Myſtery with Method and Order, we will firſt ſpeak of the outward Gifts which the Holy Ghoſt conferred by his Deſcent upon the Apoſtles, which were neceſſary in the beginning of the Church

Church for its Foundation, and for the promulgation of the Gospel (f).

The Revelation of the whole Body of the Christian Faith was made to the Apostles by the Descent of the Holy Ghost upon them. Some Parts indeed were more fully and clearly manifested to them in subsequent Visions, chiefly before their Dispersion to preach the Gospel to the whole World. Thus the Vocation of the Gentiles to the Church could not but be known to the Apostles from the ancient Prophecies (25), and the distinct Predictions of our Divine Redeemer (26); the Sense of which was opened to them by the Descent of the Holy Ghost. Yet this was to be more fully discovered to them, at least, to satisfy the Jewish Converts, who from inveterate Prepossessions were inclined to take Offence thereat. Hence the Obligation of preaching the Gospel to them, though it was first to

(25) Gen. xii. 1. xlix. 10. Ps. ii. 8. xliv. 17. Isa. ii. 2, 3. xxxv. 1, 2, 3. xlix. 1, 2. liv. 1. lx. 3. &c. (26) Mat. ii. 1. xxiv. 14. xxviii. 19. John, x. 16, &c.

(f) The Name of Grace, in its proper and strict Sense, is only given to that which is inward, whether *Habitual*, called otherwise *Sanctifying Grace*, or *Actual*, which is, "A gratuitous, supernatural Illumination, or inward Motion, excited by "the Holy Ghost in a rational Creature, with respect to eternal "Life." It essentially surpasses the Order, Exigency, and Power, or Strength of Nature, whether it enlightens the Understanding, stirs up or strengthens the Will, or calls to Mind, or strengthens the Memory to retain supernatural Truths, in order to promote the Attainment of eternal supernatural Bliss.

Outward Grace, which is only honoured with the Name of Grace in an improper and metaphorical Sense, is defined, A Succour, which outwardly excites a rational Creature to a supernatural Good or End: As the outward Proposal of the divine Law, Preaching, Miracles, the Example of Christ or his Saints, &c. This outward Grace tends naturally to excite interior pious Motions in the Soul; which Pelagius sophistically called inward Grace, to disguise his Heresy, and impose upon the Pastors of the Church. It is a Benefit of God, and is usually seconded by true inward Graces, given, or at least offered with it. For the Holy Ghost never so far abandons Sinners as not sometimes to stand at their Door, ready at least to knock by

to be addreſſed to the Jews (27), was confirmed by the Viſion of S. Peter, and the miraculous Gifts conferred upon them (28). The ſame is to be ſaid of the Abrogation of the ceremonial Precepts of the Jewiſh Law (29), though well known to the Apoſtles themſelves from the Day of Pentecoſt, and clearly ſpoken of by the Prophets and by Chriſt (30). The Revelations made to S. John the Evangeliſt in the Iſland of Patmos, concerning the future State of the Church, the End of the World, and the eternal Kingdom of the Glory of the Elect, unfold many great Myſteries of the Chriſtian Faith. But in the Apoſtles was cloſed and ſealed all Catholic Revelation of Articles of Faith, which was made to the whole Church. *Private* Revelations made to other Prophets ſince their time, ſuch as are meant by the Gift of Prophecy, frequent

(27) Act. xi. 1. xxvi. 1. &c. (28) Act. x. 11. 17, 34. (29) Act. xv. 3, &c. Gal. ii. 2. Pſ. xxxix. 7. Iſa. i. 11, Mal. i. 11, &c. (30) Mat. xxi. 40. xxiii. 38, &c.

by the Offer of his inward Call and Grace, if they do not, by wilful Obſtacles, reject it.

The *Outward Graces*, or gratuitous, external, miraculous Gifts, ſo much ſpoken of in the Myſtery of the Deſcent of the Holy Ghoſt, are of a different Nature, and are defined "gratuitous ſupernatural Gifts of God, beſtowed for the Benefit of "others." Only the firſt Part of the Definition of Grace agrees to theſe; whence they are uſually called from it alone *gratuitous Gifts*, to give to underſtand that they do not come under the ſtrict Name of Grace, becauſe not neceſſarily given with any particular Regard to the Salvation or Sanctification of him who receives them, any more than all general Appointments of God with reſpect to his Servants. And though God does not uſually grant theſe Gifts but to his faithful Servants, they do not neceſſarily prove or preſuppoſe Sanctity or the State of Grace. Luke, x. 20. Theſe outward Gifts are enumerated by S. Paul, 1 Cor. xii. 6, &c. 1. *The Word of Wiſdom*, or extraordinary Meaſures of the moſt ſublime and manifold Wiſdom of God, i. e. the Knowledge of the revealed Myſteries of the Goſpel, with Abilities to diſcloſe the ſame to the Pagan World. In this all the Apoſtles excelled. 2. *The Word of Science*, or Knowledge, or a ſpecial Ability to interpret the myſtical Senſes, and veiled Meanings of the Scriptures; to explain the practical Rules of moral Virtue, and of an holy Life, &c.

3. *Faith*

frequent in the primitive Church (31), and such as are mentioned by S. Ignatius of Antioch, S. Cyprian and others, no way belong to Catholic Revelation, which is entirely Apostolical: The other may rather be called historical; and its Truth and Authenticity are to be weighed by the general Rules of Prudence, like other Points of History which depend upon the Grounds of human Veracity, not any divine Authority. It must in the first Place be examined by the fundamental Rule

(31) See Dodwell Diff. *de Visionibus*, &c.

3. *Faith*, not taken for the theological Virtue, but for a supernatural Courage and Confidence in God under extraordinary Dangers and Sufferings. According to others, it here means a supernatural Assurance that God will now work such or such a Miracle by their Hands; without which antecedent Impulse of the Holy Ghost to do a Miracle, no Apostle nor other Saint could undertake it, not to incur the Guilt of Presumption, and draw Contempt upon the Doctrine of Christ. 4. The Gift of *Healing*, or curing Distempers in a supernatural Manner. 5. The Gift of *Miracles*, whether of silencing or casting out Devils, or of raising the dead, or doing other things in the Name of God, above the Power of Nature, at least in the manner of performing them. 6. The Gift of *Prophecy*, or the Foreknowledge of, and foretelling things to come. To this is reduced the Gift of speaking by Inspiration of things present, understanding deep and difficult Points in God's Word or Works, or penetrating the Secrets of others Hearts: Also the Gift of praising God by inspired Hymns and Psalms. 7. The Gift of *Discerning of Spirits*, i. e. either of discerning whether Men, pretending to the divine Spirit, were endowed with his Gifts, were Impostors and Fanatics: Or a supernatural Sagacity to discern between the subtle Impulses of Satan or of the Passions, and divine Inspirations. Or a supernatural Prudence, in discerning Persons best qualified for such or such Orders, Administrations, Offices, or Functions in the Church. 8. The Gift of *Tongues*, or an Ability to speak divers kinds of Languages unlearned and untaught. 9. The Gift of *Interpreting* those Languages; for some could speak them who could not interpret them; others could interpret them who could not speak them. 1 Cor. xiv. 9, 10, &c. S. Paul chides the Corinthians for setting too great a Value on these outward Gifts, or taking a Complacency and Pride in them; and bids them esteem most, or prefer amongst the outward Gifts, those which are most advantageous and edifying to the Church, not those which appeared most wonderful. 1 Cor. xiv. 11, &c. He shews that the Holy Ghost is the Author both of these Operations, and also of the different Administrations in his Church. For he appoints some *Apostles*, immediately

Rule of our holy Apoſtolical Faith, and the Authority of the Catholic Church. This is firſt to be conſulted in its Explanations of the Catholic Doctrine, delivered in holy Scriptures, and explained in its general Councils, and univerſally received dogmatical Tradition; and in the ſecond Place in the Judgment of its chief Paſtors, who though they are not by any divine Promiſe infallibly unerring in Deciſions relating to particular Facts, which are no Part of the Catholic Revelation, or Apoſtolical Tradition, are nevertheleſs the Guides and Judges in the Church, with Juriſdiction to direct and ordain, by wholeſome ſpiritual Laws, what ought to be ſhunned as dangerous to the Souls of the Faithful; and what may be embraced without Danger. This Revelation, made to the Apoſtles, we muſt neceſſarily underſtand of all things which concern Faith and Obedience to God, or the Practice of Virtue; of which Chriſt ſays: "He ſhall teach you all "things (32), whence the Holy Ghoſt is called, "The Spirit and Guide of Truth (33). A ſecond Privilege which the Apoſtles received on this Day, was

(32) John, xiv. 18. (33) John, xvi. 13. xiv. 16.

immediately ſent by Chriſt, to lay the Foundation, and have the chiefeſt Care of the Churches. 2. Others *Prophets*, Perſons who taught and preached by immediate Inſpiration. 3. Others *Helps* or Deacons. 4. Others Rulers and ſpiritual Guides. Theſe are not only called and conſtituted by the Holy Ghoſt, but alſo fitted for their particular Functions by his ſpecial Graces. And the Apoſtle gives the Corinthians to underſtand, that the Functions and Graces of the loweſt Officers in the Hierarchy were more uſeful and better than the moſt extraordinary of outward Gifts. And amongſt the latter he places the Gift of Tongues in the laſt Place, 1 Cor. xiv. 30. to abate their high Conceit of themſelves in regard of this Gift, which was of leaſt Uſe of all in the Church. He bids them moſt earneſtly to covet the beſt Gifts, thoſe of inward Grace, in which there is a far greater Excellency and ſpiritual Advantage, particularly in the Love of God and our Neighbour, which is far more noble than the whole Collection of outward Gifts, however extraordinary, ſupernatural, and miraculous, and which abides for ever, accompanying us in Heaven, where, from a ſmall Spark, it will be improved into a ſeraphic Flame, and will never fail. 1 Cor. xii. 31. xiii. 1, 2. &c. xiv. 10, &c.

Theſe

was a conſtant Inſpiration, or at leaſt ſpecial and extraordinary Aſſiſtance of the Holy Ghoſt, which directed them in all divine Truth, and preſerved them from all Danger of erroneous Doctrine in all they preached or committed to Writing. Hence S. Paul every where ſpeaks of their Doctrine as the Word of God, and Oracles dictated by the Holy Ghoſt. That they were divinely inſpired in preaching the Goſpel, is manifeſt from the Acts of the Apoſtles, as Biſhop Warburton himſelf obſerves (34). It is certain that the Apoſtles delivered the divine Doctrine which the Holy Ghoſt had revealed to them, by preaching, long before any of them committed any Part to Writing, and that they every where ſpoke as Men inſpired by the Holy Ghoſt, and as his Organs (35). Their Words were the Commands of God (36). Their Sermons to the People are clearly dictated by his Inſpiration (37), which is farther manifeſt from the Change wrought by them, the Amazement with

(34) Warburton Diſc concerning the Holy Spirit, T. i. p. 30. (35) See Jaquelot, Traité de l'Inſpiration de Livres Sacres, Part 2. ch. 9. p. 356. (36) 1 Cor. xiv. 37. (37) Act. ii. 14, 36. Act. iii. 12, &c.

Theſe Gifts were not confined to the Deſcent of the Holy Ghoſt at Pentecoſt; but were communicated to others, who afterward believed in Chriſt. By the *Miniſtration, or Supply of the Spirit*, (Phil. i. 19, &c.) are meant the Means by which the Holy Ghoſt was communicated in the Church, eſpecially the Sacraments of Baptiſm and Confirmation, or the Impoſition of Hands. And the *Gift of the Holy Ghoſt*, ſo often mentioned to be received by theſe Sacraments, Act ii. 38, &c. and ſometimes by Prayer or other Means, (Act iv. 31.) comprehends both the inward habitual Graces, ſigned on all who received worthily thoſe Sacraments; and alſo the outward miraculous Graces, often beſtowed on ſome, not all upon each, but ſome on one, ſome on another; as, the Gift of Tongues on one; of healing on another; of propheeying on a third, &c.

The *inward* are ſtill communicated by thoſe Sacraments, to the End of the World, according to thoſe Words of Chriſt. "He that believeth in me, out of his Belly ſhall flow Rivers "of living Waters, John, vii. 38. Where the Belly denoteth the Heart or inward Parts, in which the inward Graces are received. And, "This he ſaid of the Spirit, which they who "believe

with which all listened to them, and the wonderful Light and Discernment with which they quoted and applied the most difficult and obscure Passages of Scripture, especially ignorant and unlearned as they were (38). They appeared on a sudden enlightened with a clear Knowledge of heavenly things, and filled with Love, Courage, and holy Zeal for the divine Honour. What profound Mysteries did they learn when the Noon-day Sun of Heaven shot his brightest Rays into their Breasts? What sublime Truths did they unfold? What Joy did they express in announcing to Men the great Tidings of our Redemption and eternal Salvation? With what glowing Ardour did they shew they were inflamed, and transformed by the divine Spirit which filled their Souls? They received so sublime a Knowledge of the Goodness and other Perfections of God, displayed in his adorable Mysteries, and of the Sanctity of his Law; and were so filled with his Love, that it was not in their Power to contain those great Secrets in their Breasts, but with

Voices

(38) Act. iv. 13.

"believe in him should receive, &c." But the outward Gifts did not always accompany the Sacraments in every one who received them; and continued to be frequent in the Church only for a short time, till the Gospel was sufficiently confirmed. For this Evidence was sufficient to stop the Mouths of the incredulous of all succeeding Ages. So common were these miraculous Powers in the Beginning of the Church, that S. Paul employs a considerable Part of his first Epistle to the Corinthians to regulate the Use of them. See 1 Cor. iv. 7. xii. 10, 28, 30. xiv. 2. He likewise mentions them, Rom. xii. 3, 6, 7. S. Ignatius, from S. Paul, (1 Cor. xii. 4.) and other Fathers, call them *Charismata*, or the gratuitous Gifts, as by a Name then commonly used and understood in that Sense. They are mentioned by the Fathers, during the three first Centuries, as then subsisting and common in the Church. See S. Irenæus, l. ii. c. 32. & 57. l. v. c. 6. p. 299. and quoted by Eusebius, Hist. l. v. c. 7. S. Justin (Dial. p. 315. & Apol. 2. vol. 1.) Tertullian, (Scorpiac. p. 712.) S. Hilary, (in Ps. lxiv. 10, 12.) the Apostolic Constitutions, (l. viii. c. 1.) even in the Close of the third Century by Eusebius (in Ps. lxvi.) &c. Toward the End of the fourth Century, S. Chrysostom says they had ceased long before, (in 2 Thess. iii. 6.) which S. Austin and others also testify.

Voices of Thunder they proclaimed them to the whole World. Though Charity and Humility made them ſubject to all, and all to all, they preached Chriſt with ſuch undaunted Zeal and Courage, that if they had had a thouſand Lives, they would have ſacrificed them all with Joy for him whom they had abandoned a few Days before. They were inflamed with ſo ardent a Deſire that all Men ſhould know and love God's infinite Goodneſs, that there was not one of them who did not deſire with S. Paul to become an Anathema for his Brethren. Nor were their Deſires fruitleſs or in vain. The divine Flame with which their Breaſts burnt, communicated itſelf to others, and ſpread to the Boundaries of the Earth. God, who before was ſcarce known out of Judæa, and even there ill ſerved, was through them honoured and adored over the whole known World. Their Diſcourſes, ſays S. Chryſoſtom, were not ſtudied, pompous or elegant; but they were tender, vehement, full of Fire, proper to inſpire the Hearts of thoſe who heard them with Compunction, and inflame them with the Fire of the Holy Ghoſt. They preached *the Wonders of God*, and ſo powerfully, breathing in every Word that ſacred Flame which filled their Souls, that S. Peter by his firſt Sermon converted 3000 among the Jews, the very Day he had received the Holy Ghoſt (39), and by a ſecond 5000 (40). In Cornelius the Centurion (41), he received into the Church the firſt Fruits of the Gentiles, ſhewing that the Holy Ghoſt offers his Gifts to all, and invites all to Mercy, *without Exception of Perſons*. And in a ſhort time twelve mean Fiſhermen, or Artificers, had filled every Part of the World with Chriſtians. And with what kind of Chriſtians? Saints, ſo cloſely united by the Bands of divine Charity, as to be *all one Heart and one Soul* (42); as Chriſt had prayed for his Followers, that they might be one, as he and his Father are one (43), and

(39) Act. ii. 41. (40) Act. iv. 4. (41) Act. x. 11. 34. (42) Act. ii. 44. (43) John. xvii. 11.

and as the Prophets had foretold (44). How perfectly grounded must they have been in Meekness, Patience, Humility, Charity, and an entire Crucifixion of their Hearts to the World and themselves, or their Passions, among whom so perfect a Spirit of Union could reign? The Prophet Isaiah expressed the greater Astonishment at this Miracle of divine Grace, as the Holy Ghost thus associated together with Sheep and Lambs, the Lions, Bears, Wolves and Tygers, furious wild Beasts, who had just before torn in Pieces the innocent Lamb of God, and destroyed their Fellow Creatures; insatiable as Wolves by Avarice; furious as Tygers with Anger, Revenge, and Jealousy; crafty as Bears, by Dissimulation and Hypocrisy; as Lions haughty and uncontrolable, by Ambition and Pride. Now, so perfectly were these Passions extinguished in their Breasts, that they knew no other Ambition than to serve, and be subject to all in Christ; had no Desires of Riches but such as were spiritual; and were so perfectly disengaged from the things of this World, as to sell all their Estates, and lay the Price at the Feet of the Apostles, to be distributed in common, and amongst the Poor (45); no one looking upon what he possessed as belonging to himself more than to his Neighbours (46): They reserving not to themselves so much as the Choice or Direction of the Distribution to renounce their own Will together with the World. The cold Words *Mine* and *Thine*, the Source of all those Evils by which Charity is extinguished among Men, were unknown to them (47). Their Disengagement was entire, because they were altogether heavenly in their Hearts or Desires, and their Employments were also heavenly: For "they continued in the Doctrine of "the Apostles, in the Communion of the breaking "of Bread, and in Prayers (48)." By these three means,

(44) Ps. lxvii. 7. Isa. xi. 6. lxv. 25. Jer. xxxii. 39. (45) Act. ii. 44. (46) Act. iv. 32, 34. (47) S. Chrys. Hom. de Philogonio, T. i. p. 395. (48) Act. iv. 2.

means, by which the Soul chiefly receives her Nourishment of divine Grace, they earnestly laboured continually to maintain and strengthen in their Hearts the Life of Grace, to improve the Gifts of God, and receive more and more abundantly the Fullness of his divine Spirit. It was ordinarily in these Exercises that the Holy Ghost descended upon the Faithful (49), either at Prayer, or whilst the Apostles preached to them, or laid Hands on them, (chiefly in the Sacraments). Therefore did the primitive Christians persevere assiduously in these great Means of Grace, especially in Prayer. The Branches, or Functions of this Exercise, are reckoned up by the Apostle *Petitions*, *Supplications*, *Thanksgivings*, *Praise*, *Hymns*, *Psalms* and *Spiritual Canticles* (50), in which we are commanded to employ ourselves " in all things, lifting up pure " Hands to Heaven with a serene Mind (51)." Can we wonder that such Disciples were filled with the Spirit of God, and formed a Church of Martyrs and Saints? Our Souls pine under a spiritual Famine, because we refuse the spiritual Nourishment so liberally provided for us by our all-merciful God, in neglecting to listen to, or meditate on his Word, make Use diligently of the Sacraments, and converse with God by holy Prayer. Most admirable and edifying was the heroic Virtue of the primitive Christians, to which they were happily formed upon the Model, and by the Lessons and Example of the Apostles. These first great Pastors and Founders of the Church, under Christ, were prepared for their high Functions, not only by the Revelation of the divine Truths of our holy Faith, but also by the most perfect Spirit of all Virtues, with which the Holy Ghost repleniſhed them. The Mortification of Jesus Christ, which they carried in their Bodies (52), their entire Indifference to the things of this World, and sovereign Contempt of its Riches, Pleasures, and Vanities (53), raised their Souls

(49) Act. iv. 31. viii. 17. x. 44. &c. (50) 1 Tim. ii. 1. Eph. v. 19. (51) 1 Tim. ii. 8. (52) 1 Cor. ix. 26. 2 Cor. iv. 10. Gal. vi. 17, &c. 1 Tim. vi. 8. 2 Cor. vi. 10. Phil. iii. 8. (53) 2 Cor. xi. 27.

Souls above all earthly things, such was their Disinteresstedness that they were afraid of being a Burthen to any one in the least thing (52). Christ came poor and destitute of earthly Goods, to bestow upon us the immense Treasures of his heavenly Graces, seeking nothing in Return but Humiliations, Torments and Death: He gave all things at his own exceeding Cost, pouring forth for us, even the last Drop of his precious Blood. He gave this severe Charge to his Apostles, and other Ministers: "Freely "you have received: Give freely or *gratis* (53). And he forbids the least View to temporal Interest in any Function of his sacred Ministry under the grievous Pain and Guilt of Sacrilege and Simony. Animated by this Spirit, the Apostles ran over the most remote Countries, in Quest of Ignominies, Sufferings, and Death: for the spiritual Riches of Salvation which they imparted to Men, desirous to give, not to receive (54). Not less averse from Honours than from Riches, they placed their Glory in their Infirmities, Disgraces and Contempt, and in being made the Outcast, and as it were, the Off-scouring of the whole World (55), perfectly indifferent and dead to any Desire of the Esteem of Men (56); not only ready, but rejoicing to suffer all Afflictions, Torments and Death in its most frightful Forms (57). What shall we say of their continual Watchings in Prayer (58); of their assiduous divine Contemplation, by which their Conversation was always in Heaven (59), of their ardent Love of their divine Master, by which they seemed to know only him crucified (60); of their insatiable Zeal for the divine Honour and Charity for the Salvation of their Brethren (61); of their invincible Meekness and heroic Patience and Constancy (62), which no Fa-

(52) 1 Thes. ii. 9. (53) Mat. x. 8. (54) Act. xx. 33. 34. 35. &c. (55) 2 Cor. xii. 5. 1. Tim. i, 13, 15. Gal. i. 13. 1 Cor. xv. 9. Eph. iii. 8. Act. xiv. 13. 2 Cor. iv. 4. 1 Cor. ix. 27. Gal. ii. 2, vi. 14. 1 Cor. iv. 7. (56) 1 Cor. iv. 3. Gal. i. 10. (57) Act. x. ii. 13. 2 Cor. i. 8. vii. 5. 2 Cor. xi. 23. Rom. viii. 3. 5. 13. 2 Cor. xii. 10. (58) Rom. i. 9. 1 Thes. i. 2. (59) Phil. iii. 20. (60) 1 Cor. ii. 2. Phil. i. 21. Rom. viii. 35. (61) Rom. ix. 2. Gal. iv. 19. Thes. ii. 7. Phil. ii. 3. 8. (62) 1 Cor. iv. 12.

tigues and Labours, no Dungeons, no Stripes, no Torments or Threats could damp or abate. Animated with this Spirit they announced with Tongues of Fire the Myſteries of the divine Mercy, the Recompences of Virtue; the Riches of Eternity, the Baſeneſs and Folly of Sin, and the Emptineſs and Vanity of the imaginary Greatneſs and Pleaſures of the World. With ſuch divine Force they delivered the great Truths of Salvation, as to drive the Powers of Hell before them wherever they came; and to beat down, not only the Reign of Idolatry and Superſtition, but alſo the Spirit of Pride, Covetuouſneſs and ſenſual Pleaſure, of which they found the World every where full. Men who heard them, in all Parts were ſtruck with aſtoniſhment, and acknowledged the Divinity and Power of the Holy Spirit of which they were the Organs. Divine Spirit, open my Eyes, inflame my Heart, move my Tongue, that I may ſee and feel the Greatneſs of thy Myſteries, and the Sanctity of thy Truths, and may ſpeak of thee with ſuch holy Zeal that thy Divinity may be glorified, Sinners converted to thee, and all Men edified, and inflamed with thy divine Love!

CHAP. IV.

On the Promulgation of the New Law of Grace in the Deſcent of the Holy Ghost.

HOLY ought to be the Inſtruments whom God raiſed up to be the Miniſters of his New Covenant of Grace and Love; in which his divine Son made Man, and the Redeemer of Mankind, now is the great and Holy Mediator, and the Apoſtles, firſt Paſtors and Teachers of a Law moſt perfect and moſt holy. Almighty God, immediately after the Sin of our firſt Parent, entered into a moſt gracious and merciful Covenant with him, by which he admitted him to Repentance and Pardon, through a Redeemer

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to come, of whom he then gave him the moſt ſolemn Promiſe (1). God then inſtituted a religious Worſhip by which he was pleaſed to appoint that Men in that rude State after their Fall ſhould honour him, and engage him to ſhew them Mercy, and to conduct them to his eternal Salvation. This is the Patriarchal Religion which conſiſted in the Faith, or ſupernatural infuſed Knowledge, and firm Belief of certain capital revealed Truths, chiefly of the ſupernatural End of immortal Glory, for which Man was created; of certain Means by which he was to attain to this End, and of a Meſſias or Redeemer to come, through whom alone he could arrive at this Happineſs. The Means of Salvation revealed and given to Adam, conſiſted in Repentance; to which God mercifully promiſed Pardon through the Merits of Chriſt to come; and in certain Sacrifices which conſiſted in the Fruits of the Earth, and bloody Sacrifices of Beaſts, all Figures of Chriſt's bloody Sacrifice, by which Man was to be redeemed, and of the great Sacrifice of the Euchariſt in the new Law: Alſo in a Prieſthood appointed by God, which was executed by the Head or eldeſt Son of each Family. Hence Kings were originally high Prieſts, as not only the Holy Scriptures, but alſo profane Antiquity often mentions. This patriarchal Religion ſufficed to conduct Men to Salvation through Chriſt till his coming, even after God's Covenant with Abraham, and his written Law given to the Jews; except as to thoſe of the more happy Poſterity of Abraham, by his Son Iſaac, who by a ſpecial Obligation, fell under the particular Covenant of that Patriarch, and afterwards that of Moſes; except alſo thoſe Proſelytes who, by voluntary Devotion were adopted into the Jewiſh Covenant. Thus Job the Idumean, and many others among the Gentiles, ſerved the true God, obſerving the Patriarchal Religion with Faith in a Redeemer to come, which was the Ground of that ſupernatural Hope and Love which worked Salvation. This firſt State of Religion was very im-

(1) Gen. iii. 15.

perfect, exceedingly confined, and weak both in the means which it furnished, and in the Knowledge which it gave of supernatural Things. In it, however, the Light of Faith was successively enlarged by new Revelations made to several Patriarchs, by which the Qualities of the Messias, and the Ends of his coming were more and more distinctly explained. God renewed this Alliance with Noah after the Flood; to whom he farther promised that the World should never again be drowned by Waters: and he gave him certain Precepts; the Jews say seven Laws, called from this Patriarch the Noachick Precepts (a): Some of which were

(a) No Mention is made of these Precepts given to Noah and his Sons, either in the Scripture, or in ancient Writers, as Onkelos, Josephus, Philo, Origen, or S. Jerom. But it is certain, that the Jews would suffer no Stranger to dwell in their Country who did not engage to observe them, and that the Observation of these Precepts, which in the Posterity of Noah comprised all Mankind, obliged all Nations, and was alone sufficient to save all those who were not of the Posterity of Abraham, and did not belong to his particular Covenant, as it was confirmed and enlarged in the Jewish Dispensation. Those Strangers who kept the Precepts of the Sons of Noah, the Jews called *Proselytes of the Gate*. Those who by receiving Circumcision, subjected themselves to the whole Mosaic Law, they styled *Proselytes of Justice*. The Noachick Precepts are reduced to Abstinence from Blood and unclean Meats. Abstinence from Blood was severely enjoined the Jews. Lev. xvii. 10, 11. Deut. xii. 23, 24. The Reason of which seems to have been just, because God reserved to himself in token of his Dominion over Life, the Blood of Animals which was poured out in Sacrifices on the Altar. Secondly, God by this would curb Violence, or all Outrage and Cruelty to which Man is inclined. Grotius endeavours to shew (in Act. xv.) that Nations which feed much on Blood, contract a savage and fierce Temper. This Law of Abstinence from Blood was given by God to Noah, when he allowed Man to eat the Flesh of living Creatures. Gen. ix. 4. Hence no Jew could eat a Creature that was strangled or that died of itself, because the Blood had not been drained from the Flesh. And still the Jews have their own Butchers, who by cutting the Throat from Ear to Ear, or laying wide open the large Vessels, drain the whole Mass of Blood as much as possible; for all can never be drawn off. This Noachick Law of Abstinence from Blood must have been required of the Proselytes of the Gate. How then did God allow the Jews

were positive Precepts; others belonged to the Law of Nature in Points, in which Part of Mankind seems, before that time, to have made some kind of general Defection from the Church of God (b). The Noachick

Jews to give an Animal that died of itself, and which they could not eat, to an houshold Proselyte, or sell it to a Stranger? Deut. xiv. 21. The Reason of this Difference between the Jew and Proselite appears from what follows, that the Jews were to be an holy People to God, and therefore greater Sanctity was required in them, and it was forbid for them to eat Blood either out of the Animal, or in the Flesh: But the first under pain of Death, (Levit. xvii. 14.) the latter under Penalty of a temporary Pollution till Evening, to be then expiated by a washing of their Bodies and Clothes, (Lev. xvii. 15.) For Blood in the Flesh was not sacred, as not being that Blood which was preserved for making Atonement for Sin, and for a Recognition of God being the supreme Lord of Life. And secondly, when not eaten under the Form of Blood, but in an indiscriminate Mixture with the Flesh in a dead Carcase, it was not so great an Incentive to Cruelty; so that the main Reasons of the Prohibition ceasing, the Law either did not bind the Proselyte or Stranger, or only subjected him to a ceremonial Defilement without the Guilt of Transgression, in case he observed the Law of the Ablution. (Levit. xvii. 15.) This Abstinence from Blood was enjoined to Noah, when God first allowed Man animal Food. Gen. xii. 4.

(b) The Distinction of clean and unclean Animals was prescribed or rather confirmed by God to Noah and his Children, for it seems to have been anterior to him, and probably from Adam, for the use of Sacrifices; for it is mentioned before the Flood. Gen. vii. 2. It seems most probable that Men only began to eat the Flesh of Animals after the Flood; when God restrained this Grant to clean Animals, that the use of Animal Food, which then became more expedient to Man whose Frame was weakened, Term of Life abridged, and vegetable Food by the Changes wrought in the Earth by the Deluge much impaired, might not be too general. And the Flesh of unclean Animals is generally such as creates bad Juices in the human Body. See the Interpreters in Levit. xx. 24, 25, 26.

These two Precepts of abstaining from Blood and from unclean Creatures derived their Obligation not from the Law of Nature, but from God's positive Precept which was only temporary, whatever Dr. Delaney pretends as to the former. See "his Revelation examined with Candour," Vol. ii. Diss. i. p. i. and his "Defence of the Doctrine of Abstinence from Blood." where he attempts to prove that animal Food, especially Blood, disposes Men to savage Cruelty and fierce Anger: And Abstinence from such Food to Meekness. Of this we seem to have

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Precepts are thus laid down by the Rabbins. The firſt, forbade Idolatry, Superſtition and Sacrilege. The ſecond, Blaſphemy, Curſes and raſh Oaths. The third, Adultery, and all Impurity. The fourth, Murder and Effuſion of Blood. The fifth, Theft, Cheating and Lying. The ſixth, The eating any Part of an Animal ſtill alive, which Arnobius makes a Reproach in the Pagans (2). The ſeventh commanded Obedience to Parents and Princes (3).

Wicked Men from brutiſh Vice, fell into ſo deplorable a Blindneſs, as to forſake entirely the Aſſemblies of the Faithful, and the Worſhip of God, and ſoon transferred to Creatures the ſovereign Honour due to him alone, adoring and offering Sacrifices to the Stars, and other heavenly Bodies; afterward to imaginary Beings, to the Ghoſts of dead Men, generally moſt infamous for their Crimes; alſo to Stocks and Stones, firſt brute, afterward carved, and deified by a kind of ſuperſtitious Conſecration, or at leaſt Deputation; to brute Beaſts, to Plants and Shrubs; to ideal Beings, into which they metamorphoſed the human Paſſions, and even Diſeaſes. By the rapid Progreſs of Idolatry, great Part of Mankind became involved in this monſtrous Revolt againſt God. Yet the true Patriarchal Religion was maintained down from Noah amongſt the Good, principally of the Seed of Sem, of which aroſe Abraham, the Father of the Jewiſh Nation, in his Poſterity, by his Son Iſaac, and his Grandſon Jacob or Iſrael. To Abraham God unfolded his Promiſes of a Meſſias, more clearly than he had revealed him before, informing him that he ſhould be born of his Seed

(2) Arnob. l. v. contra Gent. (3) See Maimonides, the Rabbins Chavina, Chidea, Simeon, Eliezer, &c. Lamy, Apparatus Biblicus, &c.

an Inſtance in the Banyans and ſome other Indians, who moſt rigorously abſtain from all animal Diet: But their Character ſeems rather Softneſs than Meekneſs, if they are ſo revengeful in contriving the Ruin of an Enemy by artful Stratagems as they are repreſented. See Groſe's Voyage to the Eaſt Indies.

Seed by Isaac, and that in him all Nations should be blessed. With Abraham he made a new Covenant in order to reserve to himself his Posterity by Isaac, to be his peculiar People, and for the Mark or Sign, he gave them the Law of Circumcision. To this People, then increased to a numerous Nation, divided into twelve, or rather thirteen Tribes, (if we comprise the Tribe of Levi, which had not a separate Portion or Part of Territory in the Land of Promise, and if we divide the Children of Joseph into the two Tribes of Ephraim and Manasses, as was done in that Partition); four hundred Years after the Vocation of Abraham, he gave a written Law by the Ministry of Moses. This is called the written Covenant, the Mosaic Dispensation, or the old Law. It was a much fuller and more complete System of Religion, interwoven with the Laws of the State or Republic, and consisted 1st, of a Written Confirmation of the Precepts of the Law of Nature, reduced under ten Heads, engraved on two tables of Stone: Secondly, of various distinct Prophecies of a Messias to come, and a more perfect and happy Law of Grace to succeed it: Thirdly, of a great Number of ceremonial Precepts of Sacrifices, Sacraments and ritual Observances, all typical, representing, and pointing to, the promised Redeemer and his Holy Law to come. The old Law, though fitted by the admirable Wisdom of divine Providence, to the Circumstances of the People and State of Things for which it was appointed, was many Ways imperfect. First, because it was only given as a Pedagogue to instruct Men in the Knowledge of their spiritual Miseries, to conduct them by longing Sighs to, and prepare them for the Graces of the new Law. Its most sacred Rites and Sacrifices were only Shadows, Types and Figures. The new, therefore, as far surpasses it as the Reality of the most sublime Mysteries excells its Figure.

Secondly, Faith in those who preceded Christ, though clear and certain as to a Redemption to come, was very obscure as to the Manner and illustrious Circumstances

cumſtances of this greateſt of all Myſteries. The very Prophecies in which they are moſt clearly pointed out, receive their chief Illuſtrations from their accompliſhment. But how nobly are the wonderful Myſteries of the divine Goodneſs and Mercy in our Redemption, diſplayed before our Eyes in the Noon Day-light of the Goſpel? Here the divine Truth and Wiſdom, and Mercy, and Goodneſs, and Juſtice are united with the moſt admirable Harmony, and ſhine forth with the moſt raviſhing Luſtre in a manner worthy a God, becauſe incomprehenſible to Creatures. Here we behold in Raptures of Aſtoniſhment the unparalleled Indications of the divine Love, the dreadful Enormity of Sin, and our unutterable Happineſs in being delivered from the Powers of Hell, and brought into Fellowſhip and Communion with God; and our weak Nature raiſed in Chriſt even to a Participation of his divine and holy Nature. What incomparable Advantages for Virtue and ſpiritual Comfort have we in the divine Doctrine and Example of our bleſſed Lord, eſpecially in the Contemplation of his adorable Sufferings and glorious Myſteries? How powerful Motives to Righteouſneſs have we in the more full and clear Revelation of future Rewards and Puniſhments? How comfortable and ſenſible muſt be our Hope of an aſſured Reſurrection from the Dead, built on the Certainty of Chriſt's Reſurrection? How lively our Faith of a future Judgment, to be executed by that ſame Jeſus who once came down to be our Saviour! How awaking our Fear at the dreadful Denunciations of endleſs Torments in Hell! In Conſideration of all which S. Paul calls the Goſpel of Chriſt, "the Power of God unto Salvation to every "one that believeth (4). Again, What a Subject of holy Joy! What a Happineſs is it to ſee our God and merciful Saviour is come, and to enjoy the glorious Day of his Redemption, after which all the Prophets and Saints of the old Law ſighed with ſo much Ardor! Abraham ſaw this bright Day only in Spirit, and

(4) Rom. i. 16.

and he was transported with Joy (5). Holy Simeon beheld only the first Appearance of this Saviour in the World, and thought his Happiness so complete as to desire then to die in Peace (6).

Thirdly, so numerous were the ritual Precepts and Observances in the old Law as to be an heavy Burthen, and an Occasion of frequent Transgressions, though proper to restrain a gross People from the Contagion of idolatry; and to represent by their Multiciplity the admirable and manifold Virtue of Christ's sacred Passion and Sacrifice: Whereas the Precepts and Sacraments in the new Law of Grace are few in Number, and easy to be observed. (7)

Fourthly, The Sacrifices and other means of Grace which the old Law afforded, were weak, and chiefly adapted to point out others to come. Helps indeed they were, and such as sufficed to lead Men to God; but were feeble, and rather shewing our Wounds than applying powerful Remedies to them (8). In the new Law we have in the holy Sacrifice, the most perfect Homage that can be paid to God: In the Sacraments the most powerful Remedies, Strengtheners, and Means of all Graces: In the other holy Observances the strongest Helps of Piety and Religion, adapted to all our Necessities and Purposes. The Apostle, and his faithful Interpreter in the Mystery of divine Grace, the great Doctor S. Austin, when in many Places they set forth the Imperfectness of the old, are not to be understood as if it was not good, and a Means of true Virtue, and through Faith in a Redeemer to come, a Path to Salvation and divine Love; but so weak in itself as to be rather a Witness and Reproacher of Transgressions than an efficacious Remedy. But Faith and Love gave Strength and Grace under it, though they belonged rather to the new Law, even when given before it.

Fifthly, The Jewish Sacraments and Rites had no Force or Virtue but what they derived from an actual Faith

(5) John viii. 56. (6) Luke ii. 29. (7) Gal. iii. 19. Isa. i. 2.
(8) Rom. vii. 8, 12.

Faith in a Redeemer to come, and were of themſelves " weak and needy Elements (9)." Thoſe of the new Law apply to our Souls the Price of Chriſt's adorable Blood which they contain, to cleanſe and ſanctify us. " The former Commandment is verily ſet aſide for the " Weakneſs and Unprofitableneſs thereof. For the " Law brought nothing to Perfection but a bringing " in of a better Hope, by which we draw nigh to " God (10)."

Sixthly, The Moſaic Diſpenſation was a Law of Fear and Servitude ſuited to the carnal State of the Jews (11). For though it ſuggeſted Motives, and laid a Command of divine Love, which was always the firſt and greateſt Commandment, and always eſſentially neceſſary for Salvation; yet that Law principally diſplayed Motives of Fear, and was much taken up in deterring Men from Sin by the Dread of temporal Puniſhments. The Goſpel is called the Law of Grace and Love, becauſe it furniſhes the moſt powerful means of the ſtrongeſt and moſt plentiful Graces: becauſe it preſents and chiefly dwells upon the moſt cogent Motives of divine Love in all the great Myſteries which are the Object of its Faith and Devotion. And this Love is the Fruit of all its Graces, the end to which all its Exerciſes are chiefly directed. What an Indignity is it under this Law of Love to be unacquainted with its Spirit? By the ſame Conduct by which God made the Law of Fear the Introduction to that of Love, does he proceed in planting the Kingdom of his Grace in a Soul, which he uſually ſhakes and diſpoſes by Fear to conduct her afterward to his pure and holy Love (12). " You have not re- " ceived the Spirit of Bondage again in Fear: But " you have received the Spirit of Adoption of Sons " whereby we cry, Abba, Father."

Seventhly,

(9) Gal. iv. 9. (10) Hebr. vii. 18, 19. viii. 9. 10. Jer. vi. 20. Amoſ. v. 21. Mich. vi. Gal. iv. 9.
(11) Gal. iv. 24, & 31. Rom. vii. 4, 5, 6. Rom. viii. 2, 3, 4. Rom. viii, 4, 5, 6. S. Aug. de Spiritu & Litterâ. 1. de Pecc. Origin. c. 25. (12) Rom. viii. 15. See Gal. iv. 3, 4, 5, 6.

Seventhly, According to the different Characteriſtics of the old and new Law, ſo was the Manner of their Promulgation different. The firſt was given in Thunder and Lightening, with other Signs of Terror, with which the Jews were ſo ſtruck as to pray that God might not ſpeak to them leſt they ſhould die, not being able to hear his Voice, or ſtand his Preſence. Neither was the Jewiſh Law given by God in Perſon, but by an Angel who ſpoke in his Name (13). It was alſo delivered to Moſes, materially engraved on Tables of Stone. But the new Law was written by the Holy Ghoſt in Hearts of Fleſh: The inward Spirit and Reliſh of the Law, in which conſiſts the Virtue and Obedience of the Heart, was infuſed by the ſweet Unction of Grace and Love. "Behold the "Days come," ſaith the Lord, "and I will make a "new Covenant with the Houſe of Iſrael, and with "the Houſe of Juda. Not according to the Cove- "nant which I made with their Fathers: But this "ſhall be the Covenant which I ſhall make with the "Houſe of Iſrael after theſe Days: "I will give my "Law in their Bowels, and will write it in their "Hearts: And I will be their God, and they ſhall be "my People (14.)"

Eighthly, The Jewiſh Law was a temporary Diſpenſation, and the Forerunner of the New, and its Abrogation, by its Accompliſhment in the latter, was foretold by all the Prophets (15). The New Law was to ſucceed (16), and to be eternal (17).

Ninthly,

(13) Act. vii. 35. Hebr. xii. 21. (14) Jer. xxxi. 31, 33. 2 Cor. iii. 6. (15) Iſa. i. 11. & ſequ. xliii. 18, 19, 20. Jer. vii. 13. xxxi. 31. Ezech. xxxiv. 10. Dan. xii. 11. Mal. i. 10, 11. Ib. ii. 11, 12. Mat. xi. 13. Luke, xvi. 16. John, iv. 21. Gal. iii. 24, 25. Hebr. viii. 6. ix. 6. 7, 8. 10. 11, 12, 13. (16) Deut. xviii. 15, 16. Iſa. ii. 2, 3. Mich. iv. 1. Iſa. lxii. 2, 3. Jer. xi. 19, 20. xviii. 31. xxxi. 31. Ezech. xxxvi. 25, 26. Mat. iv. 4. 5. Mat. xxvi. 28. John, iv. 23. Hebr. viii. 6. xii. 13. (17) Pſ. ii. 6, 7. xliv. 7. lxxi. 1. & ſequ. Iſa. ix. 7. xi. 1 & ſequ. Dan. ii. 44. Dan. vii. 14. Mich. iv. 7. Luke, 1. 33. John, xiv. 16. 1 Cor. xv. 25. Mat. xvi. 18. 2 Cor. iii. 67.

Ninthly, This Law of Grace is a ſpiritual Law, a Law of Love, engraved in the Hearts of Men by the Holy Ghoſt (18). A Law propagated over all the Nations of the Earth. It was miraculous, not only in the wonderful Myſtery of the Deſcent of the Holy Ghoſt for its Promulgation, but alſo in the ſtupendous manner of its Propagation. Chriſt foretold, when all Appearances were againſt him, that his Law and ſpiritual Kingdom ſhould ſoon be propagated to the fartheſt Extremity of the Earth. He compared the preaching of the Goſpel, in its weakeſt Beginning, to a little Leaven, which being hid in the Dough, ſpreads through the whole Maſs, and changes its Nature by imparting its own Qualities. Alſo to a Grain of Muſtard Seed, which, from the leaſt of all Seeds, grows to ſuch an Height as to ſurpaſs all other Shrubs (19). This incredible Succeſs depended upon, and aroſe from his Death (20), which ſeemed of all things the moſt oppoſite to ſo great a Deſign. By the Reprobation of the Jews, and the Vocation of the Gentiles, ſo often and ſo clearly predicted by the Prophets, and by Chriſt himſelf, was this Myſtery forwarded. The Inſtruments choſen by God, for this great Deſign of converting the World, were ſuch as render the Work more aſtoniſhing: Men, who by their low Condition and natural Puſillanimity, whom he compares to Sheep in the midſt of Wolves, ſeemed moſt unfit for laying the Foundation of ſuch a Structure. Yet theſe he endued with an Intrepidity, which no Torments could ſubdue, nor Death intimidate. To theſe he promiſed an invincible Strength, a celeſtial Power, and a Victory over the whole World. And he aſſured them that they ſhould conquer by their Patience, by being put to Death and torn to Pieces by the Wolves as ſo many Sheep (21). Men who by

(18) Iſa. xxxii. 15. xliv. 3. lix. 21. Ezech. xxxvi. 26, 27. xxxix 29. Joel. ii. 28, 29. Zach. xii. 10. John, vii. 37. xiv. 16. Act. i. 6. Rom. v. 5. 1 Cor. ii. 12, 13. Gal. iii. 5, 14. Eph. i. 13. 1 John iv. 13. Gal. iv. 6. 1 Cor. iii. 16. (19) Mat. xiii. 32. (20) John, xii. 24, 31. (21) Act. i. 8, &c.

by the Obſcurity of their Birth, and Want of Letters and Education, were accuſtomed to tremble before Men in Power, he commands to preach the moſt ſublime and unheard-of Myſteries before the Kings of the Earth. And Men who were ignorant of the firſt Rudiments of human Learning, and little verſed even in the Knowledge of Religion, and whoſe Underſtanding ſeemed unequal to ſo great Truths, much leſs capable of uttering them, he endued with a Wiſdom which all their Enemies could not contradict (22). How eaſy does it ſeem for the wiſe Men of the World to have ſtartled them with their Objections, puzzled them with their Sophiſms, or caſt ſuch a Miſt before their Eyes as muſt have diſconcerted them. They preached a God made Man, crucified by his own People, and rejected by their whole Nation; and valued themſelves on no other Knowledge than that of their crucified Maſter. Yet they confuted, triumphed over, and reduced to Silence the Doctors of the Jewiſh Law, and Orators and Philoſophers of the Gentiles.

By Inſtruments and Means, in themſelves ſo weak, unequal and diſproportionate were the Predictions of Chriſt, relative to the Succeſs of his Goſpel, and the Propagation of his ſpiritual Kingdom (23), ſpeedily and moſt wonderfully accompliſhed. The Perſecutions raiſed againſt the Diſciples of Chriſt ſerved only to haſten this great Work. If thoſe who were come from every Part to celebrate the Pentecoſt at Jeruſalem, and heard in their native Languages the Apoſtles publiſhing the Doctrine and Reſurrection of Chriſt (24), at their Return ſpread forth the News of theſe Wonders; the Perſecutions raiſed by the Prieſts gave a more ſpeedy Occaſion to the Diſciples of carrying the Goſpel into all Nations. Philip the Deacon being forced to quit Jeruſalem, preached with ſurpriſing Succeſs in Samaria (25). Others, diſperſed by the ſame Storm, went into Phœnicia, Syria, and Cyprus, and founded the

(22) Mat. x. 18. (23) Mat. xxviii. 18. Mark, xvi. 15. Luke, xxiv. 46. Acts i. 8, 42. (24) Act. ii. 11. (25) Act. xiii. 4.

the numerous Church at Antioch. The neighbouring Nations having, within the Space of 12 Years, been enlightened with the Faith, the Apoſtles, dividing the whole World amongſt them, and aſſigning to each a Share of Kingdoms for the principal Theatre of their Labours, that none might be neglected, carried the Light of Faith into all Parts (26). About the Beginning of the Reign of Antoninus Pius, little more than 100 Years after Chriſt's Death, S. Juſtin Martyr tells Trypho, the moſt learned Man amongſt the Jews, " There is no Race of Men, whether Greeks " or Barbarians, or of whatever other Denomination, " whether of the Hamoxobii (Scythians near the " Palus Mœotis) who live in covered Carts; or No- " mades (certain Scythians both in Aſia and Europe) " who uſe no Houſes; or Scenites (in Arabia and " Africa) who dwell in Tents, following their Cattle, " amongſt whom Prayers and Offerings are not put " up, through the Name of the Crucified Jeſus (27)." Tertullian ſoon after tells the Romans (28), " We " are but of yeſterday, and we have overſpread your " Empire: Your Cities, your Iſlands, your Forts, " Towns and Aſſemblies; your very Armies, Wards, " Companies, Tribes, Palace, Senate, and Forum, " ſwarm with Chriſtians. We left nothing but your " Temples to yourſelves." And in his Book againſt the Jews he ſays, that " Territories of the Britons, " which were inacceſſible to the Romans, were ſubject " to Chriſt," and that Chriſtians were to be met with in the various Tribes of the Getulians and Moors, in all Parts of Spain and Gaul, and amongſt the Sarmacians, Daci, Germans and Scythians (29).

The Progreſs of the Goſpel was the more wonderful, as its Doctrine is moſt ſublime, incomprehenſible to the human Underſtanding, and contrary to the Paſſions,

(26) Act. iv. 19. Rom. xv. 17. x. 18. Pſ. xix. 4. Col. i. 6. 1 Petr. i. 1. v. 13. (27) S. Juſtin. Dial. n. 117. p. 210, 211. ed. Ben. (28) Apologet. c. 37. p. 30. (29) Tert. l. *contra Judeos*, c. 7. p. 189. See to the ſame Purpoſe, S. Cyprian, l. *de Unit. Eccl.* Orig. l. iv. in Ezech. S. Iren. l. i. c. 3. p. 23, &c.

Paſſions, and the received Maxims and Prejudices of the World; and as it was only eſtabliſhed by triumphing over the combined Oppoſition both of the Princes, and of the learned and wiſe Men, amongſt both the Jews and Gentiles. Whoever attentively conſiders theſe Circumſtances muſt acknowledge, that it is one of the moſt wonderful and evident of Miracles, that the World has believed the Goſpel. Whence S. Auſtin ſays: "Whoever ſtill aſks for Miracles "before he will be induced to believe the Goſpel, "is himſelf a Prodigy of Incredulity, who will not "believe ſuch a Doctrine which he ſees the whole "World has been compelled, by clear Conviction, to "believe (30)." The Evidences, indeed, of this divine Revelation were diſplayed by the miraculous Powers which were, as it were, the Credentials of Heaven; by the Conformity with, and the Accompliſhment of the ancient Prophecies; by the heroic Sanctity of its Teachers; by the Conſtancy of its Martyrs; by the Sublimity and Excellence of its Morality (31); and its Doctrine on the Myſteries and Attributes of the Deity, and his Diſpenſations towards Man. The internal Evidence of this Revelation, ariſing from the Coincidence of the Holineſs and moral Purity of all its Precepts, and the adorable Sublimity of its awful Myſteries, is farther confirmed by the moſt cogent external Evidences, derived from the Miracles mentioned in the Old and New Teſtament, the Genuineneſs and Accompliſhment of the Prophecies contained therein, and the holy moral Characters of Chriſt, the Apoſtles and Prophets, the heroic Conſtancy of ſo many Martyrs, and the angelical Sanctity of ſo many others, many of them Perſons enriched with the greateſt natural, moral, and all acquired Endowments. The Brightneſs of the ſublime Truths of revealed Religion will ſhine forth with

(30) S. Aug. l. xxii. de Civ. c. 8. T. vii. p. 663. See Bourdaloue, Serm. in Dom. 6. poſt Epiph. T. ix. p. 229. and eſpecially S. Chryſoſtom, Hom. 7, & 4. in 1 Cor. &c. Racine, Poeme ſur la Religion, ch. iv. v. 437. (31) Racine, ib. ch. 5. v. 369.

with greater Advantage, if placed in Contraſt with the defective Syſtems of Philoſophers. If we take a View of theſe we ſhall ſee the Imperfectneſs of human Reaſon in the Search of many neceſſary Truths, and the Neceſſity of divine Revelation, for our Direction in the preſent depraved State of human Nature; and that without Religion there is no true Wiſdom. Of human Philoſophy in theſe Matters a very wiſe Man ſaid: "I have tried all things in Wiſdom. I have "ſaid, I will be wiſe, and it departed farther from "me (32)." Many Heathen Philoſophers thought they had attained to Wiſdom by the ſole Strength of Reaſon; which dangerous Perſuaſion alone ſufficed to lead them into the moſt extravagant Errors. What Contradictions do we not meet with in their Doctrines! What groſs Miſtakes, even about the Divinity itſelf, and the Sovereign Good! What Prejudices! To how many Vices did they give the Name of Virtues? How many Crimes did they canonize? Great Part of the Stoical Philoſophy is a Rant of Pride, and their Conſtancy of the wiſe man is the very Quinteſſence of that Vice. Ariſtotle's Magnanimity (33,) and Celſus's Generoſity (34), are Compounds of the ſame. The Maxim, that "A wiſe Man is ſelf-ſufficient," is derived from Socrates and Plato. Epictetus himſelf alloweth a Man to be proud of the Conqueſt of any Vice. The foul Vices of Drunkenneſs and moſt ſhameful Immodeſties are pleaded for, and authoriſed by the moſt eminent Philoſophers, Socrates, Plato, Seneca, &c. (35.) Had theſe Men the Knowledge of true Virtue? Do not their Extravagances evince the Truth of what God himſelf has declared: "I will "deſtroy the Wiſdom of the Wiſe; and the Prudence "of

(32) Eccleſ vii. 24. See Wiſd. vii. 27. See Hawarden, *Church of Chriſt* ſhewed, and Boſſuet, *Inſtr. Paſt. ſur l' Egliſe.* (33) Ariſt. ad Nicom. l. iii. c. 5. & l. iv. c. 7, 8. See L' Eſprit, la Fauſſeté des Vertus humaines, T. ii. c. 14, 15. (34) Orig. contr. Celſ. l. i. p. 47. (35) See Bp. Cumberland on the Law of Nature, by Maxwell Introd. § 11, 12, &c. p. 52. &c. Alſo, Theodoret, de Cur. Græc. Affect.

" of the Prudent I will reject. Where is the Wiſe? " Where is the Scribe? Where is the Diſputer of this " World? Hath not God made fooliſh the Wiſdom " of this World (36)? The Wiſdom of this World " is Fooliſhneſs with God. For it is written: I will " catch the Wiſe in their own Craftineſs (37)." If in many we admire great Examples of Zeal for Juſtice, Contempt of Riches and Pleaſures, Temperance in Proſperity, Patience in Adverſity, Generoſity, Courage, Diſintereſtedneſs, and the like; theſe were often rather Shadows and Phantoms, which dazzled and impoſed upon the Eyes of Men, than real Virtues. For ſpringing too often from, or, at leaſt, being tainted with Pride and Vain-Glory, they were infected with the Poiſon of their Origin, as Waters which come from a poiſonous Spring retain their mortal Quality through whatever delightful Channels or Groves they may paſs. We are then obliged to confeſs the incomparable Advantages and abſolute Neceſſity of divine Revelation, not only to teach us the great Myſteries of our Redemption, and apply to our Souls the Remedies of our Juſtification, and Means of Salvation, but even to direct us ſafely in all the Paths of moral Virtue. Our Reaſon, in our preſent State, may be compared to a weak glimmering Light in a dark Night, which may rather ſuffice to ſhew a Traveller that he is wandering out of the Road, than to direct him in the right Way. If too confidently followed, and if relied on in things beyond its Sphere, it eaſily leads aſtray. Even in many Points, in which it is given to be a Guide, it is often eclipſed by the Paſſions, and becomes liable to Errors. God is the Sovereign Reaſon who cannot err. His Word is the Life of our Souls; it both enlightens the Mind and regulates the Affections and Appetites of the Heart. This true Wiſdom we find and poſſeſs in holy Religion. How admirable is the Harmony of the great Myſteries which it teaches? How adorable the Light of its moſt important and

(36) 1 Cor. i. 19, 20. (37) 1 Cor. iii. 19.

moſt ſublime Truths? How complete the Store-houſe of the moſt powerful Means of our Juſtification and Sanctification, and of glorifying God by the Tender of our Sacrifices and Affections?

We are raviſhed with Aſtoniſhment when we take a View of the ſpiritual Beauty, incomparable Advantages and high Prerogatives of the Church of Chriſt; its Myſteries, Sacrifice, and Sacraments; the eminent Virtue of ſo many Saints, who in every Age have adorned the Doctrine of the Goſpel, by the Purity and Holineſs of their Lives; its Univerſality; its Perpetuity (38). It is the Houſe of God, figured by Noah's Ark, out of which no one is ſaved. Whoever attains to Juſtification and Salvation muſt be united to it, at leaſt, in Deſire; muſt be a Member of it in his Heart at leaſt. We cannot be united to Chriſt but by being united to his Church: If we divide and ſeparate from the Church, we are broken off from Chriſt, as a Branch is from the Vine (39), and whoever come to him are added and belong to his Church (40). It is the myſtical Body of Chriſt, whoſe Love for us is ſo great, that he counteth not himſelf perfect without us who are his Members. Therefore the Church is alſo called Chriſt (41). In it he preſides as Head, for ever communicating to the Faithful, as to his myſtical Members, the ſpecial Influx of his Gifts and Graces, by the Miniſtry he has eſtabliſhed, the Myſteries he has wrought, the Means he has inſtituted, and other Channels he has appointed. For in his Church are poſſeſſed and diſpenſed all the Treaſures of his Grace and Mercy. It is the "Tower of David, built with Bulwarks: "A thouſand Bucklers hang upon it, all the Armour "of valiant Men (42)." It is expoſed to many Tryals, but never can be overcome; being ever triumphant over both Perſecution and Hereſy. It is the Pillar and Ground of Truth, and this in regard of

(38) John, xv. 4. x. 16. xvii. 20, 21. Eph. iv. 4, 5. Rom. xii. 5. Act. xiii. 48. Matt. xxviii. 19. Mark, xvi. 16. 1 Cor. xii. 27. (39) Act. xi. 24. (40) Act. ii. 47. (41) 1 Cor. xii. 12. (42) Cant. iv. 4.

of Men; for this Ground has for its Foundation the Corner-ſtone, who is Chriſt. This Title is given to the Church, becauſe God's Truth abides no where elſe in the World: Neither is it to be ſought for any where but in the Church. Every where elſe is downright Darkneſs, Lies, Errors, Impoſtures, Superſtitions, the Spirit of Giddineſs and Confuſion, and all manner of Corruptions. The Church is founded by and on Chriſt, is ſubject to Chriſt, is ever governed by Chriſt, and directed, and aſſiſted by the Holy Ghoſt (c). It is the Mother of the Saints, always bringing forth Children to God, and training them up by the Word of God, continually preached in it, by the Example of good Men and the Practice of all Virtues, by the holy Sacraments, Sacrifices, and public and private Prayer. It is the Spouſe of Chriſt, ſet forth with every Ornament of Grace and Virtue; cleanſed, ſanctified, glorious, not having Spot or Wrinkle, or any ſuch thing; but holy and without Blemiſh, nouriſhed and cheriſhed by the Lord (43). The Church is the Mother of us all, the Siſter of the heavenly Jeruſalem (44). It is the Temple of the Living God on Earth, in which he is adored, ſerved, and glorified, by the un-

 interrupted

(43) Cant. vi. 3, 8. vii. 6. i. 15, 16. iv. 7. Eph. v. 25, 26, 27, 29. (44) Pſ. lxxxvi. 7. xliv. 16.

(c) God's Spirit, and God's Promiſes, are undoubtedly infallible; and we are aſſured by Chriſt that his Spirit aſſiſts and directs his Church into all Truth, to the End of the World. For though Men are fallible, yet the Church, which is compoſed of Men, infallibly teaches and delivers the divine Truth, becauſe the Body of its Paſtors are aſſiſted and directed by the Holy Ghoſt, in diſcharging this Office of teaching it all Nations. This Infallibility of the Church is derived from the Infallibility of God's Spirit, not from Men; and is grounded on the Aſſurance of God's unerring Word and Promiſes. Matt. xxviii. 20. John, xiv. 16, 17. xvi. 13, 16. Mat. xvi. 18. Eph. i. 22. 1 Tim. iii. 15. 1 Cor. xii. 12. Hebr. xiii. 7. The Holy Ghoſt guides the Body of the Paſtors of his Church into his Truth, through all Ages, not by continual ſucceſſive Inſpirations; but by directing them by his all-wiſe and all-powerful Protection, preſerves in them the ſacred Depoſit of his Apoſtolic Revelation pure and unvaried

interrupted Homage of Sacrifice, Obedience, Praiſe, Love, and all Virtues. It is the eternal Spring of the Waters of Life, which run in a ſtrong Stream from Libanus (45), and which become in him who drinketh thereof a Fountain of Water ſpringing up into eternal Life (46).

Chriſt began to form his Church, during his ſacred Miniſtry here on Earth, when he aſſembled his Diſciples, and inſtructed them with his own Mouth. But the Deſcent of the Holy Ghoſt was the laſt Act, by which he both revealed and promulged his whole Law: He infuſed, as it were, a Soul into that his myſtical Body, and endowed it with a vigorous Principle of Life and Action. From this time its Rulers, Miniſters and Officers, being completely commiſſioned and qualified by the miraculous Effuſion of the Holy Ghoſt, ſet themſelves to exerciſe all their reſpective Functions, and exert their Powers in governing and propagating the ſpiritual Kingdom of Chriſt, which was then perfectly ſettled and eſtabliſhed. The Church, therefore, on this Day keeps its own Feſtival, celebrates, as it were, its own Nativity. All the Feaſts of the Saints, whom we honour throughout the Year, ſhine but with borrowed Rays from this Day's Glory; and derive all their Graces and Virtues from the Myſtery which we honour on this Solemnity. To it we ſtand indebted for their heavenly, pure, and ſublime Doctrine, for the admirable Humility, Zeal, and Sanctity of their Lives; for the miraculous Powers ſo often diſplayed in them; and for the heroic Fortitude exerted by ſo many in their Martyrdoms, and under the ſharpeſt Trials. To the ſame we owe all the ſpiritual Privileges and Advantages which we enjoy in the Church, and thoſe which we expect in the eternal Kingdom of God's Glory.

CHAP.

(45) Cant. iv. 15. (46) John, iv. 14. vii. 39.

CHAP. V.

On the FRUITS continually produced in the SOULS of the FAITHFUL, by the invisible Descent of the HOLY GHOST upon them.

THE Feast of the Christian Pentecost is distinguished by this singular Privilege above all other Festivals of our Holy Religion, that, whereas on other Solemnities we give Praise and Thanks for Mysteries past, and which no longer subsist but in their Fruit or Effects, here we commemorate a great Mystery, which is renewed in the Church, and in the Souls of the Faithful in it, to the End of the World. The Holy Ghost indeed no more descends by an immanent Action of his divine Person, as he did on the Apostles; the Promulgation of the Gospel was then made by his Revelation of its holy Doctrine to the Apostles, and the Foundation of the Church was then laid, always to endure under his Guidance and Protection These were Mysteries which only attended his first Descent. Also the outward Prodigies, and sensible Representations of the Wind, and cloven Tongues of Fire, by which the Holy Ghost manifested his Presence on that extraordinary Occasion, and which were expressive of its Energy, and Effects, and Signs, most suitable and necessary for that Time, are not since renewed. Neither are the outward Gifts of Miracles, Prophecy, and Tongues, then often bestowed, some on one, others on another, and necessary for the Confirmation of the Faith in its first Propagation, any longer conferred by this divine Spirit upon those to whom he now communicates himself. These are Mysteries which are past, to which we stand indebted for the spiritual Advantages which we enjoy in the Church, and for which we owe the Tribute of our constant Thanksgiving and Praise. But though the Holy Ghost descends no longer *visibly*, as he did on the Apostles at Pentecost, when he manifested his Pre-

ſence by ſenſible Emblems; he ſtill deſcends *inviſibly* upon our Souls. And though he communicates not to us the outward Graces of the miraculous Powers which were given for the Benefit of others, and of the Church, not of thoſe who received them, he no leſs imparts himſelf to us in his interior moſt ineſtimable Graces, and inviſible ſpiritual Gifts, than he did to his Apoſtles, if we open our Hearts to receive them. Being by his Immenſity every where preſent to us with the Father and Son, he with them, pours upon us, his moſt precious interior Gifts, which are peculiarly aſcribed to him, on Account of the Analogy which they bear to his perſonal Property, by which he is the Fountain of Grace itſelf, the eternal ſubſiſting Love of the Father and the Son. This divine Gueſt is no leſs promiſed to us than to the firſt Diſciples. Chriſt gave him to abide with his Church, and in all his true Members *for ever* (1). He was ſolicitous and prayed for all that ever were to believe in him (2). The Apoſtles conferred the Holy Spirit on others in the ſame Manner they had themſelves received him (3). He deſcended on the Samaritan, and on the Gentile Converts, no leſs than upon the Jewiſh: "They have "received the Holy Ghoſt like us (4)" ſaid St. Peter. The ſacred Fountain was opened at Pentecoſt on the Apoſtles; but continues ſtill to flow. Though the outward Prodigies which attended this Myſtery at the Seaſon of its firſt Eruption, when it iſſued forth from the divine Source to repleniſh the Apoſtles, are not now exhibited to ſtrike our Eyes; yet we know that the divine Spirit ſtill deſcends upon all the true Diſciples of Chriſt with the ſame bounteous Efflux of Grace to the End of the World, according to Chriſt's moſt ſolemn Promiſes. Before he left his dear Diſciples to return to his Father, in the tender Bowels of Compaſſion, he aſſured them, and us with them, that he would not leave us deſtitute as Orphans, without a Father, but that he would ſend his

(1) John xiv. 16. (2) John xvii. 20. (3) Act. viii. 17. x. 44. (4) Act. x. 47.

his Holy Spirit to ſupply his Place as his Vicar; and to be always with us. "I will not leave you Orphans; "but will give you another Comforter," ſays he (5). Sometimes he tells us, that he will ſend him, at other Times, that his Father will ſend him, becauſe the Holy Ghoſt proceeds, and conſequently has his divine Miſſion, both from the Father and the Son, as one Principle, by their infinite Love. If Chriſt ſays: "Whom I ſhall ſend you from the Father (6)." He alſo declares: "Whom the Father will ſend in my "Name (7);" and "I will aſk the Father for you, "and he will give you another Comforter, that he "may abide with you for ever (8)." By his Merits and Prayers he moved the Father to ſend him, and as one Principle of the Holy Ghoſt with the Father, was himſelf alſo the Author of his Miſſion.

How precious is the Gift of this divine Spirit which Chriſt has promiſed us! In him is ſupplied to us what we have loſt by Chriſt's withdrawing from us his viſible corporal Preſence. Nay, more than this; it was neceſſary and advantageous that Chriſt ſhould leave us, in order that we might be enriched with the Treaſures, and comforted and ſtrengthened by the continual Preſence of his Holy Spirit. "It is expe-"dient for you," ſays he, "that I ſhould go. For "unleſs I go, the Comforter will not come to you (9)." Chriſt has paid our Ranſom: But the Holy Ghoſt muſt apply the Fruit of his Merits and Satisfaction to our Souls, and put the finiſhing Hand to our Sanctification. He is the ſpiritual Light of our Underſtandings: He purifies and inflames our Hearts, or Affections: He is the Sanctifier of our Souls: Our ſpiritual Life and Strength: Our *Comforter*, and our *Advocate*; for the Name of Paraclete ſignifies both; and he fills the innermoſt Corners of our Hearts with his ſweeteſt heavenly Joy, and with the Unction of his holy Conſolation and Love. He is ſaid to pray in us,

(5) John xiv. 18. (6) John xv. 26. (7) John xiv. 26. (8) John xiv. 16. (9) John xvi. 7.

us, by forming in our Hearts that Spirit of Prayer with unutterable Groans and Sighs (10), which will always be heard. He is called, by excellence, the Gift of God, becauſe he beſtows on our Souls every ſpiritual good Gift; every Grace which carries all Virtues to the moſt heroic Degree of Perfection. Hence Chriſt ſpeaking of the "Spirit whom the Faithful "were to receive," ſaid, "That out of their Boſom "Rivers of living Water ſhould iſſue (11)." This is "in the Soul of every one of the Elect; "a ſource of "Water, ſpringing to eternal Life (12)." It is "the "moſt clear River of living Water, tranſparent as "Chryſtal, iſſuing from the Throne of God and the "Lamb," which waters the heavenly Jeruſalem, and gives fruitfulneſs to the Tree of Life, to produce new Fruit every Month, and imparts to the Leaves the Power of healing Nations (13), or all the Affections of the Heart.

The primary Gift of the Holy Ghoſt in our Souls is *habitual Charity*, or *ſanctifying Grace*, which is infuſed chiefly by Baptiſm, or Penance, and increaſed by all the other Sacraments, and by all other Means of Grace, and Exerciſes of Virtue. This permanent Grace cleanſes the Soul from all mortal Sin, clothes her, as it were, with a ſpiritual Brightneſs, or Beauty, by which ſhe is acceptable to God, his adopted Child, entitled through his merciful Promiſe to the Inheritance of his Glory. This is the Mark and Badge of the Children of God, the Sign of the Preſence of the Holy Ghoſt, making his abode in them by this Gift. By ſanctifying Grace he is ſaid to *reſide* in them; yet he does not reign in them, unleſs he moreover ſubdues all their Affections and Powers to his holy Will. Alas! How few even amongſt the Diſciples of Chriſt, now-a-days, underſtand what is meant by the Holy Ghoſt in this Senſe, or by the Reign of his Grace and Love eſtabliſhed in a Heart? When he deſcended on

(10) Rom. viii. 26. (11) John vii. 39. (12) John iv. 14. (13) Apoc. xxii. 1.

on the Disciples at Pentecost, they all were filled with him, or received his Plenitude, though with a Variety in his Gifts, according to every one's Exigencies, State, and Functions: The Apostles, to found and govern the Church, and to carry the Gospel over all Nations: All, to lead a pure and perfect Life, every one according to his State and Vocation, and by their Example to bear Testimony to Jesus Christ. How amiable was this Inundation! How desireable this Plenitude of Graces! How few shall we find now filled with the Holy Ghost? We find every where an infinite Number full of the World, full of earthly Desires, full of their Passions, full of themselves. But where shall we find Marks of the Reign of the Holy Ghost in a Christian Heart? Of the first Converts of the Apostles, it is said: "Grace was great "in all (14)." Now how weak is it in all? "The "Holy Ghost is, I hope, given to all to Salvation," said St. Bernard to his Monks (15), "but not to a "Degree of Fervour." To this Spirit, the greatest Part, even amongst those who profess themselves Followers of Christ, are Strangers. They rather discover that they are governed by the Spirit of the World, which is the declared Enemy to that of God, and which cannot comprehend, much less receive it. "The "sensual Man does not conceive the things which are "of God (16)." Were we to put the Question to innumerable Christians; "Have ye received the Holy "Ghost?" They would be almost obliged to answer with those at Ephesus, who had only received the Baptism of John the Baptist: "We have not even "heard whether there is a Holy Ghost (17)." For in the World, scarce any one knows that there is any other Spirit than that of the World. Scarce any one can be found in that Region of spiritual Darkness, who has either knowledge or relish of the Spirit of God, or his interior Gifts: Of a Spirit full of God, which

(14) Act. iv. 33. (15) S. Bern. Serm. 3. in Pentec.
(16) 1 Cor. ii. 14. (17) Act. xix. 2.

which loves, ſeeks, and deſires him alone, undertakes nothing but in the pure View of his holy Will; which feels no Joy but in the Hope of his future Goods, or in the Taſte of his ſpiritual Comforts, or in the Intereſts of his Love; which deſires to ſerve every one for his Sake, excuſes and pardons all, ſo far as Duty allows, without giving Countenance to Evil; embraces all Men in its Affections, upon the Motive of ſincere Charity, Friends and Enemies, Domeſtics and Strangers: A Spirit of perfect Diſengagement from the World, and Contempt of its falſe Riches and Honours, by which the Soul is raiſed above all earthly Things: A Spirit of Mortification and Penance, which ſuffers no Inclination of the Fleſh to reign in the Heart: A Spirit of Humility, rejoicing in Contempt: A Spirit of Patience, Reſignation, Courage, and Fortitude: A Spirit of Recollection and Prayer: A Spirit of a Love of the Croſs and Suffering: A Spirit of Fervour and Zeal, always active, always ardent: In a Word, ſuch a Spirit as animated the Apoſtles, after the Holy Ghoſt had ſhed his Beams upon them. In the Change which he wrought in them, we ſhall diſcern the true Characters of this divine Spirit, by which we may examine our own Hearts. They received by his Deſcent a Spirit of Diſengagement, and Cleanneſs of Heart, a Spirit of heavenly Knowledge and Light, a Spirit of Sanctity and Charity, and a Spirit of Strength.

The Apoſtles before the Deſcent of the Holy Ghoſt upon them, had long enjoyed the Happineſs of being inſtructed in the School of Virtue by Chriſt himſelf; and formed by his Example, they had left all Things to follow him; were free from all groſs Paſſions and Vices, and remarkable for their moral Probity, Piety, and ordinary Virtue: But they were ſtill ſubject to many little Motions of ſecret ſpiritual Paſſions, even Envy and Ambition. They diſputed for Pre-eminence: Were ſometimes too ardent, too bitter in their Zeal: Men ſubject to a thouſand Weakneſſes and habitual Imperfections, wedded to earthly Things, and

and blinded by the Prejudices of many falſe Maxims of the World and ſecret Paſſions. Hence the Ambition of the two Sons of Zebedee, to ſit the one at his Right-hand, and the other at his Left, to have the higheſt Share in his Power and Honour, when he ſhould be placed in the Throne in the temporal Kingdom, which they expected the Meſſiah would eſtabliſh. Hence the frequent Diſputes for Precedence among the Diſciples, which they renewed on the very Eve of his Paſſion. Hence the Deſpondency of the two Diſciples going to Emmaus, in their Deſpair after his Crucifixion of ſeeing the Kingdom of Iſrael reſtored by him in its ancient Glory. Hence the Queſtion they put to him, even after his Reſurrection, whether the Time was then come for him to re-eſtabliſh the Ruins of the Jewiſh State. In vain did the Son of God, in order to undeceive them, and cure their blind Paſſions, repeat to them, That his Kingdom was not of this World; that it was very different from that of the great Ones of the Earth, that to obtain the higheſt Rank in it, they muſt here chooſe the loweſt Places; that Humility and Contempt is the only Path to Greatneſs in it. Their Heart was ſtill rebellious againſt his divine Inſtructions, and their Mind blinded by the dark Clouds of Paſſions, they continued ſtill infatuated by the Spirit of the World, and the Prepoſſeſſions of its prevailing falſe Maxims, founded in the Paſſions of Men. Far from anſwering their chimerical Expectations, he always expoſed the Vanity of their Pretenſions; but for the Cure of their inveterate Diſeaſe and Blindneſs, promiſed to ſend them a Maſter from Heaven, who ſhould withdraw their Hearts from earthly things, and give them a Reliſh of true ſpiritual Goods. He told them, they ſhould be baptized by the Holy Ghoſt after not many Days (18), which Baptiſm of Fire was to conſume and deſtroy their earthly Affections, and fill them with an Eſteem, Love, and Deſire of only heavenly Goods. This Diſengagement of

(18) Act. i. 5.

of the Heart is the firſt perfect Grace of the Holy Ghoſt, by which he introduces a Soul into the Poſſeſſion of his greateſt ſpiritual Treaſures. So long as the Paſſions of ſecret Pride, Ambition, Vanity, Covetouſneſs, or Pleaſure, hold any Degree of Empire in the Heart, the Holy Ghoſt can never eſtabliſh his Reign in it; ſo incompatible is the Service of two Maſters. The World muſt be entirely renounced and baniſhed, before God can take abſolute Poſſeſſion. To offer to make any Diviſion, or Compoſition, is highly to undervalue and affront the divine Grace. And to pretend to open our Heart to the Holy Ghoſt, and invite him to us, whilſt we in any ſhape harbour his Enemy, is not to underſtand the Nature and Conditions of his Grace. He is the Spirit of Truth, whom the World cannot *receive* (19). The firſt Proof the Holy Ghoſt gave of the Reign of his Grace and Love in the Apoſtles, after his Deſcent upon them, appeared in the Change he wrought in their Affections; in their Contempt of the World, and the Crucifixion of their Paſſions. To this Grace they had been long prepared by liſtening to the heavenly Inſtructions of our divine Redeemer, and his familiar Converſe and holy Example; by the habitual Practice of religious Virtues; and above all, by being initiated in the School of the Croſs of Chriſt; by the bitter Share of Afflictions they had in his Sufferings and Death, and in the State of extreme Deſolation in which he left them at his Aſcenſion, deſtitute of all Support and Comfort: After this, by their cloſe Retirement of ten Days in continual Prayer, in Compunction, Sorrow, and pure heavenly Deſires, the whole World being then moſt bitter and dreadful to them, inſomuch, that for Fear of its Diſgrace and Perſecution, they durſt not ſhew themſelves in Public. All this, though it ſhook their Hearts, did not ſuffice to wean them from the World. This was the Work of the Holy Ghoſt, the Finger of the Moſt High, the wonderful Miracle of

(19) John xiv. 17.

of his omnipotent Grace. In an inſtant, by the Deſcent of the divine Spirit, the Diſciples found themſelves changed into other Men. From that Moment they were dead to themſelves, and to the Vanities, Pleaſures, and Pride of the World. Its fooliſh Pageantry they ſovereignly deſpiſed as empty Shadows full of Snares and Dangers. The World itſelf has produced many falſe Heroes of an imperfect Virtue, who pretended to deſpiſe its painted Charms and Riches; but their Confeſſion of its Emptineſs and Sinfulneſs, was extorted only by an Experience of its Treachery and Bitterneſs, and often was only a feigned Stratagem of Vanity, or a ſubtle Illuſion of Pride. Whilſt the Philoſophers boaſted a Contempt of Riches and Applauſe, they betrayed their Inſincerity by their Keenneſs in purſuing their own Intereſt, on critical Occaſions, or by courting vain Applauſe. In the Apoſtles this Contempt was ſincere and perfect. They loathed temporal Goods, becauſe they loved only thoſe which are eternal, and found no Comfort but in the Hope of enjoying God, in which they ſaid with the Royal Prophet: Lord, "What have I in Heaven? "And beſides thee what do I deſire upon Earth?" For thee, "my Fleſh and my Heart have fainted away. "Thou art the God of my Heart, and the God who art "my Portion for ever (20)." They dreaded the Diſtraction of worldly Cares, the Danger of Pride which Riches eaſily breed; and that Worm which gnaws the Heart of covetous Men; and above all, thoſe earthly Deſires in which ſo many Snares and Evils are concealed. They rejoiced to live free from ſuch a Burden, that they might more eaſily go to God, and eſteem it the greateſt Honour and Delight to imitate "Jeſus Chriſt; who though he was rich, yet "became poor for our ſakes, that through his Poverty we might be rich (21)." In this Spirit all earthly things "they counted as Dung that they might "gain

(20) Pſ. lxxii. 25, 26. (21) 2 Cor. viii. 9.

" gain Chriſt (22)." They ſaw all the Treaſures of the Faithful laid at their Feet, without caſting an Eye upon them, and without any other concern than for the Diſtribution of them amongſt the Poor. As inſenſible to the Paſſion of Glory, as to that of Intereſt, they rejoiced, and gloried in being found worthy to ſuffer Reproach and Torments for Chriſt, and looked upon themſelves as the moſt contemptible, and the Off-ſcouring of the World. Confining all their Views to Eternity alone, they converſed altogether in Heaven, where their Hearts and their only Treaſure were. The corrupt Motives of Covetouſneſs, Senſuality, and Pride, cleave intimately to our Souls, and are the Springs of all the Deſires and Actions of worldly Men. It is the Property of the Holy Ghoſt in ſanctifying the Soul to aboliſh all ſuch ſordid Inclinations, and purify the inmoſt Springs of the Heart, by purging away carnal Affections and Deſires, and reducing all the Powers of the Soul, to one conſtant Purſuit, that of God's Glory. Hence he is ſaid to waſh, to cleanſe, to ſanctify the Soul. With a View to this Property, the Prophet Malachy compares the Spirit, " to a Refiner of Gold and Silver (23)," deſtroying the Droſs, and ſeparating all impure, or heterogeneous Particles from thoſe Metals by the Force of Fire, till they are reduced to the Standard of perfect Purity. The Soul cleanſed from the Ruſt of vicious and earthful Affections is rendered pure, all of a kind, concentered in the End of her Creation, by a Purity of Heart, and the Unity of her Deſires, all meeting in one Point the Glory of God. This one thing alone ſhe deſires, and purſues under all Appointments of Providence, and through all Events, in every Action.

Chriſtians engaged in the World, call this Diſpoſition of all the Saints moſt happy; but ſeem to look upon it as belonging only to the primitive Church, and to the Deſerts of Monks and Hermits, and incompatible with the Circumſtances of their Situation. This is a groſs Illuſion of the World; and the Example

(22) Phil. iii. 8. (23) Mal. iii. 3.

ample of numberleſs Saints in all States and Conditions, clearly demonſtrates that this Spirit of perfect Diſengagement of the Heart, may be attained, by the divine Grace, in every Age and Condition; and that this Miracle of Grace is continually revived in many pious Souls in the Church. If we are Strangers to it, it is owing to our Neglect of the Means of extinguiſhing in our Hearts the Love of the World. If we are aſſiduous in ſeeking the Holy Ghoſt, and in practiſing the Means to invite him, and prepare our Souls to receive him, he will not fail to aſſiſt our Infirmity (24) not only by diſentangling and purifying our Heart, but alſo by enlightening our Underſtanding, by a clear feeling Knowledge of the Vanity of all temporal things, and the infinite Importance and Dignity of thoſe which are eternal. This Light is the ſecond great Gift of the Holy Ghoſt, in thoſe upon whom he deſcends.

The World was ſeated in Darkneſs; a deluge of Sin having ſpread thick Miſts of ſpiritual Blindneſs over the whole Face of the Earth. "They ſhall walk "in Darkneſs like blind Men, becauſe they have ſinned againſt the Lord (25)." Chriſt ſhone forth the Light of the World, but was not received by it. The Apoſtles themſelves, though they enjoyed the Influence of this true Light, ſtill retained the groſsneſs of their earthly Souls, and their dullneſs in underſtanding ſpiritual Truths. The Light of the divine Myſtery of the Croſs was too bright for them yet to bear. And our bleſſed Saviour told them he had many Things to ſay to them, but they could not then bear them (26.) Many ſublime Myſteries, *the deep things of God*, eſpecially thoſe that are relative to the Croſs of Chriſt, could not be duly apprehended by them before their Minds were perfectly enlightened by the Deſcent of the Holy Ghoſt. Beſides theſe, there are many moral Truths ſo perfect and ſo exalted, that Men cannot be effectually perſuaded of them, or penetrated with them, but

(24) Rom. viii. 26. (25) Sophon. i. 17. (26) John xvi. 12. Luke xviii. 34. Act. i. 6.

but by the powerful immediate Operation of the holy divine Spirit. Such were thoſe delivered by Chriſt in his Sermon on the Mountain: That the Poor in Spirit, the Meek, and thoſe who mourn and weep, are bleſſed above all others; that our Enemies are always deſerving of our Love; that the moſt outrageous Injury ought not only to be forgiven, but returned with Kindneſs and Benevolence. Of theſe and many other ſuch great and holy Truths, no Evidence of Reaſon, no Arts of Perſuaſion can ever give us ſo full, laſting and operative Conviction as will form a conſtant practical Aſſent, and give us a true Senſe and Reliſh of the ſame, ſo as that they may become an habitual Rule of Conduct. The Holy Ghoſt alone can produce this effectual Conviction in our Minds. The ſame power only that made them, can reform them. The divine Spirit which at the firſt Creation, brooding over the wide Chaos, produced this beautiful and regularly diſpoſed World out of Darkneſs and Confuſion, muſt ſhed the Beams of his Light upon our Minds, to produce in us a new Creation of Virtue, bring forth Light out of our Darkneſs, and diſſipate Errors, and the prejudices of our Paſſions by the Rays of Truth. To this St. Paul alludes, when he ſays: "God who "commanded Light to ſhine out of Darkneſs, hath "ſhined in our Hearts, to give the Light of the Know-"ledge of the glory of God (27)." The Apoſtles therefore appeared ſo long incapable of underſtanding thoſe ſpiritual Truths, at which corrupt Nature is ſhocked, and the Paſſions recoil: Their Underſtanding was yet as weak as if they had never approached that Source of Light, becauſe their full Inſtruction and Reformation was reſerved to that adorable Spirit of Truth. Hence Chriſt remitted them to him for the perfect Knowledge of his holy Law and Myſteries. "When the Spirit of Truth ſhall come, he will teach "you all Truth (28). The Holy Ghoſt whom the "Father will ſend in my Name, will teach you all "Things

(27) 2 Cor. iv. 6. (28) John xvi. 13.

" things, and will bring all things to your mind. (29)." This holy Spirit is truly our heavenly Teacher, becauſe the Lord of Souls. Earthly Maſters only ſound in the Ear; but the Holy Ghoſt reaches the inward Mind, removes all Groſsneſs, Stupidity, and other Obſtacles, and gives the power of reliſhing and comprehending his revealed Truths. By his Rays the Diſciples, who before were ſo ſlow of Apprehenſion in ſpiritual Matters, penetrated the ſacred Obſcurity of the Scriptures, ſaw into the Abyſs of the boundleſs and unfathomed Goodneſs and other attributes of God, and the great Myſteries of Religion were unfolded to them. Ignorant Fiſhermen who knew nothing above their Nets and their Boats, are now Maſters of the moſt ſublime of all Sciences: Poor Idiots who could ſcarce ſpeak, now beat down the Eloquence and Learning of the Philoſophers and Sages of all Nations by the Torrent of their Diſcourſes, and by that Spirit which animated their Hearts and their Words, and which nothing could reſiſt. The ſame Holy Ghoſt is given us in a manner ſuiting the Exigencies of our Souls. He inſpires us with Docility and Submiſſion to the Myſteries of Faith, and to the Voice of Grace: He enlightens our Underſtanding, inſtructing us in the Wiſdom of God, and in the Paths of Virtue, ſecretly reproving our Hearts, and diſcovering our own ſpiritual Miſeries to us in ſuch a manner as to give us a clear View of their Depth, and a true Feeling of their Weight. Whence comes it that Chriſtians ſo often blind themſelves, and walk in Darkneſs in the midſt of the Light of Faith, ſee ſo imperfectly their Duties and Obligations, make ſo many falſe Steps, have ſuch weak Ideas of the divine Attributes and Myſteries, are ſo great Strangers to themſelves, their ſpiritual Wants, Dangers and Diſorders? The Reaſon is plain: They conſult not the Holy Ghoſt, nor prepare their Souls to receive his Lights, and ſecret Direction and Aſſiſtance. The firſt and eſſential Part of this Preparation, is the

(29) John xiv. 26.

Diſengagement of the Heart from earthly things. It is impoſſible to receive the full Torrent of heavenly Light, or to conceive well ſpiritual things till we have learned to ſhut our Eyes to this World, and to uſe it as if we uſed it not, ſo acquitting ourſelves with Diligence of our Duties in it as a Stewardſhip for which we are accountable to God, our Neighbours and ourſelves, yet watchful not to ſuffer our Affections to be caught in its Fetters. Holy Meditation, with the other Exerciſes of devout Prayer, and the Practice of all Chriſtian Virtues, open our Minds to the Operation of the divine Spirit, and are the neceſſary Means to prepare our Souls, and purify the Eyes of our Underſtanding, to receive the Beams of the divine Light, in the Viſit of the Holy Spirit. The Effects of this viſit Chriſt points out, ſaying: "When he ſhall come, he "will convince the World of Sin, and of Juſtice, and of "Judgment (30)." Before his coming, the Soul had a very weak Senſe of the Enormity of Sin; the Holy Ghoſt gives her a full Conviction of its Evil; ſhews her the univerſal Diſorder of her Heart and Actions, and excites her earneſtly to ſeek the great Phyſician, who alone is able to heal all her ſpiritual Diſeaſes. He convinces her of Juſtice, or of the Neceſſity of wiping away her Sins by Torrents of Tears: Alſo of Judgment, by which, in the Tribunal of her own Heart, ſhe condemns herſelf to expiate them by the Severity of a penitential Life. He inſtructs her, moreover, in every Duty and in every Virtue, giving her with a complete Knowledge, the moſt feeling Sentiments of Humility, Meekneſs, and divine Love. "His Unc-"tion teacheth you of all Things (31)." He infuſes a ſublime habitual Knowledge of theſe Virtues, and as occaſion requires, by his actual Illuſtrations directs the Underſtanding by his unerring Light, to guide the Will in the Choice and Purſuit of moral Good; and he enriches her with holy Prudence, which is the Fruit of true Sanctity, and a ſpecial Gift of the Holy Ghoſt.

Of

(30) John xvi. 8. (31) 1 John ii. 27.

Of this divine Light, which is the Privilege of the Saints in this Life, frequent mention is made in the holy Scriptures. " The Knowledge of the Holy is " Prudence (32): The Path of the Juſt is a ſhining " Light (33). I will give thee Underſtanding, and I " will inſtruct thee in this Way, in which thou ſhalt " go (34). Bleſſed is the Man whom thou ſhalt in- " ſtruct, O Lord; and ſhalt teach him out of thy " Law (35). I have underſtood more than all my " Teachers, becauſe thy Teſtimonies are my Medita- " tation: I have had Underſtanding above the An- " cients (36). Thy Light ſhall riſe up in Darkneſs, " and thy Darkneſs ſhall be as the Noon-day. The " Lord will fill thy Soul with Brightneſs, and thou " ſhalt be like a watered Garden, and like a Fountain " of Water, whoſe Waters ſhall not fail (37). All " thy Children ſhall be taught of the Lord (38). I " am the Lord thy God that teach thee profitable " things, that govern thee in the Way that thou " walkeſt (39)." This Doctrine is not to be wreſted in Favour of the Fanaticiſm of any pretended Inſpiration or New Light; which overturns all Principles both of Reaſon and Religion. The Light here ſpoken of as a Gift of the Holy Ghoſt being both that habitual and that actual Grace of the Underſtanding by which the Holy Ghoſt directs it to follow the Rules of Prudence and all perfect Virtue, in a Spirit of entire Submiſſion, Humility and Docility. For ſince our Underſtanding is darkened by the Sinfulneſs of human Nature, it can no more underſtand or adhere to ſupernatural Truths in a Manner conducive to Salvation, than an Eye can ſee Colours without Light. This Grace we muſt continually labour to obtain and improve. O Divine Spirit, heavenly Maſter, who without the Sound of Words, enricheſt the Memory with the moſt important Truths, and enlighteneſt the Underſtanding, to make us at the ſame time know

(32) Prov. ix. 10. (33) Prov. iv. 18. (34) Pſ. xxxi. 8. (35) Pſ. xciii. 12. (36) Pſ. xcix. 100. (37) Iſa. lviii. 10, 11. John vi. 45. (38) Iſa. liv. 13. (39) Iſa. xlviii. 17.

and embrace them; come visit our Soul, which without thee, can neither comprehend nor retain thy saving Knowledge! Spirit of Truth, teach us all Truth, and banish out of our Minds all prejudices of the Passions, all false Maxims of the World, all Illusion and Error, that we may learn all we ought to know, and be directed to do thy Will in all things!

The Holy Ghost is not only the Spirit of Purity and Light, but also of Charity and Sanctity. If he disentangles the Heart, and enlightens the Understanding, it is in order to dispose and fit the Soul for the eminent Graces of Sanctity and Charity, by which he establishes his Reign in the Heart which he visits and enriches by his Presence, and with the most sublime heavenly Gifts. Sanctity implies a spotless Purity, free from every Stain of Malice, Pride, Selfishness, Contractedness, and whatever is Sinful or Imperfect; and is joined with every perfect Virtue, with all moral and religious Righteousness and universal Goodness. Infinite Sanctity is the highest amongst all the Attributes of the Deity, which gives to all the rest perfect Beauty, and all the Charms of which we can form an Idea. For Knowledge, Wisdom or Power only exclude all Deformity by being allied with all perfect Sanctity. The Holy Ghost being the Love of the Father and Son, is styled the Author of holy Love, Grace and Sanctity in us: This is called his most precious Gift in our Souls. By the plentiful Effusion of his Grace upon the Apostles, he cleansed their Souls from all Filth of Sin, and so strengthened them in divine Love, that they lived without falling into venial Sins of Malice or full Deliberation, but not without all venial Sins of Frailty and Surprize, as St. Francis of Sales observes, describing the State of perfect Love in this Life (40). *The just Man falls seven Times a Day* by Precipitation, Surprize and Frailty: But *he rises* immediately again by the Spirit of perfect Compunction

(40) S. Fr. of Sales, on the Love of God, b. x. ch. 5. See Gal. ii. 11. 1 John ii. 4.

tion for known and unknown Sins, in which he lives, and by that Watchfulneſs over the Affections of his own Heart, and over all his Senſes, in which he daily improves (41). Holineſs is not confined to an Exemption from Sin, and irregular Appetites and Attachments; it moreover carries along with it univerſal Juſtice and Righteouſneſs, or all perfect Virtue, founded in ſincere Humility, and conſummated by Charity or divine Love (42). The Holy Trinity, or *God is Love* The Holy Ghoſt is in particular the eternal Love of the Father and the Son. Hence it is the infinite Deſire of the Holy Trinity, that the Divine Spirit deſcend upon us to convert our Souls into his pure Love. What was the End of Chriſt's Birth, Sufferings, Death, Reſurrection, Aſcenſion, and other Myſteries, but that he might ſend the Holy Ghoſt, that he might fill us with this precious Gift? "I am "come," ſays Chriſt (43), "to ſend Fire upon the "Earth, and what will I but that it be kindled?" The Emblem under which the Holy Ghoſt appeared, conſiſted in Tongues of Fire, "to ſhew," ſays Charles Borromeo (44), "that he came to inflame the whole "World with the Fire of his Love. O aſtoniſhing "Goodneſs of God! What Return ſhall we make? "With what Love ſhall we receive this Love? The "other Feaſts, or Myſteries of Chriſt, are the Effects "of his Love. But in this Myſtery Love itſelf was "beſtowed upon us. The Holy Ghoſt, the recipro-"cal, eternal Love of the Father and the Son, is ſent, "and diffuſes the Gift or Grace of his Love in the "Hearts of Men. Who can be ſo hardened as not "to burn with Love of this eternal and infinite Lover "and Love? How truly did Iſaiah ſay: "The Lord "will comfort Sion; he will comfort its Ruins (45)." He cries out: "All you that thirſt, come to the Wa-"ters: And you that have no Money, make Haſte,

 "buy,

(41) Prov. xxiv. 16. (42) 1 John, iv. 16. (43) Luke, xii. 49. (44) S. Car. Borrom. T. i. Serm. in Pentecoſten, Anno 1583. p. 96, 97. Mediol. An. 1748. (45) Iſa. li. 3.

" buy, and eat (46)." If any one thirſt, let him " come to me and drink (47)." It is given gratis, without Price or Recompence of Gold and Silver. Yet is ſaid to be bought, becauſe we give our Hearts to God to obtain it. So abundant is this Gift, that the Royal Prophet ſays of it: " The Stream of the " River maketh the City of God joyful (48)." This ſacred Water, eternally flowing, pours itſelf with the impetuous Stream of a Torrent into the Souls of thoſe who open their Hearts to receive it. In what Abyſs of Miſery do we lie groveling? With what Dangers, with how many threatening Enemies are we encompaſſed? Shall we not cry out to this Spirit of Strength and Comfort? Shall we not open our Souls to receive his heavenly Gifts? Above all, his holy Love: For this we muſt be " the Generation of thoſe who ſeek " the Lord (49)." And him alone; ſaying, " Thou " art my Portion (50)." This Gift of the Holy Ghoſt compriſes both habitual and actual Love of God.

46) Iſa. lv. 1. (47) John, vii. 37. (48) Pſ. xlv. 5. (49) Pſ. xxiii. 6. (50) Pſ. cxviii. 57.

CHAP. VI.

On the GIFTS which accompany Habitual CHARITY.

SANCTIFYING Grace, or Habitual Charity, the primary Gift of the Holy Ghoſt, is never given alone, being always accompanied with other ſpecial Gifts. Namely, Firſt, the *infuſed*, or ſupernatural *Virtues*, Faith, Hope, and Charity: Alſo Penance, and other Virtues which ſpring from the Theological Virtues. With theſe every Soul adorned with habitual Grace is decked by the Holy Ghoſt, her heavenly Bridegroom, as with ſo many ſpiritual Jewels. Their Luſtre is alſo continually increaſed with the Growth or Improvement of habitual Charity. 2dly, The

ſeven

ſeven Gifts, and twelve Fruits of the Holy Ghoſt, and the eight Beatitudes are alſo the Attendants of ſanctifying Grace, and derived from the ſame divine Author, beſtowed in a more heroic Degree, in Proportion to the Diſpoſitions, and Preparation of the Soul to receive them.

The Faculties of our Soul were weakened and impaired by Sin, ſo as to ſtand in need of Remedies and Strengtheners. The Holy Ghoſt, by his ſeven Gifts, which accompany ſanctifying Grace in a Degree proportioned to the Diſpoſition of the Soul to receive them, heals the Weakneſs and Diſorders of the Will and Underſtanding, and raiſes them to facilitate the Exertion of their Powers in doing good Works. Theſe gave Wings and Strength to the Apoſtles and other Saints, to fly and run in the Service of God (1). Theſe raiſed them from the Earth, and above all earthly things, to ſoar in the Air of heavenly Affections. Whence Iſaiah gives them the Name of the Spirits (2). S. Paul calls their outward Exertions the Word of Wiſdom, of Knowledge, &c. (3). In Eccleſiaſticus they are repreſented both as ſpecial Gifts with which God fills the Soul, and habitual Diſpoſitions, under the Title of the Spirit of Wiſdom, of Underſtanding, &c. (4). They are ſo many permanent ſupernatural Habits, which diſpoſe and incline the Soul readily to follow Virtue, or the Inſtinct of the Holy Ghoſt (5), fortifying the Memory to retain his Impreſſions, and the Underſtanding and Will to obey his Illuminations and Motions. They are explained as follows (6).

1. *Underſtanding*, as a ſupernatural Gift of the Holy Ghoſt, teaches a Soul to penetrate ſupernatural things, not by the bare knowledge of them by Faith, nor by Study or Inveſtigation, but by an experimental Affection and Reliſh of divine things, through the Union of the Mind with God. By the natural Stupidity

(1) Iſa. lx. 8. (2) Iſa. xi. 2. (3) 1 Cor. xii. 8, 9. (4) Eccluſ xv. 3, 5. (5) S. Thomas i. 2dæ. qu. 68. a. 3. See S. Gregory the Great, l. 2. Moral. c. 26. (6) See Dionyſ. Carthuſian. Tr. ii. de Donis. art. 34

pidity of our corrupt State, we are ſlow in conceiving the Motives of our holy Faith, and the Reaſonableneſs and Sanctity of the divine Ordinances; or in taking a true View of our Duties; and are hence expoſed to various Temptations of Doubts, Diſturbance, or Weakneſs in our Faith; of an Eſteem of ſenſual Pleaſures and Goods, and a Diſguſt or Contempt of thoſe which are ſpiritual. Theſe Evils we are armed againſt, and this Stupidity is healed by the Gift of *Underſtanding*, which on the other ſide raiſes our Soul to penetrate the great Motives of Faith, Love, Hope, and other Virtues, which are preſented to us in the Myſteries of our Religion, and particularly ſtrengthens the Knowledge of Faith. The Holy Ghoſt gives us a clear Certainty of them, makes us ſee and feel their Power in the Bottom of our Hearts, and raiſes in our Mind holy Thoughts, which inflame our Hearts, and fill them with pious Affections and Deſires. "The "uncertain and hidden things of thy Wiſdom thou "haſt made manifeſt to me (7)." S Auſtin, after his Converſion, could not be ſatiated with contemplating the Depth of the divine Counſels, in the Myſtery of our Redemption (8). How great this Gift is the Pſalmiſt expreſſes: "Bleſſed is the Man "whom thou ſhalt inſtruct, O Lord; and ſhalt teach "from thy Law (9)."

2. *Wiſdom*, as a Gift of the Holy Ghoſt, teaches the Knowledge of ſuch ſupernatural Truths, not by a feeling Experience, but by the higheſt divine Cauſes or Truths, or the moſt ſublime Myſteries in which they are contained; as the Wiſdom, Mercy, and other Attributes of God, from the Trinity, Incarnation, &c. The Excellence of the Gift of ſpiritual Wiſdom is admirably diſplayed in the Sapiential Books. "It illuminates, and in ſome degree de-"ifies the human Underſtanding," ſays a great Author (10).

3. *Science*

(7) Pſ. l. 8. See Pſ. cxviii. 129. (8) S. Aug. Conf. l. ix. c. 6. See Iſaiah, ix. 5. (9) Pſ. xciii. 12. Wiſd. vii. 8, 9, 10, 11. (10) Dionyſ. Carthuſ. Tr. ii. de Donis, art. 18.

3. *Science* teaches the same, by lower human Causes, as the Creation, ordinary Providence, &c. By these two Gifts we learn to despise earthly Bubbles, and conceive the highest Ideas of divine things, contemplate them with singular Delight, and grow in the Knowledge of God, which excites us to love, and closely unite our Hearts to him. "They give," says S. Bonaventure (11), "an interior most sweet Relish." Whence the Psalmist says: "Taste, and see that the "Lord is sweet (12)."

4. *Counsel* is the experimental Knowledge and Relish of heavenly things, as mentioned above, inasmuch as it helps the Intellect in the Choice of Means, and in carrying those Truths into Execution and Practice. By this we shun Precipitation, Sloth, Indiscretion, and other such Dangers, and see what we ought to do to fulfil the divine Will and Commandments, and to practise mental and other Branches of devout Prayer. "I will give thee Understanding, and I will instruct "thee in this Way, in which thou shalt go (13)." The moral Virtue of Prudence, both acquired and infused, directs a Man in regulating his Conduct in the Practice of moral Virtues, and is their Eye. The Gift of Counsel does the same with regard to the theological Virtues, and whatever is referred to a supernatural End. "Shew, O Lord, thy Ways, and teach "me thy Paths (14). Counsel shall keep thee, and "Prudence shall preserve thee (15)."

5. *Fortitude* is all kind of Virtue, if taken for a firm and constant Resolution to resist all Evil, and pursue all Virtue; for this Disposition of Soul is essential to every Virtue. It is a special and cardinal Virtue, if taken for the noble moral Habit of Soul which teacheth us to moderate our Fears on one side, and our Confidence, by restraining rash Boldness, on the other. It enables a Man both to undertake difficult things, and to suffer Hardships with a just, considerate, and sedate Firmness in the Cause of Virtue. The

(11) S. Bonavent. l. de 7. Donis c. 7. (12) Ps. xxxiii. 9. (13) Ps. xxxi. 8. (14) Ps. xxiv. 4. (15) Prov. ii. 11.

The latter is the more heroic, as Ariſtotle (16), and S. Thomas Aquinas ſhew (17); but is chiefly derived from Chriſtian Principles, as in the Martyrs, who ſuffered Torments and Death for the Sake of Virtue, with a rational uniform Courage and Firmneſs. *Fortitude*, as a Gift of the Holy Ghoſt, inclineth a Man to do and ſuffer all that this Virtue can do, becauſe its Actions are derived from a more excellent Principle, and a ſtronger Arm, namely, the Motion of the Holy Ghoſt, to whom this Gift renders the Soul firmly obedient; whereas the moral Virtue, by its own proper Strength, only makes her obedient to Reaſon. The Gift animates her to much greater Exploits and Victories. Thus it made the Apoſtles invincible, under all manner of Inſults, Torments and Perſecutions (18), and raiſed the Saints above Poverty, Sickneſs, and all other Sufferings, with an Heroiſm unknown to bare natural Courage. This Gift fortifies the Soul againſt the Temptations of Puſillanimity, and againſt all Fears, Dangers, and temporal Evils.

6. *Piety*, as a Gift of the Holy Ghoſt, is not to be confounded with that natural Inclination of Tenderneſs towards our Parents, near Relations, Fellow-Citizens, and Country, which bears this Name; nor with that moral Virtue which diſpoſes us to acquit ourſelves of every Duty towards theſe: It being an infuſed ſupernatural Preparation of the Soul (19,) which renders her docile to the pious Impreſſions of the Holy Ghoſt, and eſpecially fills her with the moſt tender Reſpect towards God, as our Sovereign and infinitely good Father (20), and with due Regard and Tenderneſs, for his Sake, toward all our Fellow-creatures, as his, and bearing the Impreſs of his divine Image, eſpecially towards the Saints, our Parents and Country (21). It is to be cultivated and improved by continual Practice in the Affections of the Heart, in Words and Actions. " Exerciſe thyſelf unto Piety

(16) Ariſt. l. iii. Ethic. c. 9. (17) 2. 2dæ qu. 123. a. 6. (18) Hebr. xi. 36. (19) Rom. viii. 15. (20) S. Tho. 2. 2dæ. qu. 121. a. 1. (21) Harphius, Myſtic. Theol. l. ii. part. 3. c. 38.

" ety (22). At leaſt from this time call to me: " Thou art my Father (23)," ſays Almighty God.

7. The *Fear of God*, which, as the Gift of the Holy Ghoſt, is the filial Fear of diſpleaſing him for the Love which we bear him; not ſo much a Fear of the Puniſhment as of the Offence (24). As a Virtue it ſprings from the divine Love, from which it derives its Life. As a Gift of the Holy Ghoſt, it is a permanent habitual Submiſſion of the Soul to God, with the higheſt Veneration, great Fear of incurring his Diſpleaſure in the leaſt thing, and an earneſt Deſire ever to do his Will in the moſt perfect manner. It baniſhes Temptations of Sloth, Negligence, Preſumption and Self-ſufficiency, and is a continual Spur to all Virtue, and an extreme Watchfulneſs againſt Sin (25).

The four firſt of theſe Gifts heal, ſtrengthen, and raiſe the Underſtanding: The reſt perfect the Will, in order to the Practice of heroic Virtue. They are both the ſpiritual Sword and Buckler; Arms both defenſive and offenſive againſt our Enemies, and powerful Helps for our Advancement in the moſt ſublime and heroic Virtues, both of the contemplative and active Life. Habits of the moral, and the two firſt theological Virtues, may reſide in a Soul bereaved of ſanctifying Grace, and facilitate the Exertion of their Virtues: But theſe Gifts are inſeparable from it, and raiſe the Powers of the Soul to the Exerciſe of the moſt excellent and heroic Acts, eſpecially of the theological Virtues which hold the firſt Rank in the great Work of our Sanctification, in uniting our Souls to God, and glorifying him in them. Theſe Gifts are therefore inferior to the theological Virtues, though Helps in exerting them; and they are of a ſuperior Order to the Beatitudes, below which ſtand the Habits of moral Virtues, among the ſpiritual Ornaments of the Soul. Theſe ſeven principal Gifts of the Holy Ghoſt

(22) 1 Tim. iv. 7. (23) Jer. iii. 4. (24) S. Tho. 2. 2dæ. qu. 19. a. 2. & S. Bonav. in *Diæta Salutis* Tit. *de Donis Spiritûs*, S. c. 1. et l. 7. *de Doni*;, c. 1. Caſſian. Collat. xi. c. 13. (25) Pſ. ii. 11. cxviii. 120. Eccli. i. 25 et 27. vii. 19. xxvii. 4.

Ghoſt compriſe under them many others, ſome of which are brought into the Account (26). We ſay the ſame of the Fruits of the Holy Ghoſt, which S. Paul (27), and with him the Schools of the Theologians reduce to twelve (28).

Theſe Fruits are habitual or permanent Perfections, flowing from the Preſence of the Holy Ghoſt by ſanctifying Grace, or from his energic Motions or Inſpirations; and they regulate and keep in good Order the Powers of the Soul. They differ from the Virtues of the ſame Names, which they preſuppoſe; or they are ſupreme Habits, whereby God raiſes, facilitates, perfects, and crowns thoſe Virtues, and brings them to an high and heroic Perfection, to the great Advancement of the Soul in ſpiritual Life. In other Words, theſe Fruits are ſo many ſpecial Effects of divine Charity, which by them governs the Affections of the Heart. Namely, Firſt, By the Diſpoſitions, Motions, and Exertion of Acts of its own *Love* towards God, our Neighbour, and our own Souls. Secondly, By the holy *Joy* which it infuſes, which is a continual Feaſt of the Soul, and a kind of anticipated Paradiſe. Thirdly, By the inward *Peace*, which ſhe enjoys with God, with her Neighbour, as much as in her lies, and within herſelf a Peace which nothing can diſturb. Fourthly and Fifthly, By *Patience* and *Long-bearance*, the Holy Ghoſt arms the Soul againſt all external Evils. By theſe Affections, or Effects of the Preſence of the Holy Ghoſt, ſhe governs her Heart, and its Motions within and towards herſelf: And towards her Neighbour, by thoſe which follow. Sixthly, By *Benevolence*, or *the Will of doing good to all.* Seventhly, By *Benignity*, or the Execution of that Will. Eighthly, By *Mildneſs*, by which ſhe is diſpoſed to bear all Injuries. Ninthly, By *Fidelity*, or an Abhorrence of all Deceit and Unfaithfulneſs. Laſtly, She is taught to govern her Heart, and all its Motions, with regard to things beneath

(26) 1 Cor. xii. (27) Gal. v. 22, 23. (28) See S. Thomas Aquin. 1. 2dæ. qu. 70. et Lect. 6. in Gal.

beneath her. Tenthly, By *Modeſty*, regulating all her Actions and exterior Deportment. Eleventhly, By *Chaſtity*, reſtraining Concupiſcence. Twelfthly, By *Continency*, reſtraining within the ſtricteſt Bounds of Duty and Temperance, all lawful uſe of Pleaſure or Gratification of Senſe. Beſides the Gifts and Fruits of the Holy Ghoſt, the eight Beatitudes belong to the rich and glorious Train which attends the Grace of Sanctity, or the Effuſion of the Holy Ghoſt dwelling in the Soul.

Our divine Redeemer opened his Sermon on the Mountain by calling Man to his Happineſs, from which he was fallen by Sin and Blindneſs, and which the Sages of the World had in vain ſought to diſcover by the Strength of weak Reaſon (29). The eight Beatitudes are the Baſis of that ſublime Morality of which he lays down the Principles in his firſt Sermon; they are the Rules of Chriſtian Perfection, and the habitual Diſpoſitions of Soul which lead her to eternal Happineſs, and put her in preſent Poſſeſſion of that Degree of Happineſs of which this Life is capable. By *Poverty of Spirit* we ſhake off the Clogs of Earth which weigh us down, aſpire to be rich only in God, and prepare ourſelves to become Angels. This Poverty of Spirit denotes not only a Victory over all inordinate Deſires, and a Senſe of the Vanity of all earthly Goods, but alſo Humility and Lowlineſs of Mind, the Foundation of Grace and all Virtue. How ſtrongly was this double Poverty of Spirit recommended to us by the Example and Doctrine of the Son of God? By the holy *Mourning* of Compunction we cleanſe our Hearts, open them to the Kingdom of Grace, and to ſpiritual Joy and Peace, and inflame them with all heavenly pure Deſires. By *Meekneſs* we reſtrain Anger and all the Paſſions of the iraſcible Faculty of the Soul. From the Doctrine and Example of Chriſt, we learn, that amongſt all Chriſtian Duties, this Virtue is one of the firſt both in Rank and Importance.

(29) S. Aug. l. viii. de Civ. Dei, c. 1, 4, 5, &c.

portance: Nor is any Virtue of more extenſive Influence in ſecuring our own or Neighbours Tranquility and Peace, or in aſſiſting us to ſubdue Pride, Ambition, Vanity, Envy, Self-love, vain Curioſity, Suſpicion, weak Credulity, Precipitation, Negligence and Inadvertency. It ſeems the only Beatitude to which Chriſt promiſes ſo explicitly a preſent earthly as well as a ſpiritual and eternal Recompence; ſaying that the Meek *ſhall poſſeſs the Land*. By which we are not to underſtand large Portions of the Earth or its Riches, which more frequently entangle and poſſeſs the Man than are enjoyed and poſſeſſed by him: But the Meaning is that whatever they poſſeſs on Earth, this they *enjoy* with Comfort, Pleaſure, Content, and Tranquillity of Mind. This domeſtic inward Peace gives the true Reliſh of all earthly Enjoyments; at the ſame time that it ſecures the Bleſſing of God, and ordinarily wins every Neighbour, and in the End, at leaſt, overcomes even Malice itſelf, ſweetening the moſt Revengeful, and endearing a Man to his very Enemies. This the Royal Prophet expreſſes when he ſays: "The "meek ſhall poſſeſs the Land, and ſhall be de-"lighted in the Multitude of Peace. A little which "the juſt Man poſſeſſes, is better than the great "Riches of the Wicked. Such as bleſs the "Lord, ſhall poſſeſs the Land (30)." By the "Hunger and Thirſt after Juſtice," or the moſt vehement Deſire and aſſiduous earneſt Petition, and purſuit of every Virtue, every Degree of Sanctity and Grace, we dilate our ſpiritual Appetites, and both lay the Foundation and continually enlarge our Stock of all ſpiritual Good. For "the beginning of Wiſdom "is the moſt vehement Deſire thereof (31). The more we dilate our Heart by the Vehemence of our Deſire, the more ſhall we be filled. The plentiful Repletion here promiſed, is to be underſtood of Grace in this Life, and in Glory hereafter. By *Mercifulneſs*, or an

(30) Pſ. xxxvi. (Hebr. xxxvii.) v. 11, 16, 22. (31) Wiſd. vi. 18.

an Affection of Compaſſion, and a Deſire to comfort and relieve all in Diſtreſs both under corporal and ſpiritual Miſeries, and a readineſs to forgive all perſonal Injuries, we imitate our moſt merciful God, and engage him to ſhew us Mercy, in which alone is founded all our Hope, and whatever Title we can ever have to Grace or Glory. In this World we behold nothing but Miſeries, both in ourſelves and in all things about us. Such is the goodneſs of God that in the Miſeries of the World, we find the Remedy of our own by ſhewing Mercy to others. By *Cleanneſs of Heart*, or the Purity and Diſengagement of our Affections, we are diſpoſed to receive the Graces by which God diſcovers himſelf, his Goodneſs, and the Riches of his Love to us here, and will reveal himſelf to us Face to Face in his Glory in the World to come. This Purity or Cleanneſs of Heart is not leſs eſſential a Condition of Holineſs, than of Felicity both temporal and eternal. It engages God who is Sanctity itſelf to dwell in the Heart by his Grace here, by the cloſeſt ſpiritual Union, and to unite the Soul eternally to himſelf in his Glory. Thus the clean of Heart ſhall ſee God by the fuller Knowledge and Reliſh of his Goodneſs and Myſteries, as through a Glaſs, during their mortal Pilgrimage, but chiefly by enjoying him in his Glory. By being *Peace-makers* we bear in a ſpecial Manner the Image of God, and by this Badge demonſtrate ourſelves to be peculiarly his Children. He is the God of Peace (32), and Chriſt is ſtyled the Angel and the Prince of Peace (33). His Peace he bequeathed to his Followers as his laſt Legacy (34), and his laſt Prayer before his Paſſion, was for the Peace and Unity of the Church (35). If we love and cultivate this holy Peace, we maintain it in the firſt Place in our own Souls, by reſiſting Sin and ſubduing our Paſſions: 2dly, By an affectionate and peaceable Diſpoſition, and a quiet and inoffenſive Behaviour towards all others;

(32) 1 Cor. xiv. 33. (33) Iſa. ix. 6. (34) John xiv. 27. (35) John xvii. 20, 21.

others; and by endeavouring as much as in us lies to maintain it with and amongſt all, and to reſtore it where it is interrupted. " Follow Peace with all " Men, and Holineſs, without which no Man can ſee " God (36). If it be poſſible, as much as is in you, have peace with all Men (37)." The Apoſtle ſays, " If it be poſſible: Becauſe, though we muſt be always willing for the ſake of Peace to depart from our own Rights, yet we cannot give up thoſe of God, or forego any Duty we owe to him, by forſaking the Stedfaſtneſs to his Faith, which we profeſs, or to his holy Law and Truth in any Point. When wicked unreaſonable Men inſiſt on Terms inconſiſtent with eſſential Duties, we muſt prefer even Death itſelf to ſuch a Compliance: Yet we muſt demean ourſelves peaceably towards them as much as is in us, by forgiving all perſonal Wrongs they do us, and returning Good for Evil, and ſhewing that we ſincerely endeavour to preſerve " Peace always by all Means (38)." This Diſpoſition of perfect Peace ſuppoſes a Foundation of many great Virtues already laid in the Soul, perfect Humility, Meekneſs, Charity and Piety muſt have gone before it; and this is one of the higheſt Degrees of Good in the Scale of Perfection, one of the laſt finiſhing Strokes of the divine Image formed in us by the Holy Ghoſt. No wonder then that the adorable Trinity dwells in ſuch a Soul with ſingular Complacency, and diſplays in her his Omnipotence, gracious Bounty, and Goodneſs in his ſpiritual Graces, and the Effuſion of his chaſte Delights. This Virtue entitles her to his ſpecial Favours and choiceſt Graces, and in a diſtinguiſhed Manner to the Dignity of Child of God, by the particular Character of the divine Likeneſs which ſhe bears, and the particular Privileges of Grace which he confers upon her (39). The laſt and higheſt Degree of Bleſſedneſs is reſerved for thoſe who

(36) Hebr. xii. 14. (37) Rom. xii. 18. (38) 2 Theſſ. iii. 16. (39) Rom. xiv 17. xv. 13 & 33. Phil. i. 2. iv. 7. Coloſſ. iii. 13. Tit. i. 4.

who ſuffer Perſecution for the Sake of Righteouſneſs; with a Spirit of Patience, Meekneſs, Reſignation and divine Love. Chriſtian Suffering calls forth theſe and all other heroic Chriſtian Virtues, and carries them to the greateſt Heights; is the moſt powerful Cure of our ſpiritual Maladies, and entitles us to a more than ordinary Weight of Glory in Heaven, implied by that Bleſſing, "Theirs is the Kingdom of Heaven:" For this being the moſt perfect Sacrifice of the whole Man to the divine Love, attended with the Concurrence of the moſt ſublime Virtues, and with the greateſt Fervour or ſtrongeſt Degree of Inclination, or Adheſion to the divine Love, the Meaſure of which Fervour gives the Value to the Sacrifice before God, this muſt conſequently entitle a Man to the higheſt Degree of Glory. Hence St. James writes (40): "My Brethren, count "it all Joy, when you ſhall fall into divers Trials: "Knowing that the trying of your Faith worketh Pa-"tience: And Patience hath a perfect Work. That "you may be perfect and entire, failing in Nothing."

The Virtues implied in the eight Beatitudes are ſo many ſublime and heroic moral Virtues: But are only ſtyled Beatitudes when founded on ſupernatural Motives, infuſed by a ſpecial Grace, and flowing from divine Charity, conſequently raiſed to a ſuperior Order ſuitable to their Original; for the theological Virtues are ſupernatural Habits, founded in a formal Motive which is ſupernatural, and ſuch by their own Nature, that they cannot be acquired by human Means, and are neceſſarily infuſed by a ſpecial Grace: But moral Virtues may be acquired in a certain Degree by human Endeavours, upon Motives ſuggeſted by natural Reaſon. Yet in Men of Prayer, endowed with eminent Charity, even moral Virtues become infuſed, being obtained again in a much more noble and perfect Manner, than they were firſt acquired by repeated Endeavours and Acts. Thus Humility when infuſed gives the Soul a much fuller View, and more feeling Conviction of her own Nothingneſs and Baſeneſs

(40) James i. 4.

than ſhe could have acquired by natural Means, even aſſiſted by ordinary actual Graces, inſomuch that ſhe ſeems to herſelf tranſlated into a new Region of Light, in which ſhe ſees and feels many great and important Truths in a far clearer Manner than ſhe did formerly, as St. Thomas Aquinas obſerves, and is carried to greater Heights and more heroic and arduous Acts. In like Manner are all the Beatitudes when infuſed and ſupernatural Habits.

Therefore the Holy Ghoſt reſiding in the Soul, by ſanctifying Grace, or habitual Charity, together with it enriches her with the infuſed Habits of the Theological Virtues, with his ſpecial *Gifts* (by which he diſpoſes her to advance Swiftly, and with eaſe, in thoſe Habits and all Sanctity); with his *Fruits* (by which this Kingdom is eſtabliſhed, maintained and propagated in her Heart by his Grace and Love); and with the Beatitudes, which are habitual Diſpoſitions of the moſt exalted moral Virtues, by which ſhe is enabled and inclined to produce their heroic Acts. Theſe habitual Graces always accompany ſanctifying Grace, and are infuſed with it in the Soul, but often in a low or weak Degree. They are continually improved in Proportion as Obſtacles are more removed, and as the Holy Ghoſt more perfectly poſſeſſes the Soul. Reſiding in her as a bright Sun, he diffuſes theſe his Beams over her Faculties and Affections; or as the boundleſs Fountain of Grace, he ſends forth theſe happy Rivulets in ſuch Abundance as becomes the infinite Source, where the Narrowneſs of the divided Heart does not contract the Channel too much to receive the full Stream ſpringing to eternal Life. Of theſe Gifts, Jeſus ſaid to the Samaritan Woman (41): "If thou didſt know the Gift of "God, and who it is that ſaith to thee, give me to "drink, thou perhaps wouldſt have aſked of him, "and he would have given thee living Water (42). "The Water that I ſhall give him, ſhall become in "him

(41) John iv. 10. (42) Ib. v. 14.

" him a Fountain of Water, ſpringing up into ever-
" laſting Life."

The Apoſtles being perfectly diſpoſed and prepared by the divine Grace, received the Effuſion of the Holy Ghoſt with his Gifts in the moſt exuberant Plenitude. This appeared in the Effects which his deſcent produced in them. Before, they were unacquainted with the perfect Spirit of Humility, Meekneſs and Charity which Chriſt preached to them; and underſtood not his divine Leſſons concerning Self-denial, the renouncing their own Will, Patience in ſuffering Injuries, the Love of the Croſs and the like. " This Word was " hid from them, and they underſtood not the things " that were ſaid (43)." If any amongſt them, at any time, apprehended his Meaning, they conceived not the perfect Spirit or Reliſh of thoſe heavenly Truths; above all, they could not comprehend the ſublime Myſtery and Advantages of his Sufferings and Death. The moſt fervent amongſt them, the Prince of the ſacred College, was ſhocked at the very Thought of ſuch an Humiliation in his divine Maſter, and ſaid: " Lord, be it far from thee: This ſhall not be " unto thee (44)." Inſomuch that Chriſt gave him that ſevere Rebuke: " Get thee behind me, Satan; " thou art a Scandal to me: Becauſe thou ſavoureſt " not the Things that are of God, but the Things " that are of Men." Some of them, when a City of the Samaritans refuſed to receive him, thought it a part of holy Zeal, to aſk him to command them like Elias to call Fire down from Heaven to conſume that wicked People (45). Another put himſelf in a Poſture of Defence, to reſcue his Maſter out of the Hands of thoſe who came to apprehend him in the Garden of Olives (46). All thoſe ſublime Virtues which form the Character of true Chriſtian Sanctity, they were not then able even to frame to themſelves an Idea of. The Holy Ghoſt by his Deſcent taught them the

(43) Luke xviii. 34. (44) Mat. xvi. 22. (45) Luke ix. 54. (46) Mat. xxvi. 51.

Truth of all the ſublime Maxims of practical Virtue, by enlightening their Underſtanding, and at the ſame time, by the Change he wrought by his interior Motions, infuſed into them the Reliſh, Spirit, and perfect Sentiments of the ſame Truths. He created in them new Affections and Diſpoſitions, ſo that they loved and embraced with Joy what they had hated and dreaded, and abhorred and ſhunned what they before loved: They contemned Riches, Honours and Pleaſures; and ſet an high Value on Humiliations, Poverty and Sufferings; and they deſired nothing with ſo great Ardour, as to ſacrifice their Lives for the divine Honour. He fulfilled in them what he had foretold by Iſaiah (47). "I will ſcour thee by Fire of all "thy Droſs, and will take away all thy baſe Metal: "For God is a conſuming Fire (48). The Holy Ghoſt burnt and conſumed all the Straw of earthly Affections that was in their Hearts, and anointed them with the interior Unction of his Grace in all perfect Virtue.

In nothing did the Grace of the Holy Ghoſt appear more remarkable in the Apoſtles, than in the Spirit of Fortitude, Courage and Fervour, with which he repleniſhed them. Juſt before they were fearful and tepid. Inſtead of praying with their divine Maſter in the Garden, they ſuffered themſelves to be overcome with Sleep. In his Paſſion ſome fled, and the Prince of their College denied him at the Voice of a poor Maid. After his Aſcenſion, ſenſible of their own Weakneſs, they durſt not ſtir out of Doors. Nay, Chriſt himſelf gave them this Injunction. "Stay "you in the City till you be endued with Power (or "Strength) from on High (49)." As if he had ſaid: I ſend you to bear Teſtimony to my Reſurrection, and other Myſteries; but you are yet too weak to ſupport this Commiſſion: Wait therefore till you are ſtrengthened againſt the Tyranny of the World, by the Strength of

(47) Iſa. i. 25. (48) Hebr. xii. 29. (49) Luke xxiv. 49.

of the moſt High. " You ſhall receive the Power " of the Holy Ghoſt, coming upon you, and you " ſhall be Witneſſes to me, even to the uttermoſt Part " of the Earth (50)." You ſhall be Witneſſes to the Jews, and the moſt obſtinate among the Scribes and Phariſees: To the Gentiles, to the Princes and Emperors of the Earth. Twelve poor Men, till then hidden, unknown, and afraid almoſt of their own Shadow, on a ſudden had Courage to begin the Work of God. " They began to ſpeak (51)." Peter, who before trembled before a Servant, " then raiſed his Voice (52)," and preached boldly the Divinity, and the Reſurrection of Jeſus before thoſe very Jews, thoſe Scribes and Phariſees, thoſe Princes of the Nation, who had put him to an ignominious Death, a few Days before (53). He ſet before their Eyes the Enormity of their Sin, and told them with a Confidence which no fear of Torments, or Death could ſhake: " You " have ſlain the Author of Life, whom God hath " raiſed from the dead, of which we are Witneſſes (54)." He evinces him to be the Meſſias, and Saviour of Mankind, and that there is no other Name under Heaven given to Men, in which we muſt be ſaved: All which he demonſtrated from the Prophets, and confirmed by Miracles (55). When the chief Magiſtrates, who had imbued their Hands in the Blood of Chriſt, threatened the Apoſtles if they ſhould ſpeak any more in his Name to any Man, they anſwered: " If it be juſt in the Sight of God to hear " you rather than God, judge ye (56)." When they were again convened before the Great Council, they appeared without Fear, and only ſaid: " We " ought to obey God rather than Men (57). " And " they went from the Preſence of the Council re- " joicing, that they were accounted worthy to ſuffer " Reproach for the Name of Jeſus. And every Day

(50) Act. i. 8. (51) Act. ii. 4. (52) Act. ii. 14.
(53) Act. ii. 31, 32. (54) Act. iii. 15. (55) Act. iv. 12, &c. (56) Act. iv. 29. Act. v. 19. (57) Act. v. 29.

" they ceaſed not, in the Temple, and from Houſe to " Houſe, to teach and preach Chriſt Jeſus (58)." When ſcourged they rejoiced to ſuffer for Chriſt, and counted Reproaches, Priſons, Torments, and Death in his Cauſe, their Glory, Gain, and Happineſs. Their ſteady and uniform Virtue ſtruck their very Enemies with dread. In hearing them, " Fear came " upon every Soul; and there was great Fear in " all (59)." St. Chryſoſtom admiring this Intrepidity of the Apoſtles, writes as follows (60): " See " how Peter ſpeaks: With what Confidence and " Courage! This it is to be a ſpiritual Man. Let " us diſpoſe Ourſelves for this heavenly Gift, and all " things will be eaſy to us. As Fire meeting with " Straw, is not obſtructed, but much increaſed by it: " Or rather, as if a Man who carried Fire ſhould " wreſtle with one who carried dry Hay: So do the " Apoſtles, filled with the Holy Ghoſt, confidently " aſſail all who oppoſe them. Whole Cities roſe up " againſt them; whole Nations are leagued to de- " ſtroy them: Wars, Beaſts, Fire, and the Sword " threaten them. But what is the Effect? They are " no more moved at the Sight, than if all were only " Dreams, or painted Enemies. They march naked " againſt armed Legions and Princes: Theſe poor, " illiterate Men enter the Liſts againſt the Troops of " Sophiſts, Orators, and Philoſophers. Peter is an " Overmatch for their whole Body; he confounds the " proud Scholars of Plato's Academy, thoſe of " Ariſtotle's Lycæum, and of the Porticos of the " Stoics; reduced to Silence they ſtand Dumb before " him, as if they had been mute Fiſhes."

This Example of the Apoſtles is an admirable Leſſon to all Preachers of the Goſpel, that they preſume not to announce the Word of God before they have ſeriouſly laboured to fill their Souls with the Holy Ghoſt. The only End of all their Labours, their

(58) Act. v. 41, 42. (59) Act. ii. 43. (60) S. Chryſ. Hom. 4. in Act.

their only Aim and Commiſſion is, to kindle in the Breaſts of others, the Fire of divine Love. But this how can they communicate to others, who are not themſelves firſt all on Fire with that ſacred Flame? Unleſs they have firſt remained long in Silence, to draw down this heavenly Gift upon their own Souls by fervent Prayer and Compunction, they will ſpeak almoſt in vain. Their Words will ſeldom have the ſecret Power of touching the Hearts of others, nor will they be ordinarily accompanied with the divine Bleſſing, which alone can make them fruitful. The Apoſtles were no ſooner filled with the Holy Ghoſt, but they began to preach; they could not be ſilent; and being covered with Strength from above, ſpoke with Words of Fire. St. Thomas of Villa Nova, admires in St. Peter, how one Tongue of Fire could convert Three Thouſand on the firſt Day, and in his ſecond Sermon, ſoon after, Five Thouſand more; and laments how ſupinely preachers now-a-days, neglect to prepare themſelves to receive this Spirit. "A cold "Tongue cannot utter a Diſcourſe of Fire: And be- "cauſe we who preach are not repleniſhed with the "Spirit of God, we kindle no Flame in the Hearts "of thoſe who hear us (61)."

Though the Gifts of the Holy Ghoſt are various, according to the Exigencies of States and Perſons, yet all private Chriſtians ſtand in need of his abundant Effuſion. If we have received a ſlender Share, this is owing to our Sloth. But have we received any Portion of this divine Spirit? If we are Earthly, Carnal, wedded to this World, and inſenſible to ſpiritual Things, it is plain we have not yet received him. If we have no reliſh for Prayer, no Portion of the Spirit of that heavenly Exerciſe, we are Strangers to the Holy Ghoſt, its Author. He is Love itſelf. If he inflamed our Breaſts, we ſhould find no Pleaſure equal to that of converſing with God and on heavenly Things. We ſhould not be ſo dull, ſlothful, and lukewarm in our ſpiritual Duties. Had we received the Holy Ghoſt with

(61) S. Tho. a Villa Nova, Conc. 1. in Pentec.

with that plentiful Effuſion, with which he poured forth his ſpiritual Riches upon the Apoſtles, like them we ſhould be enlightened with a clear Knowledge of heavenly Things, filled with Love, Courage, and Zeal, and bear the Fruits of the Holy Ghoſt, that Charity, that Joy, that Patience, that Benignity, that Mildneſs, and Humility, that Faithfulneſs, that Modeſty, Continence, and Chaſtity, of which the Apoſtle ſpeaks. To live by the Spirit of God, bear his Fruits, and do his Works, and not thoſe of the Fleſh, is not a bare Counſel of Perfection, but an indiſpenſable Precept, without fulfilling which no one can be a Child of God, belong to Jeſus Chriſt, or attain to his Kingdom (62). Let us liſten to the Apoſtle: "Be not "deceived; God is not mocked. For what Things "a Man ſhall ſow, thoſe alſo ſhall he reap. For "he that ſoweth in his Fleſh, of the Fleſh alſo ſhall "reap Corruption. But he that ſoweth of the Spirit, "of the Spirit ſhall reap Life everlaſting (63). "Whoever are led by the Spirit of God, they are "the Sons of God (64)." Unleſs we are animated by this Spirit, our Souls are without Life. We are like thoſe dried dead Bones, ſhewn to the Prophet Ezekiel (65), till God ſhall ſay to us: "Behold I "will ſend Spirit, or Life, into you, and you ſhall "live." As the Univerſe in its firſt Creation was a ſhapeleſs Chaos, till the Holy Ghoſt being borne upon the Waters of that Abyſs, animated all its Parts (66), ſo are our Souls lifeleſs, till the Divine Spirit is infuſed into them.

God promiſed his Holy Spirit in the moſt ſolemn Manner: "I will pour out Waters upon the thirſty "Ground," ſays he, by Iſaiah (67), "and Streams "upon the dry Land. I will pour out my Spirit "upon thy Seed, and my Bleſſing upon thy Family." The ſame Prophet foretold the Deſolation of the Jews, "Until the Spirit be poured upon us from on high: "And

(62) Gal. vi. 7, 8. (63) Gal. v. 25. (64) Rom. viii. 14. (65) Ezech. xxxvi. 5. (66) Gen. i. 2. (67) Iſa. xliv. 3.

" And the Deſart ſhall be as a Carmel," (a fruitful Mountain) " and Carmel ſhall be counted a " Foreſt (68);" by which is meant the Abundance of Grace, and the Fruitfulneſs in all Virtues which the Holy Ghoſt brings. And in another Place: " This " is my Covenant with them, ſaith the Lord, my " Spirit that is in thee, and my Words that I have " put in thy Mouth, ſhall not depart out of thy " Mouth, nor out of the Mouth of thy Seed, " nor out of the Mouth of thy Seed's Seed, from " henceforth, and for ever (69). I will pour upon you clean Water, and you ſhall be cleanſed " from all your Filthineſs. And I will give you a " new Heart, and put a new Spirit within you: " And I will take away the ſtony Heart out of your " Fleſh, and I will give you a Heart of Fleſh: And " I will put my Spirit in the midſt of you: And I " will cauſe you to walk in my Commandments, and " to keep my Judgments, and do them (70). I " will hide my Face no more from them: For I have " poured out my Spirit upon all the Houſe of Iſrael, " ſaith the Lord God (71). I will pour out upon " the Houſe of David, and upon the Inhabitants of " Jeruſalem, the Spirit of Grace, and of Prayers: " And they ſhall look upon me whom they have " pierced: And they ſhall mourn for him, as one " mourneth for an only Son, and they ſhall grieve " over him, as the manner is to grieve for the " Death of the Firſt-born (72)." This Spirit of Prayer and Compunction for Sin, to expiate which Chriſt died, is a principal Fruit of the Holy Ghoſt, and noble Exerciſe of divine Love. By Joel, God particularly alluded to the outward Gifts ſo wonderfully diſplayed in the primitive Church, but promiſed his holy Spirit to all his Children under the new Covenant. " It ſhall come to paſs after this, that I will " pour

(68) Iſa. xxxii. 15. (69) Iſa. lix. 21. (70) Ezech. xxxvi. 25, 26, 27. (71) Ezech. xxxix. 29. (72) Zach. xii. 10.

" pour out my Spirit upon all Fleſh; and your Sons " and your Daughters ſhall propheſy: Your old " Men ſhall dream Dreams, and your young Men " ſhall ſee Viſions. Moreover, upon my Servants " and Handmaids, in thoſe Days I will pour forth " my Spirit (73).)." How often did our bleſſed Redeemer repeat his moſt ſolemn Promiſes of ſending his Holy Ghoſt the Comforter (74)? And in how wonderful a manner did he accompliſh this Promiſe in his Apoſtles, and in all who open their Hearts to receive this divine Gift to the End of the World (75)? Chriſt, at the infinite Price of our Redemption, purchaſed for us the Graces of the Remiſſion of Sin, and of our Sanctification, opened to us the Gates of Heaven, and by our Reconciliation re-eſtabliſhed us in the Fellowſhip with God, and with his holy Angels; he inſtituted and eſtabliſhed his Church militant on Earth, enriched with the moſt ſublime and excellent Prieſthood, the moſt adorable Sacrifice, the moſt holy Sacraments, and other moſt powerful Means of Grace and Virtue. But leaving the Earth himſelf, he ſent the Holy Ghoſt as his Vicar, of equal Power and Dignity, to finiſh this great Work, not only by the full Revelation and Promulgation of the whole Law of the Goſpel, in his Deſcent on the Apoſtles at Pentecoſt, and by repleniſhing them with his outward Gifts and inward Graces; but alſo by abiding with his Church to the End of Time, governing it, ſhedding his Beams upon all who are diſpoſed to receive their Influence, and pouring abroad his Spirit upon them, moving, ſtrengthening, and directing them, by the ſecret Operations of his Grace. It is therefore his Province to call and appoint the Officers, or Miniſters of his Church; fitting each to his proper Functions

or

(73) Joel. ii. 28, 29. Act. ii. 17, 18. (74) John vii. 37. et ſeq. xiv. 16. et ſeq. xv. 26. xvi. 7. et ſeq. xx. 22. Luke xxiv. 49. Act. i. 4. et ſeq. ii. 38. (75) Act. ii. 1. et ſeq. viii. 15. et ſeq. x. 44, 45. xiii. 2, 3, 4. 9. 52. xv. 7, 8. xix. 2. 6. Rom. v. 5. 1 Cor. ii. 12. 13. et 2 Cor. v. 5. Gal. iii. 5. 14. Eph. i. 13. et 1 Petr. i. 11, 12. et 1 Joan. iii. 24. iv. 13.

or Miniſtry, by peculiar Graces. Thus he diverſifies both his outward and inward Gifts. As to the latter, though every Saint is poſſeſſed, in an heroic Degree, of every Chriſtian Virtue, yet each has uſually ſome characteriſtical Virtue, by which he is particularly diſtinguiſhed, and by which he more eminently ſtudies to glorify God, and accompliſh his own Sanctification. This Variety in the Gifts of the Holy Ghoſt ſets off the Beauty of the Church, both in her Hierarchy and outward Functions, and in the inward Virtues and Graces of all the Saints, of which the Pſalmiſt ſays: "All the Glory of the King's Daughter is within; in "golden Borders, cloathed round about with Vari-"eties (76)," or Robes of various Luſtre and Colours. In Heaven the ſeveral Orders of bleſſed Spirits differ in their Graces and Functions, and each particularly expreſſes and glorifies ſome peculiar Attribute of the Deity: Some his Love, others his Knowledge, others his ſupreme Dominion and Power, &c. Nay, S. Thomas Aquinas imagines every Individual among the Myriads of Angels to conſtitute a diſtinct Species. The Grounds indeed of that Opinion are not drawn from clear Revelation; and the Nature of Spirits is an Object out of the Reach of Senſe, and not to be ſearched in its Depths by Reaſon. But whatever may be ſaid on that Point, it is moſt certain that the Glory and Beauty of the heavenly Jeruſalem derive a peculiar Luſtre from the tranſcendent Order and Variety of its glorified Inhabitants, differing from each other in their Perfections and Functions, (though all center in the ſame Love of God) as in the Firmament Stars differ from Stars in Brightneſs and Magnitude (77). In like manner is the Church militant on Earth admirably diverſified by the different Orders and Employs of its Members, and by the Gifts and Graces with which they are adorned. All are not Apoſtles: All are not Prophets: All are not Teachers: Nor have all the ſame Gifts (78), as S. Paul obſerves. The ſame

(76) Pſ. xliv. 14. (77) 1 Cor. xv. 41. (78) Epheſ. iv. 11. &c.

ſame Apoſtle ſays in another Place (79), that Chriſt the Head inſtituted this Variety of Offices and Officers in his Church, to continue to the End of the World, for maintaining Unity, preſerving from Error and Seduction, preventing Inſtability of Mind, and Unſettledneſs of Judgment, confirming Perſons in revealed Truths, converting Sinners, perfecting the Saints, and edifying the Body of Chriſt or the Church. Making Uſe of a Metaphor drawn from a Building, he ſays: That the Spirit of Chriſt, by theſe Officers, every one performing his reſpective Duty in his Rank and Office, according to the Proportion of the Influence of the Spirit, and Gift received, firmly uniteth and faſteneth together all the Members of the Church, and augmenteth the continual Growth of the Saints in Grace. "From whom, i. e. Chriſt, the whole Body com-"pacted and fitly joined together, by what every "Joint ſupplieth, according to the Operation in the "Meaſure of every Part, maketh Increaſe of the Body, "unto the edifying of itſelf in Charity." Admirable likewiſe is the Diverſity of the Gifts of the Holy Ghoſt in the particular Members, ſome being called and fitted to glorify God in a contemplative, others in an active Life, and outward Works of Charity; ſome by Martyrdom; ſome in a State of Virginity; others in holy Wedlock; &c. "There are Diverſities "of Graces, but the ſame Spirit: And there are Diver-"ſities of Operations, but the ſame God who work-"eth all in all. In all theſe things one and the ſame "Spirit worketh, dividing to every one according as "he ſees good (80)." Often in the ſame Exerciſes, the Holy Ghoſt, by his ſecret attractive Graces, gives various Diſpoſitions, and predominant Inclinations, to different interior Virtues, by which the ſame God is honoured in all. One will chuſe principally Humility, another Obedience, Meekneſs, fraternal Charity, or ſome other Virtue, in which, above others, he will bend his moſt earneſt Endeavours to excel; by which he will ſtudy continually to overcome, and to

(79) Epheſ. iv. 16. et Epheſ. ii. 21. (80) 1 Cor. xii. 46, 11.

to die to himſelf more and more perfectly; to which he will reduce the Practice of other Virtues, and make perpetually large Steps towards Perfection in them all. This may be exemplified by a familiar Inſtance. A Perſon who viſited a certain holy Monaſtery, was much edified with the private Converſation he had with the devout Monks, and particularly admired the various predominant Diſpoſitions of Devotion in which the ſame eminent Spirit of Prayer diſcovered itſelf. It is true all offered to God every Sacrifice of Devotion by which we pay him the rational Homage of our Hearts; but every one ſeemed particularly to affect, and delight in one above the reſt. Some placed in Spirit at the Foot of his Throne, employed themſelves in the moſt profound Acts of Adoration, Awe and Praiſe, contemplating his Eternity, his Immenſity, Omnipotence, Mercy, and other Attributes, together, or one after another, or ſometimes ſingling one above the reſt, as with the Seraphims adoring his Sanctity, covering their Faces out of Awe with their Wings, and crying: Holy, Holy, Holy, Lord God of Saboath! Others, having always in View the Exceſs of the divine Goodneſs and Love, and the immenſe and numberleſs Pledges he has given us in his Benefits and Mercies, burned with the moſt ardent Affections of pure Love, repeating with their whole Hearts, My God and my All! Others, penetrated with a deep Senſe of Gratitude for his Benefits, ſaid often: What Return ſhall I make for all the good things he has done me? I will accept the Cup of Salvation, and bear chearfully all the Croſſes he ſhall lay on me. And I will love thee, O God, my Strength and my All! Some bowed under the Weight of his Judgments, and penetrated with deep Compunction for their Sins, ceaſed not with unutterable Sighs and Groans to implore the divine Mercy. Others made Humility, or ſome other particular Virtue, the ſpecial Object of their moſt earneſt Petitions. Theſe and all other ſupernatural Virtues were the ſpecial Gifts of the ſame Divine Spirit, who was the

Strength

Strength and ſweet Comfort of all the Martyrs, the Light of the Apoſtles, and the Sanctifier of all the holy Virgins, Confeſſors, and other Saints. The Reign of divine Grace and Virtue in ſo many chaſte Souls, and all the Beauty and Glory of the Church is his Work. He cleanſed theſe Souls from Sin, preſented them without Spot or Wrinkle, and adorned them with his choiceſt and moſt precious Gifts. In them he is Author of a new Creation, of a new ſpiritual World, the Luſtre of which, though inviſible to carnal Eyes, is moſt glorious in the Sight of Heaven. The Royal Prophet, in the 103d Pſalm, after praiſing God in the moſt profound Sentiments of Adoration and Thankſgiving, for the wonderful Works of his Providence, in the Creation and Adminiſtration of the Univerſe, raiſes his Eyes above this material World, and the whole Order of Nature, to contemplate the new ſpiritual Creation, and in a Tranſport of Admiration and Thankſgiving cries out: "Thou "ſhalt ſend forth thy Spirit, and they ſhall be created: "And thou ſhalt renew the Face of the Earth (81)." Of this new ſpiritual Creation the firſt forming of the World out of nothing was but an Emblem. This Prediction and its Accompliſhment, this great and aſtoniſhing Myſtery, this wonderful Work of the Holy Ghoſt, this new ſpiritual Creation, regards not only the whole Church, but alſo every faithful Soul in particular. In every individual and private Chriſtian it ought to be accompliſhed.

This divine Spirit, this ſweet Comforter, this Diſtributer of all heavenly Gifts, we received with his ſanctifying Grace at Baptiſm. By the infuſed Habits of the theological Virtues, we were at the ſame time raiſed to the Society of the bleſſed Spirits, and made already Inhabitants in Spirit, or in our Hearts and Affections, of the heavenly Jeruſalem, to which ſanctifying Grace entitled us, and with which it gave us a Fellowſhip and Communion. By their repeated Acts and continual Exerciſe in devout Prayer, we are ſeparated from, and raiſed above all Creatures, and united

(81) Pſ. ciii. 30.

united to God. By Faith we behold God, the Myſteries of his Mercy, and the Riches of Eternity. By Hope, our Hearts aſpire after, and cleave to God, as our laſt End and ſovereign Felicity. By Charity we are cloſely united to God, as the ſovereign Good, the Author and Source of all Good. By the Beatitudes, and the Gifts and Fruits of the Holy Ghoſt, we are aſſiſted with Eaſe to exerciſe our Powers in the Exerciſe of the moſt heroic Acts of Virtue, and regulate and govern our own Hearts. Thus, by poſſeſſing the Holy Ghoſt, we are made altogether ſpiritual. If this Change is in us very imperfect, it is becauſe we open not our Hearts to this divine Gueſt, by the neceſſary Preparation and Diſpoſitions, and labour not with due Earneſtneſs continually to improve them. It is not enough for us to poſſeſs the Holy Ghoſt, unleſs he reign in our Souls. He abides in a Chriſtian by ſanctifying Grace: But for him to eſtabliſh the Kingdom of his Grace and Love in us, all Affection even to venial Sin and Imperfections muſt be baniſhed, and every Faculty and Affection ſubjected to the Empire of his Love, which is made the ruling Principle, the Spirit, and the Life of the whole Man, of all his Powers, Faculties, and Senſes; of all his Thoughts, Words, and Actions. Such a Chriſtian may ſay with S. Paul: " " I live now, not I; but Chriſt liveth " in me (82);" that is, his Spirit ruleth and governeth in me, his Love; his Humility, his Meekneſs, his Modeſty, reign in my Heart, in my Eyes, in all my Actions and Deſires. Of ſuch Chriſt declares: " The Kingdom of God is within you (83)." This is the Object of our Prayer, when we ſay: " Thy Kingdom come." But how far are we from this happy State? Does not the Spirit of the World diſcover itſelf in us by ſecret Pride, Envy, Jealouſy, Covetouſneſs, Senſuality, and other carnal Works and Affections? It is only upon the Ruin of this Spirit that a ſpiritual Temple can be raiſed to the Holy Ghoſt

(82) Gal. ii. 20. (83) Luke xvii. 21.

Ghoſt in our Hearts. His Enemy muſt be expelled before he can take Poſſeſſion. The Obſtacles muſt be removed before he can be introduced. The Kingdom of Chriſt is not of this World (84). The Kingdom of God belongs only to the Poor in Spirit (85), the meek, the humble, and thoſe who retain the Simplicity of little Children (86). The Heart muſt be cleanſed from the Stain and Guilt of Sin (87); muſt be diſengaged, 1ſt. From all Affection to the leaſt venial Sin, or habitual Imperfection. 2dly, From all inordinate Attachment to the World (88). 3dly, From whatever weds the Soul to the Senſes (89). And 4thly, From Self-love (90). This is the Purport of that Leſſon ſo ſtrongly inculcated by our Divine Redeemer and his Apoſtles, in every Part of the Goſpel Diſpenſation, as the preliminary Article in the Service of God, that the Kingdom of Heaven ſuffers Violence, and the violent bear it away (91); that we muſt be crucified to the Old Man, to the Deſires of the World, and Appetites of the Fleſh; and muſt renounce and die to ourſelves, to the inordinate Luſts of our own Will, and Love of Self (92). Without this previous Condition no one is fit for the Kingdom of God (93), having Diſpoſitions oppoſite to it, by which he is entirely incapable of receiving that Grace, or being raiſed to that Happineſs. It is true, this cleanſing and Crucifixion is completed by the Viſit of the Holy Ghoſt, and by devout Prayer. But he requires our Concurrence by Penance, Self-denial, diligent Self-examination, Humility, Meekneſs, and the Victory over ourſelves and our Paſſions. If we bring theſe Diſpoſitions, or at leaſt, an unfeigned Deſire of them, we may with Confidence addreſs ourſelves to the Father of Lights, the Author

(84) John xviii. 36. Mark x. 25. (85) Mat. iii. 5. (86) Mat. xix. 14. (87) Wiſd. i. 4. (88) 1 John ii. 15, 16. Gal. vi. 14. John xiv. 17. viii. 23. (89) Gal. v. 24, &c. (90) Luke ix. 2. John xii. 24. Mat. xvi. 24. x. 38, 39, &c. (91) Mat. xi. 12. (92) Rom. viii. 13. Luke xiv. 26. Gal. ii. 19. v. 24. (93) Luke ix. 62.

Author of all good Gifts (94), and the Father of Spirits (95). We cannot expect to be heard, or to inherit his Bleſſings, whilſt we are obſtinately wedded to, and filled with what is quite contrary to his Spirit, and wholly unſubmiſſive to his Guidance and Direction.

The Holy Ghoſt himſelf will remove the Obſtacles out of our Hearts, if we are not wanting. How deſperate ſoever our Wounds may be, how great ſoever our Weakneſs and Miſeries, he can at once reſtore us to perfect Health and Strength. The Maxims of ſpiritual Wiſdom are very hard to the Prudence of the Fleſh. "But where a God is the Maſter, how quickly "is every thing learned that is taught," ſays S. Leo (96). And S. Gregory the Great (97), "I lift "up my Eyes, and admire the omnipotent Influence "of the Divine Spirit. I contemplate David, Amos, "Daniel, Peter, Paul, and Matthew, and am tranſ-"ported beyond myſelf with Aſtoniſhment. He fills "a Boy whoſe Skill conſiſted in touching his Harp, "and he makes him a Pſalmiſt. He fills a Shepherd, "and makes him a Prophet. He fills a Perſecutor, "and makes him the Doctor of Nations. He fills a "Publican, and makes him an Evangeliſt. What a "wonderful Maſter is this Spirit?" Eliſæus, ſays S. Chryſoſtom (98), "inherited the double Spirit "which God had communicated to his Maſter Elias. "But Chriſt, aſcending into Heaven, by ſending the "Holy Ghoſt, has made a great Number of Eliſæus's; "nay, Eliſæus's much greater and more illuſtrious "than was that Prophet."

Penetrated with a deep Senſe of the Depth of our Wounds, Wants, and Miſeries, let us diſplay them before the Eyes of him who alone can comfort and

(94) James, i. 17. (95) Hebr. xii. 10. (96) S. Leo. Serm. 73. de Pent. cap. 2. pag. 73.
(97) S. Greg. M. Hom. 30 in Evang. in feſtum Pentec.
(98) S. Chryſ. Serm. in Aſcenſ.

relieve us: They are extreme, and cannot fail to excite his tender Pity and Mercy.

You are infinitely compaſſionate, O true Comforter of Souls, which you created: Behold now in my Soul an Object fit for the Exerciſe of the whole extent of your Mercy. This Heart you framed out of nothing, and came from Heaven to ſeek, wretched, ungrateful, and inſenſible as it is become: Suffer me to approach in Spirit, and lay it at the Foot of your Throne, that the Sight of its frightful Diſorders and Diſtreſſes may ſtir up the Bowels of your tender Compaſſion and Mercy. Your Love wants not Motives to engage you to exert your Omnipotence and your Goodneſs in healing and reſtoring your own choice and favourite Work. Blinded in my Underſtanding, I have hitherto wandered in the Mazes of Error, and the falſe Maxims of the World. Open my Eyes that I may now diſcern the Brightneſs of your Truth in the adorable Myſteries of your Love and Mercy, and in the practical Maxims of all perfect Virtue, and the ſaving Science of the Croſs. My Heart is over-run with Diſorders, and defiled in every Affection. Hitherto I have been an Idolater of myſelf, by Pride; an Idolater of my Fleſh, by living enſlaved to my Senſes; and an Idolater of the World and its Mammon of Iniquity, by Covetouſneſs and Vanity. Theſe Idols I renounce from my Heart. With regret I call to Mind, how often, and how perfidiouſly I have broken the ſolemn Vows I made in Baptiſm, when I was enrolled amongſt your Children. With the moſt ſincere Sorrow and Deteſtation, I confeſs my Baſeneſs and Ingratitude. Pierce my Heart more and more deeply, and give a Fountain of Tears to my Eyes, that I may never ceaſe deploring my criminal Life, and the Diſorders of my Heart under which I ſtill groan. I renew my baptiſmal Engagements, conſecrating myſelf for evermore, without reſerve, to your holy Love and Service. Heal the Wounds of my Soul, cleanſe my Heart and Faculties, ſubdue

ſubdue all my Affections to the Reign of your holy Love, ſtrengthen my Weakneſs, ſanctify and conſecrate my Soul and Body with all their Powers and Senſes, repleniſh me with your moſt holy and pure Love and every Grace and Virtue, and reign in me without controul. You are Love and Goodneſs itſelf: You deſire with infinite Ardour to communicate yourſelf to me. Dilate my Heart, that I may never ceaſe to invite, and conjure you to viſit and eſtabliſh your ſweet and glorious Reign in me. " I " opened my Mouth, and panted becauſe I longed " for thy Commandments (99)."

Surin, Avrillon, and other pious Authors have compiled pathetic Prayers for each Beatitude, and each Gift and Fruit of the Holy Ghoſt: Others for each moral Virtue, with ſuitable Meditations. The Proſe, *Veni Sancte Spiritus*, may be daily recited for eſtabliſhing the perfect Reign of the Spirit of divine Love in our Hearts. It is explained in a long beautiful Paraphraſe (a), by F. Valois (100).

(99) Pſ. cxviii. 131. (100) Oeuvres Spirituelles du P. le Valois, T. iv. p. 110.

(a) The Proſe *Veni Sancte Spiritus* is attributed by ſome to Bleſſed Notker the Stammerer, a learned Monk of St. Gall in the tenth Century: But Ekkerard the Younger, in his prolix inaccurate Life of Notker, publiſhed by the Bollandiſts on the 6th of April, only makes him Author of another Sequence of the Holy Ghoſt, which begins with the Words, *Sancti Spiritus adſit nobis Gratia*, which he pretends he ſent to King Charles the Fat, and that this Prince ſent him in Return, the famous Hymn *Veni Creator*; all which is utterly groundleſs. This Author expreſly aſcribes the Proſe, *Veni Sancte Spiritus*, to Pope Innocent III. See *Hiſt. liter. de la France*, to Siecle, p. 139. & Ceiller, T. xix. p. 504. Notker indeed, who died in 912, wrote ſeveral pious Proſes or Sequences, printed amongſt his Works. Robert, the pious King of France, who died in 1031, was Author of ſeveral like Sequences; amongſt others, that on the Aſcenſion, *Rex omnipotens die hodierna*, which Clichtoveus has publiſhed with a Commentary. The ſame Editor, with William of Malmeſbury, and others, aſcribes to him that on the Holy

The Remembrance of the Deſcent of the Holy Ghoſt on the Apoſtles, and the moſt precious Graces with which he enriched them, muſt awake in our Souls a fervent Deſire of preparing and diſpoſing our Souls to receive him ourſelves in the moſt abundant Effuſion of his Graces and Gifts. He prevents us; he invites us; he burns with an infinite Deſire of viſiting us, and making our Hearts his holy Temple and Abode. Let us be careful to bring the moſt perfect Diſpoſitions, and not by neglect " to quench the " Spirit in us (101)."

We muſt invite him with all his Gifts; firſt of all that of Compunction and Prayer, neceſſary to introduce the reſt, " Create in me a clean Heart, O God, " and renew a right Spirit in my Bowels (102)." We know not the Evil that reigns in our own Hearts: " Avarice, Theft, Impurity, Pride, Fooliſhneſs, &c. " (103)" David knew not himſelf, in the Portraiture which Nathan ſhewed him (104), till the Prophet convinced him by perſonal reproaches. We muſt intreat the all-ſearching Spirit of God, to diſcover to us the ſecret Malice and Paſſions which we diſguiſe to ourſelves, with a full Conviction of their Heinouſneſs, to penetrate us to the Quick, with deep Compunction for every Crime, and ſtrengthen us to pluck up, and extirpate the leaſt Root and Fibre, that they may not grow

(101) 1 Theſſ. v. 19. (102) Pſ. l. 12. (103) Mark vii. 21, 22. (104) 2 Reg. xii. 5.

Holy Ghoſt, *Sancti Spiritus adſit nobis gratia*, which Baillet gives to Notker. Duranti, Trithemius, Cardinal Bona, and ſome others ſeem to have confounded it with the excellent Proſe, *Veni Sancte Spiritus, & emitte*, &c. when they attributed this to King Robert. Some alſo aſcribe it to Hermannus Contractus, who died in Odour of Sanctity in 1054. But Pope Innocent III. who died in 1216, is generally allowed to have been the Author, as is proved by Merati, in Gavant. part 2. T. i. p. 1216. The ſame is affirmed by Benedict XIV. *De Feſtis Chriſti D.* § 519, by the Mauriſt Monks in their Hiſt. Liter. de la France, *Vie du Roi Robert*, p. 329; alſo by Mabillon, Actor. Bened. T. vii. p. 19, 20. & *Anecd.* T. i. p. 27.

grow up again; and cleanſe our Souls ſo as to render them a Temple worthy to receive him, which is infinite Purity, and Sanctity itſelf.

What motives does this great Myſtery furniſh for ſpiritual Joy, Adoration, Thankſgiving, Love, and Praiſe? In it the Holy Ghoſt, the Third Perſon of the adorable Trinity, is beſtowed on Man. The Decree of our Redemption, and all its Fruits, all divine Graces which are conferred upon us, are the Work of the whole bleſſed Trinity. Whatever effects God produces out of himſelf, or in Creatures, he produces by his Will, a Property of the divine Nature common to all the Three Perſons. But there are certain internal Actions, peculiar to each Perſon, called by Theologians *immanent*, or *indwelling* Actions. Such is that by which the Father produces, or ſends forth the Son; and the Father and the Son produce the Holy Ghoſt: That by which the Son proceeds from the Father, and the Holy Ghoſt from the Father and the Son: That by which the Son aſſumes, and hypoſtatically unites in his Perſon his human Nature; and in like manner, that by which the Holy Ghoſt deſcended upon the Apoſtles. Yet, as St. Leo juſtly cautions us (105), we are not erroneouſly to imagine that the Figures, or Emblems, either of the Wind, or of the Tongues of Fire, were the Subſtance of the Holy Ghoſt: "For "he ſhewed his Office and his Operations, by what "Sign he pleaſed, but hid his Eſſence in his Divini-"ty," ſays this Father. Theſe Emblems were but the viſible Signs of his Preſence and Operations. Nay, the Graces produced in the Souls of the Apoſtles by this Myſtery were the Work of the whole bleſſed Trinity, though the Holy Ghoſt, by an *immanent* Action, in what is called his Deſcent, concurred in this Myſtery. Thus is our Redemption and Salvation, the moſt merciful and great Work of the whole Bleſſed Trinity: And moreover, each Perſon in particu-

(105) S. Leo, Serm. 73. de Pentec. c. 3.

lar, had a Part in it. The Father by an immanent Action, ſent forth his Son to redeem us, and the Father and Son ſent the Holy Ghoſt, for our Sanctification: The Son by aſſuming our Nature, and dying for us, paid our Ranſom, and the Holy Ghoſt deſcended to promulge the New Law of Grace and conſummate the great Work of our Sanctification. "It "was not enough," ſays an holy Abbot, a Diſciple of St. Bernard (106), "for God to have given his "Son to redeem Man, a Slave, if he did not more- "over ſend his Spirit, to adopt this Slave, and make "him his Child. And he has given himſelf entire to "be the Inheritance of thoſe whom he has made his "adoptive Children. How prodigal is God, not only "of his Gifts, but alſo of himſelf for the love of "Man! Is he not truly Prodigal? Whom has he ſpared, "not his own Son, but delivered him up for us? So "he alſo beſtowed on us the Holy Ghoſt, by a new "and aſtoniſhing Prodigy of Mercy, pouring him "forth upon all Fleſh." As our Lord ſaid to Nicodemus: "God hath ſo loved the World, as to give "his only Son (107)," ſo we may truly ſay: So hath God loved the World as to give the Holy Ghoſt, who is not leſs great, or leſs God than the Father or the Son. All the good of which the Father is the Source or Principle, he has communicated to us. Can we ever ſufficiently acknowledge ſo exceſſive a Goodneſs? Shall not all our Faculties and Powers, all our Actions and Thoughts glorify him for ever and ever? Penetrated with a deep Senſe of his infinite Mercy and Love, ſhall we not exert our whole Strength, in loving and praiſing him? Shall we not give ourſelves entire to him, who has given us ſo much, even himſelf, infinite as he is? "O obſtinate! O hard adaman- "tine and inſenſible Children of Adam! whom ſuch "an exceſs of Love does not ſoften. Such a "Fire

(106) Guerricus Abbas, Serm. 1. in Pent.
(107) John iii. 16.

" Fire of immenſe Love does not warm!" cries out " St. Bernard (b).

Immenſe is the condeſcenſion and goodneſs of the divine Spirit in his Viſit, in which he gives us himſelf: And with himſelf he beſtows upon us every ſpiritual and good Gift (108).

(108) Pſ. lxvii. 10. Epheſ. iv. 8.

(b) *O duri, & obdurati, & indurati filii Adam quos non emollit tanta benignitas! tanta flamma, tam ingens ardor Amoris!* S. Bern. Serm. 2. in Pent. n. 2.

THE

THE TENTH

TREATISE.

ON

TRINITY SUNDAY.

CHAP. I.

On the MYSTERY of the BLESSED TRINITY.

CHRIST our Lord, before his Aſcenſion into Heaven, commiſſioned his Apoſtles to go and preach to all Nations the adorable Myſtery of the Trinity, and to baptize thoſe who ſhould believe in him, "In the Name of the "Father, and of the Son, and of the Holy Ghoſt." Mat. xxviii. 19. Theſe Words alone ſuffice to confound the *Arians*, *Socinians*, and all other ancient and modern Enemies of this fundamental Article of the Chriſtian Faith. By ſaying, *In the Name*, he expreſſes the Unity of God in theſe three diſtinct Perſons. And, indeed, every Page both of the Old and New Teſtament proclaims that there is only one God, and that there can be no more. This Truth is evident to Reaſon

Reaſon itſelf. Two Beings abſolutely infinite, and two univerſal Sources of Perfection imply a Contradiction. Moreover, two free, all-powerful Beings deſtroy each other; for the Power of one could be reſtrained, and his Counſels diſcovered by the other. Alſo the uniform Deſign of the Univerſe proclaims one only Author and Ruler. Whence Tertullian ſays, "There "can be no God unleſs he be one (1)." And S. Athanaſius affirms Polytheiſm to be in its conſequences Atheiſm (2). That in this moſt ſingle ſtrict Unity in God, there is a Trinity of really diſtinct ſubſiſting Perſons, is what the ſame Words of Chriſt clearly teach us. Reaſon, indeed, can never attain this high Myſtery, as Chriſt himſelf ſufficiently declares, Mat. xi. 27. xvi. 17. And to affirm it to be demonſtrable by Reaſon, as Peter Abailard, Serjeant, and the Chevalier Ramſay have pretended, is not only an Error, but downright Madneſs. The Patriarchs and Prophets in the Old Law, and the more learned Jews knew and believed the Trinity, which God ſometimes diſcovered to them by ſpeaking of himſelf in the plural Number, as Gen. i. 26. iii. 22. xi. 7. diſtinguiſhing the Lord raining Fire from the Lord, that is, the ſecond Perſon from the firſt, Gen. xix. 24. and declaring the eternal Generation of the Son, Pſ. ii. 7 11. Hebr. i. 5. Pſ. cix. 1. &c. Likewiſe by various Types and Figures underſtood by the Prophets. S. Cyprian remarks [l. de Or. Dom.] that "we find three "Children with Daniel, ſtrong in Faith, keeping in "Prayer the third, ſixth and ninth Hour, by a Type "of the Trinity which was to be manifeſted in the "later times". Chriſt teſtifies that Abraham and the other Prophets ſaw him to come, and rejoiced thereat, Mat. xiii. 17. John viii. 56. From which Paſſage S. Ambroſe and others infer that they knew the Trinity; which is the expreſs Doctrine of Origen, S. Epiphanius, S. Auſtin, Theodoret, &c. But the entire

(1) "Deus ſi non unus eſt, non eſt. Tertul. l. i. contra Marcion. c. iii. p. 367. τὴν πολυθεότητα ἀθεότητα εἶναι S. Athan. Or. contra Gentes. n. 38. T. i. p. 37. ed. Ben.

tire, distinct, explicit Faith of the Trinity was not commonly known to the vulgar Jews; or they could not have accused Christ of Blasphemy when he called himself the Son of God, John v. 18. and they would have understood how the Messias was to be David's Lord, Mat. xxii. 41. The Socinians object that God speaks in the plural Number, Gen. i. 26. for the sake of Dignity, as Kings do. But what King ever uses the plural Number to express his own personal Action, as *we eat* or the like? Nor were there such Expressions used even in Edicts in that Age in which genuine Simplicity reigned: Others answer that he speaks to the Angels; a ridiculous Shuffle, as Tertullian, S. Basil and Theodoret shewed against the Jews. For Man was not created to the Likeness of the Angels, nor did God employ them in forming him, whose Creation he expressly ascribes totally to himself, Gen. i. 2. v. 1. Mal. ii. 10. &c.

God was pleased to prepare the World gradually to receive his most profound Mysteries. The Incarnation of his Son cannot be understood without the Belief of the Trinity; and *Christ* has often expressly delivered it in the New Testament, in which we read at every turn of three distinct subsisting Persons in the Godhead: And S. John teaches them to be three in Heaven. 1 John v. 7. This must mean, not a moral Union in giving the same Testimony, as below, but a strict Unity of the divine Nature in them, as other Texts plainly prove. A real Distinction of the Persons is implied by the same Words; for one who should bear Testimony by distinct Properties alone could not constitute three Witnesses in Heaven, as S. John says there are in the Godhead. The Socinians grant the Son to be a distinct Witness from the Father, and blasphemously pretend him to be so far distinct as not to be of the same divine Nature with him, but a mere Man. It is then an Inconsistency when they call the Holy Ghost a mere Property of the Father, not distinct from him. For he is no less mentioned in this and in several other Places of the New Testament as a real

a real Subſiſting Perſon than the Son, as in the form of Baptiſm. We cannot be baptiſed in the Name of a ſimple Quality. The Holy Ghoſt teaches, John xiv. 15. "gives Evidence, John xv. 26. reveals hid-" den Truths, 1 Tim. iv. 1. ſearches the ſecret Things " of God, 1 Cor. xi. 10. works and divides the " Gifts of God as he pleaſes, 1 Cor. xiii. 11. proceeds " from the Father. John xiv. 16. xv. 26, 27. ap-" pears, Mat. iii. 17. Acts ii. 3. Now Actions can only be aſcribed to Perſons. Likewiſe, he is called Jehovah, or the Great God, Iſa. vi. 9. Acts xxviii. 25. Acts v. 3. Mat. xii. 32. The incommunicable eſſential Attributes of God belong to him, as Immenſity, Wiſdom i. 7. Pſ. cxxxviii. 7. 1 Cor. iii. 16 and 11. 2 Cor. xiii. 13.—Omniſcience, John xvi. 13. 1 Cor. ii. 10.—Omnipotence, Pſ. xxxii. 6. Luke i. 35.—Creation, Gen. i. 2. Pſ. xxxii. 6.—Conſervation of Creatures, Pſ. ciii, 30.—Miracles, Mat. xii. 28. 1 Cor. xii. 4.—The Conception of Chriſt, Luke i. 35. His Unction and Miſſion, Iſa. lxi. 1.—The Forgiveneſs of Sins, 1 Cor. vii. 11. The Government of the Church, Acts xiii. 2. xv. 28.—The conferring of Gifts, 1 Cor. xii. 7.—Sanctification of Souls, Epheſ. i. 17. 2 Theſ. xi. 13. 1 Pet. i. 2. The Diffuſion of Charity, Rom. v. 5. The Reſurrection of the Dead, Rom. viii. 2. &c. The Apoſtolic Tradition of the Church in regard to the Myſtery of the holy conſubſtantial Trinity is clear from the two firſt general Councils.

Without knowing the Holy Trinity we cannot underſtand the Incarnation of the Son of God, or the Myſtery of our Redemption. Theſe Myſteries are the Baſis and the fundamental Articles of our Faith. It is the Practice of Miſſionaries among Infidels firſt to preach the beautiful Precepts of Morality, which our divine Religion teaches, and not to expound theſe Myſteries or Sacraments to thoſe who have not been previouſly prepared to receive ſuch divine Truths, as Lewis of Granada explains in his Inſtructions for ſuch Miſſions, and as we may obſerve in the Apologies of the ancient Fathers. Holy things are not to be expoſed to Deriſion. This ſublime

Doctrine

Doctrine is not to be preached to those who are yet incapable of it: Yet without it none are Christians. The great Mysteries of the Unity and Trinity of God, and of the Incarnation and Death of our Saviour are the fundamental Truths of our holy Religion: And many learned Divines teach an explicit distinct Faith of each of them to be indispensably necessary, so that no invincible Ignorance can supply the want of it, and no one in any such Ignorance in any of those Articles can be capable of Salvation, or of the Grace of Justification. "This is Life everlasting that they "know thee the only true God, and Jesus Christ "whom thou hast sent, John xvii. 3. Going, teach all "Nations, baptising them in the Name of the Father, "and of the Son, and of the Holy Ghost. He who "shall believe and be baptized, shall be saved: But "he who shall not believe shall be condemned, Mark xvi. Hence the utmost Care is necessary, that all Children and others be instructed in those holy Articles; without the distinct Knowlege of which they cannot be Christians, or receive the Grace or Effects of any Sacrament, or the Crown of immortal Glory. And all Christians are bound to make frequent distinct Acts of Faith in these holy Mysteries, which we profess in our Creeds, and honour in all the Practices of our holy Religion, especially by the holy Sign of the Cross, by which we are taught to begin and end our Prayers and all our Actions. In these Mysteries we are baptised and made Christians.

This Mystery of the Trinity is so revealed to us as to remain still obscure and impenetrable to us. God would be no longer infinite, if his Nature could be fathomed or described by any limited Creatures, how perfect soever; much less by us in our present imperfect State of Trial, in which nothing is more suitable to us than an Exercise of our Faith and a Sacrifice of our Reason captivated in Submission to God's Word, and Nothing more glorious to God than our silent Adoration of his incomprehensible Nature: "Non "potest aliquid dignum de Deo dici: Quia hoc ipso "indignum

" indignum eſt, quod poteſt dici." Yet it is neceſſary that we ſhould ſay ſomething of him, whence we may learn that he cannot be expreſſed. " Sed neceſſe eſt " ut aliquid dicas, ut ſit unde cogites quod non poteſt " dici." Says S. Auſtin, What then is the Trinity?

God is One in an indiviſible Nature, without any Parts or Diviſion of whatſoever Denomination, and incapable of any Compoſition even in the Mind, being even in Thought the *moſt ſimple*, and *the moſt ſingle, and the moſt one*, as S. Bernard ſays, [l. v. de Conſ. c. 7.] For any Parts or Compoſition in the Conception of God deſtroys the very Idea of him, being repugnant to his infinite and to his eſſential Unity and Simplicity: Yet he is Three in Perſons really diſtinct in the ſame Nature, all ſubſiſting real and perfectly equal in all things, being by the Unity of their Nature, Will and individual Operation one and the ſame God, Father, the Son and the Holy Ghoſt. A Trinity of Perſons, who enjoy from Eternity to Eternity, the reciprocal Contemplation and infinite Love of all Perfection in themſelves and their common undivided Nature, and in the mutual Relation of their Perſons. For though they are not three Gods, but one only God, yet in the ſame numerical moſt ſimple Eſſence or Nature, they are three really diſtinct Perſons, equally infinite, coeſſential, co-eternal, and in all reſpects co-equal. Each Perſon is omnipotent, eternal and infinite in every Perfection, yet are they but one omnipotent, eternal and infinite, becauſe they ſubſiſt in the ſame undivided Nature; conſequently have but one and the ſame undivided numerical Will and Mind or Underſtanding, and one and the ſame Operation in all things which they decree or produce with-out themſelves, or as Theologians expreſs it, *ad extra:* Yet, they exert a neceſſary, eternal, perſonal, inward Operation, called *ad intra*; and an immanent or indwelling Operation, by which they produce a real Term within their own Nature, to which the three Perſons mutually ſtand in a real oppoſite Relation. Namely, the Father produces the Son, and by this neceſſary Action the Son eternally proceeds, and is derived

from

from the Father. Again, the Father and Son are one Principle, from which the Holy Ghoſt proceeds. Every thing in God is numerically one and the ſame, except where the relative Oppoſition of theſe three Terms or Perſons intervenes, which yet are the ſame God in one numerical divine Subſtance or Nature.

The Son proceeds from the Father by the Intellect; the Holy Ghoſt from the Father and the Son by the Will: Theſe being the two operating Powers which we in our Mind diſtinguiſh in the Simplicity of the divine Nature; and more Proceſſions in God than theſe, there cannot be. The Father by knowing and comprehending himſelf and all his infinite Perfections, produces the eternal ſubſiſting Word of the divine Mind, the true Image of himſelf, his divine and conſubſtantial Son. When a created Underſtanding apprehends or conceives any Object, it forms within itſelf an Image of that Object, which Image Philoſophers call the Word of the Mind (or the Idea) to diſtinguiſh it from the outward Word or Expreſſion, by which we manifeſt our Conceptions to others. This Word of the Mind is in us a mere Mode (a) or Accident, not a real Subſiſtence, or Entity which ſubſiſts of itſelf. God being eſſentially unchangeable, cannot be the Subject of any Mode or Accident: In him nothing can riſe new, nothing can periſh or depart: He cannot undergo the leaſt Alteration, to which created Spirits are continually ſubject by the Acceſſion and Removal of accidental Qualities, and by Paſſions of Joy, Sadneſs, and by Sin, or the like: And Bodies much more, not only by Qualities, but alſo by ſome Change in the Situation or Diſpoſition of the Parts. Therefore no Act of the divine Mind can be, or produce any kind of Mode. But the Father by his infinite Knowledge of himſelf, produces an inward Word of

(a) A Mode is that which cannot ſubſiſt in and of itſelf, but is always eſteemed as belonging to, and ſubſiſting by, the Help of ſome Subſtance, which is its Subject. It is always a real Entity, but not always really diſtinct from its Subject. For Example, the Poſture of the Body is a real Entity, but not an Entity really diſtinct from the Body.

of the Mind, which is a true Subſiſtence or Perſon (c), the expreſs Image and moſt perfect Reſemblance of himſelf, " the Brightneſs of his Glory, and the Figure " (or Repreſentation) of his Subſtance (7)." God the Father is looked upon as the ever-flowing Source of Light, or the great Sun, whoſe Light and benign Influences are every where diffuſed, and can never fail. The Word, or ſecond Perſon, is the radiant Splendor, and aſtoniſhing Light, flowing from that Father of Lights by an ineffable Generation; the Emanation of his original Glory, and the Splendor of that Abyſs of Light, ſpringing from him without being preceded by him, without any Inferiority to him, any Diminution of him, any the leaſt Alteration of his moſt ſimple and moſt perfect Union with him. The original Greek Word for *Brightneſs*, in this Place ſignifies not a Beam, or Ray, or Portion of Light, but a *ſhining forth* of the whole Light of this Sun collectively; and expreſſes, that all the incomprehenſible Glory of the Father ſhines forth in Chriſt his Son, without any Inferiority, either in Time, Dignity, or Perfection; the Father and Son being Perſons really diſtinct from each other, yet of one and the ſame Eſſence, co-eternal and inſeparable. This Word alſo expreſſes, that as the Sun communicates to us its Light and Influence by its Beams, ſo doth the Father manifeſt himſelf, and communicate his Goodneſs to us

(2) Hebr. i. 3,

(b) *Perſon* in Logic and Metaphyſic, ſignifies a thinking intelligent Subſiſtence, as in Men. Subſiſtence is a more general Word, which agrees alſo to Brutes and inanimate Beings; and is the laſt Act or Term of Individuation which renders a particular Subſtance complete, and numerically incommunicable to any other. A Subſiſtence, in this proper metaphyſical Senſe, called in Greek *Hypoſtaſis*, is different from *Subſtance*, and is the individuating Act or Term of each particular Individual, or numerical Subſtance, as of this particular Man. Subſiſtence is ſometimes taken in a very different Senſe, for Subſtance itſelf, called in Greek *Uſia*, or for the proper Modification of Subſtance, by which it ſubſiſts by itſelf.

us through his Son. In Alluſion to this Text, among others, the Nicene Fathers repreſent the eternal Generation of God the Son, by calling him *Light of Light.*

The original Word for *Figure* or Image ſignifieth the Stamp or Print of a thing engraved, the Son being the perfect Image of the Father, not by a bare Likeneſs or Reſemblance, but by an ineffable, moſt ſimple, and perfect Union with him in the Identity of his Nature, and by the Communication of his Eſſence, and all his Perfections, in his own abſolute Fulneſs: So that the Son is not a whit inferior to that all-perfect Original from which he flows; and the Father, beholding himſelf in him, views all the Beauties, and all the Riches of his moſt perfect and happy Nature, and in the full Blaze of his Glory, ſo bright and immenſe as to dazzle the moſt pure and ſtrong Eyes of the higheſt Seraphims: No Creatures can be made able to ſuſtain it. This Light darkens and obſcures all other Lights, which diſappear and vaniſh at its aſtoniſhing Brightneſs. We adore him in the Dazzlings of his Glory, darting the Beams of his Light upon all Creatures, and beg that he enlighten our Eyes, purify our Hearts, and guide our weak and wandering Steps in the Way of everlaſting Life: That he impreſs and ſtamp upon our Souls the Strokes of his Innocence, Purity, and Sanctity, that we may bear his Image ſo deeply fixed as never more to be defaced: That he deſtroy in us whatever belongs to the old Man, and engrave his holy Will and Love upon our Hearts in indelible Characters, as he is the indelible Character or Image of the Subſtance of his Father.

Hence we ſee why God the Son is called the Word of God (c), his Reaſon and Speech; alſo the Light and the Increated Wiſdom. Under this Character, the ancient Prophets often magnify his Greatneſs and ſet forth his Eternity and other Attributes. "The "Lord poſſeſſed me in the beginning of his Ways, "before

(c) Λογος. See Corn. a Lap. in Joan. i. 1.

" Before he made any thing from the beginning, " I was ſet up from Eternity, and of old before the " Earth was made. The Depths were not as yet, " and I was already conceived (3). When he pre- " pared the Heavens I was there: When with a cer- " tain Law and Compaſs he encloſed the Depths, I " was with him forming all things; and was de- " lighted every Day, playing before him at all times. " Playing in the World: And my Delight is to be " with the Children of Men (4)." To this increated Wiſdom, on account of the peculiar Propriety of his Proceſſion and Perſon, are attributed all created Works and Leſſons of Wiſdom, of which the holy Trinity, or Triune God, is the Author and Principle (5).

That the Son of God, the increated Wiſdom, is truly God, of the ſame Subſtance with the Father, is clearly proved from his Works and Attributes, which are thoſe of the Deity. The Creation and Conſervation of all things are the diſtinguiſhing Character of the Divinity, and in the very Idea of both theſe Actions, Almighty Power and ſovereign independent Right, are included. For the Diſtance between nothing and real Being or Exiſtence, is infinite, and the higheſt created Power can only exerciſe its Action upon a Subject pre-exiſting. It is only in the Hands of Omnipotence that nothingneſs can be made fruitful: Only his Will can call forth into Exiſtence what had no Being. And Creation carries with it the moſt abſolute Sovereignty over, and an independent Right to diſpoſe of at Pleaſure, even to annihilate what received from it its whole Being. The ſame is to be ſaid of the Conſervation of Creatures, which, as they cannot give themſelves a Being, ſo do they require for their Continuance in Being, each Moment, the ſame efficacious Influence of the divine Will, which is the efficient Cauſe of all things. Now in producing Man,

(3) Prov. viii. 22, 23, 24. (4) Ib. v. 27, 30. See Wiſd. vii. 25, 26, 27. ix. 9. (5) Eccluſ. i. 1. &c.

and other things, God uſes Words in the plural Number (6), which cannot be an Expreſſion of Dignity in perſonal Actions, particularly in the Moſaic Age of Simplicity in Speech and Manners. "Let us make "Man to our Image and Likeneſs." Neither could this be addreſſed to Angels, who could no way be Fellow-workers, nor be poſſeſſed of infinite Knowledge. Of them he could not ſay (7), "Lo Adam "is become like one of us," &c. This can only be underſtood to be the Speech of the Triune God, or of the Father, addreſſed to the two Perſons, who in the ſame numerical Nature are one God with him. Indeed, without allowing that the Three are poſſeſſed of one and the ſame divine Nature, and of the ſame eſſential Perfections, being indiviſibly united in the ſame numerical Subſtance or real Eſſence, it is impoſſible to account for the Work of the Creation being aſcribed in Scripture ſometimes to one, and ſometimes to another of the divine Perſons. It is moſt clearly attributed to God the Son, both in the Old and New Teſtament, (8). It is expreſsly ſaid by S. John that the divine Word is jointly with the Father, the one Creator of all things, and that without the Son, (or inſeparably from him) nothing was made by the Father that was made by him (9). It is ſometimes ſaid, that the Father created all things *in* or *by* the Son (10): But this Expreſſion is uſed, not to denote an Inſtrument; but becauſe the Son, being the Word, or increated ſubſiſting Wiſdom in the Godhead, the Model of eternal Decree of the Creation in the divine Mind or Intellect, is ſaid to be *in* or *by* the Son, who proceeds by the Intellect. We are alſo ſaid to be redeemed, or renewed and reſtored *in* or *by* Chriſt (11), in his Incarnation and Death. Nay, in no natural Creation can any created Inſtrument be employed as the Cauſe, becauſe no Creature can exert even an inſtrumental

(7) Gen. i. 26. (8) Gen. iii. 22. xi. 7. (9) Prov. viii. 30. Pſ. ci. applied to Chriſt by S. Paul, Hebr. x. 10. et Col. i. 16. Rom. i. 20. John, i. 3, 10. (10) John, i. 3. (11) Eph. iii. 9, 11. Hebr. 1, 2. (12) Eph. ii. 10. iv. 24.

mental Cauſality or Influence, but upon a pre-exiſtent Subject, which cannot find Place in Creation. The Son as Creator, ſo is he alſo the Preſerver of all things, " upholding them by the Word of his Power " (12). All things were created by him and in him: " And he is before all, and by him all things con- " ſiſt (13)." This ſuſtaining Providence is an irrefragable Proof of the Deity of the Son, to whom, in like manner, all the Operations of the Father are aſcribed (14). We have no leſs clear Inſtances of his Divinity in his Headſhip over his Church, and the high Functions he exerciſes in this Quality (15). Alſo in the mention frequently made in the holy Scriptures of the ſupreme Adoration of the Deity paid to Chriſt (16).

The moſt eſſential divine Attributes belong to Chriſt, in a proper and unlimited Senſe; Eternity (17), Immutability (18), Omnipotence (19), Omniſcience (20), Immenſity or Omnipreſence (21), &c. In a word, the very Eſſence, and the incommunicable Name of God, are clearly given him both in the Old and New Teſtament (22). Iſaiah calls him Emma-

(12) Hebr. i. 3. (13) Col. i. 16, 17. (14) John, v. 17, 19. Pſ. l. 10. (15) Epheſ. i. 20. ii. 10. Hebr. xii. 2. John, v. 28. Eccleſ. xii. 14. (16) Hebr. i. 6. Mat. ii. 11. xxi. 15. Luke, xix. 40. John, xiv. 1. ix. 35. Luke, xxiv. 22. 2 Tim. i. 12. Rom. ix. 1. Iſa. xlv. 22. Rom. xiv. 11 Phil. ii. 10. Iſa. xi. 10. Rom. x. 12, 13. Acts ix. 14. 1 Cor. 2. Act. vii. 59. 1 Tim. i. 17. vi. 15 24. Eph. v. 27. Apoch. i. 5, 6. (17) Prov. viii. 22. Micheas, v. 2. John, i. 1. vii. 42. Mat. ii. 6. Hebr. i. 8. 10. xiii. 8. Pſ. lxxx. 2. (18) Hebr. i. 8. 10. xiii. 8. (29) Iſa. ix. 6. Pſ. xliv. 3. John, i. 3. v. 30. xvi. 15. Col. i. 16. Phil. iii. 20, 21. Hebr. i. 8, 9. Apoc. i. 8. (20) John, xxi. 17. Jer. xvii. 10. compared with Apoc. ii. 23. John xvi. 30. ii. 25. Luke, xi. 49. Mat. xxiii. 34. 1 Cor. i. 24. (21) Hebr. i. 3. Mat. xviii. 20. Mat. xxviii. 20. John, iii. 13. See, on theſe and other Paſſages of a like Nature, Huet. *Demonſtratio Evang.* Waterland, in his Queries and Defence, Witaſſe, Tournely, &c. (22) Pſ. cix. 1. compared with Mat. xxii. 24. where the Jews allow Chriſt to be meant. Pſ. xcvi. 7. compared with Hebr. i. 6. Pſ. xliv. 7, 8. Hebr. ib. Pſ. ci. 26. Hebr. i. 10. Num. xiv. 23. 1 Cor. x. 9. Iſa. xi. 10. Rom. xv. 12. Jer. xxiii. 6. Mal. iii. 1. Mark, i. 1, 2. Rom. xiv. 10, 11. Phil. ii. 10, 11. Act. xx. 28. Hebr. iii. 6. 1 Tim. iii. 16. 2 Cor. xi. 31. 1 Tim. vi. 14, 16. Apoc. xvii. 14. John, xx. 28. John, v. 18, 22. Col. ii, 9, 10. Phil. ii. 5, 6. John, x. 30.

nuel, or God with us, the mighty God, the everlasting Father, the Prince of Peace (23). Jehovah our God (24). Osee also gives him the incommunicable Name of God Jehovah (25). Christ himself declares: "I and my Father are one (26,) Where he means not an Unity of Consent, but of Nature and Essence. Hence he declares elsewhere: "All things which the Father hath are mine (27)." And addressing himself to his Father: "All my things "are thine, and thine are mine (28)." S. Paul in a single Line has couched the Self-Existence, essential Independence, and unchangeable Eternity of the Son of God, in Words which run parallel with the emphatical Definition which God gave of himself to Moses, in which he expresses the peculiar Character of his Deity, from his essential necessary Existence of himself, when he said: "I am who am (29)," importing that he alone exists unchangeably, by the Necessity of his Being, from Eternity to Eternity; not like all other Beings, which might not have been at all, or might have been otherwise than they are, depending wholly on the Will of their Maker, and may be hereafter quite different from what they are at present. And this his peculiar Characteristic and Essence he expressed in his most sacred incommunicable Name, which he revealed to Moses, and which some Moderns erroneously pronounce Jehovah (30), for *Jave*, as the Samaritans pronounce it, or *Jive*, or *Jeheve*, *is*, or *will be*.

Not only this Name is given to Christ by the Prophets (31), but its Import, and the full Description of the very Essence of the Deity, are explicitly attributed to him by the Apostle, where he says: "Jesus Christ, "the same Yesterday, and To-day, and for ever (32)."

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(23) Isa. vii. 14. Mat. i. 23. (24) Isa. ix. 6. (25) Isa. xlv. 22 et xl. 3. quoted. Mat. iii. 3. Mark i. 3. Luke, iii, 4. John i. 23. (26) Ose. i. 7. compared with Luke ii. 1. (27) John x. 30. (28) John xvi. 15. (29) John xvii. 10. (30) Ex. iii. 24. (31) Exod. vi. 3. See Calmet Critic. et Sacr. ib. p. 68. et Corn. a Lapide. (32) Apoc. xix. 1. & in Psalmis sæpe. Hebr. xiii. 8.

He does not ſay, he was Yeſterday, is To-day, and will be for ever, but more emphatically to expreſs his eternal and eſſentially unchangeable Exiſtence, he is the ſame in the great Yeſterday from Eternity, before all things were created, and at preſent, and to Eternity. All earthly things are ſubject to perpetual Viciſſitudes, and ſoon quite paſs away: Their Yeſterday had a Beginning, and after a very ſhort Duration paſſed away never more to return, like the Waters of a River that are loſt in the unfathomable Ocean, and can never more find their Way into their former Channels. If the greateſt Kings of the Earth have ſhone forth in a full Blaze of earthly Glory, all this Splendor was rather an empty Shadow, than a real Truth; ſo rapidly did it flie away, lying as deep buried in the Gulph of Nothing, as before its Appearance. But Chriſt, the King of Kings, with regard to his divine Perſon, was in the Boſom of his Father before Ages began to flow; and as his *Yeſterday* knew no Beginning, ſo it continues the ſame ineffable *To-day* to endleſs Generations, without the leaſt poſſibility of a Change. His *Yeſterday* is the ſame with his *To-day*, and with his duration to all Ages *for ever*. His Eternity anſwers all our Diſtinctions of paſt, preſent, and to come; and the full Power and Majeſty in which he is ſeated on the Throne of his Glory, can ſuffer no Abatement, nor admit any Increaſe. In the ſame Senſe, God ſaid: "I am Alpha and Omega, the Beginning and the "End, who is, and who was, and who is to come, "the Almighty (33)."

Divines employ ſeveral Compariſons, though all very imperfect and inadequate to facilitate the underſtanding of this great Myſtery of the bleſſed Trinity; and God has ingraved a wonderful Image of it in Man himſelf: For we have in ourſelves a Soul, one Subſtance, which poſſeſſes three diſtinct ſpiritual Faculties, Will, Memory and Underſtanding, which are as old as ſhe is. "I am, and I know, and I will," ſays St.

(33) Apoc. i. 8.

Auſtin (Conf. l. xv. c. 3.) " Yet I am this ſame " thing which knows and wills, and I know that I " am. All this is found in one Subſtance, in one " Soul. Let him who is able to underſtand this, un- " derſtand it: For it is what every one perceives " within himſelf. But let him not hence imagine that " he can comprehend that unchangeable Being, which " is above all that exiſts: In which Unity does not " exclude Multiplicity, and Multiplicity does not " take away ſingle Unity, &c."

The Sun alſo furniſhes an imperfect Figure of the Trinity; for in it are Light, Rays and Heat, all coeval to the Sun itſelf. Hence St. Paul calls the Son the Splendor of the Glory of God, and the Character of his Subſtance, regarding him as a Ray iſſuing from the Sun, or as an Image imprinted with a Seal on Wax: Whence he is called Light of Light. Therefore as we ſee the Sun a Parent as ſoon as it exiſts, ſo we are to believe that the Son iſſues from the Father, as the bright Ray from the eternal Light, as the ſpotleſs Mirror of his Majeſty, and the perfect Image of his Goodneſs. But whereas a Ray ſuffers Diminutions in its Emanation, the divine Word receives from the Father the perfect Communication of his Eſſence, without any Diminution. Other Similes are ſometimes made uſe of by the Fathers to help the weaker Underſtandings: But as all ſenſible Compariſons are extremly inadequate, and diſparate, Attention is required, leſt any be led by them into falſe Notions of this great Myſtery. The three divine Perſons have each certain interior Actions, which are terminated in themſelves, and produce nothing without; and are therefore called their in-dwelling or *immanent Actions*, becauſe they are proper to one Perſon, and in him alone. Such are the Actions by which each Perſon proceeds from, or gives Origin to another; alſo the hypoſtatical Union of the Humanity in God the Son. Theſe three Divine Perſons having all one individual Eſſence or Nature, they have all, by conſequence, one and the ſame Will, Power, Wiſdom, and Operation or Action with the other

other Attributes and Qualities of this Eſſence. Whence all their exterior Works, or which produce any Effect out of the divine Perſons, as Creation, Preſervation, Sanctification of Souls, &c. are jointly and equally the Actions of the whole bleſſed Trinity. Nevertheleſs, as certain Actions and Effects have an Affinity with the Properties of the Perſons, theſe are uſually adſcribed, peculiarly to that Perſon whoſe Property they imitate, though in Reality they equally flow from all the Three. Thus as the Father is the Principle in the Godhead, the Creation and Preſervation of all things, and all Works and Marks of Majeſty, Power and Grandure are attributed particularly to him, becauſe he is the firſt Origin and Fountain of all things, by being the Origin of the Divinity, from which jointly in three Perſons all other things are. He is on this account called the Father, and by ſome Ancients is emphatically ſtyled God, but in ſuch Expreſſions is regarded as including the Son and the Holy Ghoſt. Hence the Church more ordinarily addreſſes her Prayers to him rather than to all the three Perſons, to expreſs the Unity of the Divinity; but regards him as including the other two Perſons which proceed from him. Though in Prayers and Addreſſes, whichſoever Perſon they are directed to, they are always made to the whole bleſſed Trinity, as the End and Effects of all our Petitions are the common Effect of all the three Perſons, or the whole Deity, as St. Fulgentius has written expreſs Treatiſes to ſhew againſt the Arians. But we raiſe our Attention to that Perſon principally whoſe Property our Petition chiefly agrees with. As the Property of the Son is, that he is the Word of the Father, and his eternal increated Wiſdom, the Works of Wiſdom are peculiarly attributed to him. Likewiſe all the Myſteries of our Redemption, wrought by him, as he, not the Father, or the Holy Ghoſt, was made Man, aſſuming in his own Perſon our human Nature hypoſtatically, or ſo as to make it the true appropriated Nature of his own divine Perſon, intrinſically united to himſelf. Likewiſe becauſe a Workman is directed in the

the Compoſition of his Work by his internal Wiſdom or Thought, the Father is ſaid to have created all things by the Son. "By whom all things were "made," John i. and the Church prays to the Father through the Son in the ſame Senſe; for *by* or *through* here expreſſes his Origin from the Father: It alſo ſignifies his Quality of Mediator, that we aſk for Grace through his precious Death, and that he is our Shepherd, and the Gate and the Way through which we go to the Father. The Property of the Holy Ghoſt is, that he is the Love of the Father and the Son. Hence all effects of Love, Mercy and Goodneſs are generally adſcribed to him, as the Incarnation of God the Son in the Virgin's Womb, &c. and God is ſaid to do and preſerve all Things in him.

This is an Abſtract of what we are allowed here to know concerning this ineffable Myſtery: Though when we ſpeak of it, we are dazzled at the Brightneſs of ſo great a Light, and are ſeized with a religious Dread and Trembling in the Preſence of ſo awful a Majeſty, which Raptures of Adoration in Silence better ſuit than any Words. For it is Preſumption to deſire to penetrate the unfathomed Depth of the Divinity farther than it has pleaſed him to diſcover to us. "He "who is a Searcher of Majeſty ſhall be overwhelmed "by Glory, Prov. xxv. 27. We ought only to cry "out: Behold God is great, and ſurpaſſing our "Science, Job xxxvi. 26. He has placed Darkneſs "his hiding Place: Around him is his Tabernacle a "dark miſt in the Clouds of the Air, Pſ. xvii. 12. O "the depth of the Riches of the Wiſdom, and of the "Knowledge of God! How incomprehenſible are his "Judgments, and how unſearchable his Ways? "Rom. xi. 33." He is infinite and incomprehenſible in his Goodneſs, in his Mercy, in his Juſtice, in his Love, and every other Attribute. How much more muſt he ſurpaſs our weak Underſtanding in his own Eſſence? In other Articles we are able to form ſome Conceptions of his Perfections, though very imperfect and inadequate; but here he is altogether incomprehenſible

henſible to us. This is the Myſtery of Myſteries; a Myſtery not only Divine, but God himſelf: That Myſtery before which the higheſt Cherubims perpetually annihilate themſelves; but neither dare nor are able to unveil. The Prophet Jeremie, Chap. i. 6. ſaid to God: "Lord, I am a Child, and cannot ſpeak:" As if he ſhould ſay, I know not how to expreſs my own Thoughts. How then can I announce your holy Laws to your People? We have far more Reaſon to ſay ſo, when we are obliged to ſpeak of this great Myſtery of the incomprehenſible Trinity.

CHAP. II.

How we are to Honour the MYSTERY of the Bleſſed TRINITY.

IT is our Duty to make our whole Lives an uninterrupted Feſtival of the holy Trinity, as the Bleſſed do in Heaven to all Eternity: For our great Obligation is to praiſe and honour God without ceaſing. We honour this Myſtery by our Faith, by the Sanctity of our Lives, and by our Homages of Praiſe and Love. The more incomprehenſible it is, the more glorious to God is the Sacrifice of our Reaſon in it: Not that any Article of Faith can ever be againſt Reaſon, how much ſoever it be above Reaſon, for nothing can be more conformable to right Reaſon, than to believe moſt firmly whatever God reveals, though Reaſon be not able to comprehend or clearly underſtand it. Such a Faith is to profeſs God altogether incomprehenſible; and what can be more honourable to God, than ſuch an humble Confeſſion and Acknowledgement? We never form a higher or more worthy Idea of his greatneſs, than when we own him moſt incomprehenſible to all Creatures poſſible. Reaſon, by thus humbling itſelf, juſtly exalts God, and makes, by her ſilence of Adoration, the only true Confeſſion of the ineffable Trinity. It is in this Faith in the adorable Trinity that

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we were baptized, enrolled among his true Worſhippers, and admitted into the Partnerſhip of the moſt glorious Privileges, and promiſes of Grace and everlaſting Glory: It is by fervent Acts of this Faith in the Trinity, and of Hope and Love that we prepare ourſelves for all the Sacraments: It is by theſe ſacred Names of the adorable Trinity, that every Exorciſm, Conſecration and Benediction is performed; that all Sacrifices and Prayers are offered; and that every good Action is begun and ended. In the terrible Hour of our Death, the Miniſter of God will by them ſtrengthen our Souls, and terrify the Legions of Hell, ſaying to us: "Go forth, Chriſtian Soul, in the Name of the "Father who created thee, of the Son who ſuffered "for thee, and of the Holy Ghoſt who ſanctified "thee." It is by this our holy Faith, and faithful Adoration of the ever bleſſed Trinity, that he will moſt powerfully recommend us to the divine Mercy. "Although he hath ſinned," he will then ſay; "yet "he hath not denied the Father, the Son and the "Holy Ghoſt, but hath believed, had the Zeal of "the Honour of God, and hath faithfully adored him "who made all Things." To render ourſelves worthy to receive the Benefit of this holy Recommendation, and of our Faith, we muſt honour our Creator, and our Faith by the Holineſs of our Lives and Manners. Our Words or Profeſſions alone will not be accepted by him, if we are a Scandal to his Name and Religion by degenerating from its Purity, Innocence and Sanctity in our Conduct. The primitive Chriſtians were all Practice: "They knew not how to "diſpute, but they knew how to die for God. "*Sciebant mori, non ſciebant diſputare*, ſays St. Pacian, *(Paræn. ad pæn.)* And St. Cyprian *(l. de patient.)* "We do not talk great things, but we honour God "and preach to our Neighbour by our Manners; for "We Live the Gospel." *Non magna loquimur, ſed vivimus.*

On the contrary, in theſe our Days we know every thing about our Religion but the Practice: Without which our Faith will be our more grievous Condemnation,

tion, a Profanation of the holy Myſteries of God which we profeſs, and an Occaſion to his Enemies of blaſpheming his holy Name, and inſulting his divine Religion; which Danger is the greater, and our Obligation the more preſſing, the more the Race of Unbelievers is increaſed in our preſent Age in Numbers and Boldneſs. God created our firſt Parents after his own Image, chiefly by enriching them with ſanctifying Grace and all Virtues; and we bear his Image in us by interior Sanctity: We deſtroy it by Sin, and draw in its ſtead the Image of the Devil in our Hearts. What a Sacrilege and Blaſphemy? What an Injury do we thus offer to God? Into what Monſters do we convert our Souls? We cannot too carefully reſpect, and daily adorn the moſt pure and glorious Image of God in us, which the leaſt Stain ſullies, and which we can always render more perfect and more beautiful, by correſponding with his Grace.

The Myſtery of the holy Trinity is alſo particularly honoured in us, by the Virtue of Union and Charity. The Godhead is fruitful within himſelf, and produces a Multiplicity of Perſons in the Simplicity of his Nature, to enjoy the Advantages of holy Society within himſelf, from all Eternity. Hence to create Man he as it were held a Council of his Three Perſons within himſelf, ſaying: "Let us make Man to our own "Image and Likeneſs, Gen. i. 26." as the Fathers obſerve. What ſweet Repoſe, Love, Glory and Joy do the three Perſons poſſeſs in themſelves, and in one another before all Ages, and to all Ages, and what a ſweet eternal Entertainment in their own boundleſs Happineſs and Perfections? How does God in this Myſtery recommend to us perfect Unity and fraternal Charity? "One Lord, one Faith, one Baptiſm, "Eph. iv." What a Monſter is it for Members of ſuch a Head to be diſunited? What a Crime, if we break ſuch a ſacred Band? "There are three that "bear Teſtimony in Heaven, the Father, the Word "and the Holy Ghoſt; and theſe Three are One," 1 John v. 7. And we on Earth ought to bear Teſtimony to him by our Union together in the ſtricteſt

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Bond of Concord and Charity, as the bleſſed are all united together in the Kingdom of Glory.

Thus we honour the holy Trinity by Faith, by Sanctity of Life, and by Union or Concord of our Hearts. We muſt honour him likewiſe by our perpetual Homages of Praiſe, Adoration and Love. The bleſſed Choirs above make this their uninterrupted Solemnity and Occupation to endleſs Ages, to adore and praiſe him, ſinging without Intermiſſion, what Iſaiah heard the Seraphins ſweetly repeating, " Holy, holy, " holy, the Lord God of Hoſts, all the Earth is full " of his Glory," Iſa. vi. 3. With them all ſaint-like Souls, and all the pure Spouſes of God on Earth are employed Night and Day in jointly ſounding forth his Praiſes. Shall we be ſlothful in this Exerciſe, and not unite daily our Hearts and Voices with theirs, with the greateſt Ardour we are capable of, redoubling our Fervour on this great Solemnity? In this Spirit let us alſo offer up all our Actions to the Honour and Glory of the Adorable Trinity, begging that we may always accompliſh his holy Will. Let us frequently interrupt our daily Actions, by ſome fervent Doxology, ſuch as that contained in the uſual Form of the Sign of the Croſs, or that adopted by the Church againſt the Arian Hereſy: " Glory be to the Father, and to the " Son, and to the Holy Ghoſt: As it was in the Be- " ginning, is now, and ever ſhall be; World without " End. Amen." That is, may all Honour and Glory be, with the moſt perfect Sacrifice and Annihilation of us and of all Creatures, to the Father, and infinite Lord of all things; to the coeternal and conſubſtantial Son, our moſt merciful Redeemer; and to the Holy Ghoſt, the great Comforter and Sanctifier of our Souls; as was from the divine Perſons, to each other from all Eternity, by their infinite Love and Repoſe in their own Perfections; and from the beginning of Time, and the Moment of their Creation, by the good Angels, and all faithful Servants of God; and as is now moſt profoundly paid him by all the bleſſed Spirits, and by the Church militant on Earth, and will

will be, by us all through his Mercy, with all our Strength and Powers to all Eternity, Amen, Amen.

After having rendered our Homages to the holy Trinity, we muſt next conſider that we are bound to refer to this ſame ſacred Trinity, all that we are, our whole Being, our Life, and all our Actions. To underſtand this Obligation, we have but to call to Mind, that we were baptized in the Name of the Trinity, and born ſpiritually in the Church: That we then made a ſolemn Profeſſion of acknowledging him for our God of whom alone we depend; our firſt Beginning and our laſt End; and that we owe him Love, Thankſgiving and Obedience. Let us then now afreſh conſecrate ourſelves to this bleſſed Trinity, and offer all our Powers to him; our Memory, our Underſtanding and our Will; begging the Father to efface out of our Memory all Images of Vanity, to engrave in it the Image of his divine Preſence only: The Son to enlighten the Darkneſs of our Underſtanding, and conduct us in the Path of Salvation by the Light of Faith, and of Knowledge of his eternal Truth: The Holy Ghoſt to ſanctify our Will by his fervent and conſtant Love, that nothing may be able to ſeparate us from him, in time or Eternity, Amen.

CHAP. III.

Of the Adverſaries of the FAITH of the BLESSED TRINITY.

THE Faith of the Church in this fundamental Myſtery of Religion, the Devil has, from the Beginning, employed all his Artifices to pervert. In the very times of the Apoſtles, Cerinthus; an Antiochian Jew, pretended that Jeſus was a mere Man, that the Chriſt deſcended upon him in his Baptiſm, and left him before his Paſſion; for he diſtinguiſhed Jeſus

and

and Chriſt as two Perſons (1). Ebion alſo about the ſame time, taught that Chriſt was a mere Man (2). With a view in part to confute theſe two Hereſiarchs, St. John wrote his Goſpel (3), which he begins by aſſerting that the Word was before all Ages, true God, with and in the Father (4), conſequently a diſtinct Perſon, in the ſame undivided Nature. Then by ſaying that the Word was made Fleſh, he overthrew the Impiety of Cerinthus, and precondemned the Hereſy of Neſtorius, eſtabliſhing the whole Catholic Doctrine of the Incarnation. In the time of Pope Victor, about the End of the ſecond Century, Theodotus of Byzantium, a Leather-dreſſer or Currier, having denied Chriſt before the Perſecutors, to extenuate his Guilt, renewed the Hereſy of Ebion, denying Chriſt to be God, or to have had any Being before he was made Man (5), for which he was excommunicated by Pope Victor; and his Hereſy was confuted by Caius, a Roman Prieſt, and other Catholics, by the concurring Teſtimony of all that had gone before them from the time of the Apoſtles. Theodotus cut out of the Scriptures all thoſe Texts, in which the Divinity of Chriſt is mentioned. He had a Diſciple called Theodotus the Banker, who pretending that Chriſt was inferior to Melchiſedec gave Birth to the Hereſy of Melchiſedecians. Artemas or Artemon (6), renewed the ſame Hereſy: And Paul of Samoſata, the impious Biſhop of Antioch, protected by Zenobia, Queen of the Eaſt, in 262, propagated this Blaſphemy with great Tumults; but was immediately condemned by the Council of Antioch, and by the whole Church. So evidently Repugnant to the Holy Scriptures, and to

(1) S. Iren. l. i. c. 26. S. Epiph. Hær. 28. Tert. de Præſcr. c. 48. S. Aug. de Hær. c. 8. Euſ. Hiſt. l. iii. (2) S. Iren. l. i. c. 20. S. Epiph. Hær. 20. Euſ. l. iii. c. 27. See Le Clerc. Hiſt. Eccleſ. ad An. 72. Tillem. T. ii. Illig. Diſſ. de Hæreſ. Sæc. i. c. 6. Le Quien, Diſſ. in op. S. Joan. Damaſc. (3) S. Jerom Cat. Vir. Ill. c. 9. S. Iren. l. iii. c. 11. p. 257.

(4) John i. 1. (5) S. Epiph. Hær. 54. Theodoret, Hær. fab. l. ii. c. 5. Euſ. hiſt. l. iv. c. 28. (6) Euſ. Hiſt. l. v. c. 28. Theodoret, Hær. fab. l. ii. c. 4.

to the unanimous Faith and Tradition of the whole Church in thoſe early Ages, was this blaſphemous Hereſy, that it was every where condemned, ſo ſoon as it ever ſhewed its Head; and the Theodotians ſaw they could not ſupport it at any rate, without curtailing great Part of the New Teſtament. Nevertheleſs, ſuch Progreſs it has made in our Times under the Name of Socinianiſm, as to threaten to ſwallow up great Part of the Proteſtant Churches.

Arius, the Author of the Arian Hereſy, by ſubtle Artifices ſoftened his Error in ſuch Manner as not to correct or ſeem ſo openly to contradict the Scriptures, as the Theodotians or ancient Socinians did; he even appealed to the ſacred Oracles, explained by his private Interpretation; and admitted in Appearance, ſome kind of an Incarnation. He loudly extolled the Dignity of Chriſt as the firſt-born of all Creatures, greater than and produced before all the Angels, and the Inſtrument by which the Father created all other things; yet blaſphemouſly taught that he was a Creature, produced out of nothing, and that there was a Duration from Eternity, in which he had no Being. Arius broached this Hereſy at Alexandria, about the Year 319; It was condemned by the general Council of Nice, in 325: The few that remained obſtinate in their Error were baniſhed by the Emperor Conſtantine. Euſebius, Biſhop of Nicomedia, then the Imperial City, the moſt powerful and crafty Patron of this Hereſy, was obliged to diſſemble it, and ſubſcribed to the Council: Arius himſelf, in 330, pretended to make a Recantation, and was recalled from his Baniſhment. And from the time of the Council of Nice for above twenty Years, ſo long as Conſtantine reigned, the open Profeſſion of Arianiſm was utterly extinguiſhed, though the Abbettors of this Hereſy ceaſed not, under various Subtleties and Cloaks to diſturb the Church, and advance the Intereſt of their Sect. Conſtantius ſucceeded his Father in 336, and in 340, upon the Death of S. Alexander, Biſhop of Conſtantinople, the canonical Election of S. Paul was ſet aſide by the Tyranny

Tyranny of the Emperor, and Eusebius of Nicomedia translated to that See, where he died in 342. He had propagated Arianism, and left its Abbettors, who from him were called Eusebians, every where in Power in the East. These Eusebians were dissembling Arians of so pliable a Cast as to accommodate their Terms and Confessions of Faith to the Circumstances of the times, and to the Humour of those whose Favour they courted. This being the Character of their Leader, a Man long practised in the Maxims and Arts of an ambitious, worldly Courtier, Eusebius's Successor, Macedonius, whom the Arians intruded to the Prejudice of S. Paul, the lawful Bishop, set up Semiarianism. His Heresy was divided into as many Branches as it had Heads. Some denied the Divinity of the Holy Ghost, but acknowledged the Consubstantiality of the Son. Others in much greater Numbers called the Son like the Father, though not consubstantial or equal, but of an inferior distinct Nature ὁμοιούσιος, *like in Substance*, not ὁμοούσιος, *consubstantial*. Of these many called Christ eternal, and uncreated, and *like* the Father in all things. See their Definitions in the Council of Ancyra in 358, held by Basil of Ancyra, Eustathius of Sebaste, and other Heads of that Party. Others among them denied the Eternity of the Son, and notwithstanding the high Prerogatives they gave him, ranked him in the Class of Creatures formed out of Nothing ἐκ τῶν μὴ ὄντων. The rank Arians after the Death of their great Master the Dissembler Eusebius of Nicomedia, had at their Head Theognis of Nice, Maris of Chalcedon, and in the West Ursatius, and Valens in Pannonia. Their Blasphemies were carried to greater Heights by Aëtius, a Priest of Antioch in 347, his Disciple Eunomius, a Native of Cappadocia, and Eudoxius, who from the See of Germanicia, intruded himself into that of Antioch, in 357, upon the Death of the Arian Leontius, and Euzoius, one of his Successors in 361. These taught the Son to be in every respect *unlike* the Father; whence they were called from the Greek Word ανομοιος *Anomæans*,

mæans, and from their Leaders Aëtians, and more frequently Eunomians. Both Arians and Semiarians were eternally mending their Creeds, and again and again reforming their Tenets every Year and every Moon, as S. Hilary reproached them. So rapid was the Progreſs which the Arian Hereſy made, and ſo wide did it ſpread its Devaſtation, that the Protection of God in ſupporting his Church, was never more viſible than on that Occaſion. The Eloquence and ſubtle Cunning and Artifices of their crafty Teachers, and the Power of ſeveral Emperors, and great Kings of the Goths and Vandals, &c. gave it ſuch Strength as ſeemed to threaten Deſtruction to the Church itſelf, had it not been ſecured by the Promiſes of Chriſt. Yet this formidable Hereſy paſſed like a Thunder-ſtorm, and after the entire Converſion of the Lombards in the 7th Century, not a Shoot of Arianiſm was left in the whole World.

The Enemy of Man's Salvation attacked alſo the Myſtery of the Bleſſed Trinity by another oppoſite Hereſy. Praxeas, a Phrygian, who had been a Follower of Montanus, but detected the impoſture of that Hereſiarch, and gave Information thereof to Pope Victor, afterward revolting from the Church, denied this fundamental Myſtery, and taught at Rome, about the Year 250, that the Perſons in the Trinity are in no reſpect really diſtinct, and that the Son is really the Father; conſequently that the Father was made Man, and ſuffered in Chriſt. Whence his Followers were called Patripaſſians. His Blaſphemy was confuted by Tertullian, at that Time a Montaniſt. Noëtus alſo, a Native of Smyrna, taught the ſame Hereſy in Leſſer Aſia, a little before Praxeas, about the Year 240; and was excommunicated for the ſame. He was confuted by S. Hippolitus. (li contra Noet. T. ii. Op.). Sabellius alſo propagated the like heretical Notions at Ptolemais, and in the higher Lybia, about the Year 255; againſt whom S. Dionyſius of Alexandria wrote a zealous Letter, in which ſome accuſed him of teaching God the Son to be a mere

Creature; but he cleared himſelf by his *Refutation* and *Apology* which he addreſſed to S. Dionyſius, the holy Pope of Rome. Sabellius gained more Proſelytes than Noëtus and Praxeas had done: And though he taught with them, that the Father, Son and Holy Ghoſt, are no more than different Names in God, derived from different Actions or Effects, and that the Father is called the Son in the Action of our Redemption, and the Holy Ghoſt in our Sanctification, yet he denied that the Father was crucified: By which he ſeems to have thought Chriſt to have been merely a Man, whereas Noëtus and Praxeas believed an Incarnation of God, called in this Effect the Son, but ſtill the ſame Perſon with the Father,

From theſe oppoſite Hereſies, to which only the Incomprehenſibility of this Myſtery gave Occaſion, we juſtly infer what was ever the true Doctrine of the Church relating to the adorable Trinity. For had not the Chriſtian Faith always taught a Diſtinction of the three Perſons, Arius would not have had the leaſt Colour for propagating his Blaſphemy, nor had ever impoſed it upon his Followers. Nor, on the other Side, could the Sabellian Error have been broached, if the Divinity of the Son and the Holy Ghoſt had not been always acknowledged.

All theſe ancient Hereſies, after having been triumphed over and buried for ſo many Ages, are again revived in our Days in every ſhape which it ſeems poſſible for them to wear, but which we may reduce to the general Heads of modern Arianiſm and Socinianiſm. Here we ſhall give ſome Account of the unhappy Revivers of theſe condemned Errors; and firſt, of Michael Serve, or Servetus, born in 1509, at Villa Nueva, in Aragon; whence he calls himſelf in his Books, *Villa Novanus*. He was ſent young to Toulouſe, and there ſtudied the civil Law, but afterward became an eminent Phyſician, and natural Philoſopher, and a ſubtle Metaphyſician. He imbibed his Heretical Notions very young, by reading the Bible upon the Principles of the Calviniſts

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at Toulouſe, and grew ſo fond of them as to reſolve at any rate, to commence Reformer. With this View he travelled to Lyons, Geneva, and Baſil: In this laſt Town he had ſome Conferences with Oecolampadius. Being deſirous to diſcourſe with Bucer and Capito at Straſburg, he went thither; and not finding an Opportunity to print a Book he had written againſt the Trinity, in theſe Places, he went to Haguenau, in Alſace, to inſpect the Impreſſion, being then twenty-one Years old. It was printed there in 1531, in Octavo, under this Title: *De Trinitatis Erroribus Libri Septem, per Michaelem Servetum*, alias *Reves, ab Arragonia.* In this Work he pretends that the Words *Jeſus* and *Chriſt*, and the *Son of God* denote only a Man; and in the moſt opprobrious Language blaſphemes and rejects a Trinity: But whilſt he denies this Myſtery, becauſe incomprehenſible, he ſubſtitutes a Notion concerning the Perſon of our Saviour, which is ſo obſcure as to be abſolutely unintelligible. For he makes the Perſon of Chriſt to be a Mode of Being in the Deity, pre-formed in the divine Mind, which Mode God diſpoſed in himſelf, that he might make himſelf known to us, by deſcribing the Effigies of Jeſus Chriſt in himſelf, (l. vii. fol. 110.) where he expreſſes more than the Sabellians and Socinians allow, yet he knows not what. The next Year 1532, he put out another Book at Haguenau in Defence of his Errors, but in ſome eſſential Points inconſiſtent with his former, under this Title, *Dialogorum de Trinitate Libri duo, de Juſtitiâ Regni Chriſti, Capitula quatuor*; an inconſiderable Work. He was young and extremely zealous for his new Opinion, and thought that upon the Principle of interpreting the Scriptures by every one's private Spirit, a Perſon in a Proteſtant Country might as ſafely declare againſt the Trinity as againſt Tranſubſtantiation: But he ſoon found a Storm raiſed againſt him. We have extant a warm Letter of Oecolampadius to Bucer, written in 1531, againſt him (*Oecolampadii & Zuinglii Epiſtolæ*, l. iv. p. 801. Baſileæ 1592, in Quarto.) And Melanchton (l. iv.

ep. 140, Anno 1533, &c.) laments the Tumults which the Hereſy of Servetus would raiſe, for he foreſaw that many would not be content with Luther and Calvin's Doctrine, but would alſo attack the Trinity, &c. Servetus went to Lyons, and ſtaid there two or three Years; from thence to Paris, where he ſtudied Phyſic under Sylvius and Fernel, was admitted Doctor in that Faculty, and practiſed in that Profeſſion. During this Time he converſed often with Calvin, who always oppoſed his Notions, as Beza informs us. (*Hiſt. Eccleæ Reform. in Galliis*, Vol. i. p. 14. Antverpiæ, 1580.). From Paris he went to Lyons, and ſettled in a Town twelve Leagues diſtant from that City. In 1542, he printed at Lyons an Edition of Pagninus's Latin Tranſlation of the Bible, with ſhort marginal Notes, in which he gives a literal Explication of the Prophecies relating to Chriſt, to whom he applies them only myſtically and figuratively. Soon after this Publication, Servetus removed to Vienne, and there practiſed Phyſic with great Reputation. There, in 1553, he printed his third Book againſt the Trinity, under the Title of *Chriſtianiſmi Reſtitutio*, together with thirty Letters which he had written to John Calvin, Preacher at Geneva, in 734 Pages in Octavo. To this Book he prefixed no Name: But Calvin ſent Informations to Vienne, that Servetus was the Author, wherein he betrayed the Confidence of Servetus's Literary Correſpondence; for which Calvin is ſeverely condemned by Eraſmus, (l. xix. ep. ad *Conrad. Pelican*), and many others. Servetus, in this Book, declares himſelf no Photinian, or Samoſatenian; for he aſſerts the Pre-exiſtence of Chriſt, that he is true God, and to be worſhipped as ſuch, though he probably means only as a Mode of the Father) but expreſſes himſelf ſo confuſedly, that it is hard to have any Notion of his Opinion, which he calls a Myſtery unknown to the World. He pretends that Antichriſt had begun his Reign in the fourth Century, and continued ſtill to hold his Empire in the Church. He had firſt conſulted Calvin about ſome Paſſages of Scripture;

ture; then warmly refuted his Explications of them. Hereat Calvin was much incenſed, called him a profligate Fellow, full of Pride, a Dog, &c. Servetus was no leſs fiery and obſtinate on his Side, as appears by his Letters. In his *Chriſtianiſmi Reſtitutio*, he explains in a Compariſon the Circulation of the Blood in the human Body, and ſeems the firſt that mentions it, though Dr. Harvey perfected that Diſcovery. See the Paſſage in Wotton *on ancient and modern Learning*, (p. 229). Alſo in Dr. Douglas's *Bibliographiæ Anatomicæ Specimen* (p. 85); and in Servetus's Life, p. 66. Upon the Informations of Calvin he was apprehended at Vienne, but treated well, and made his Eſcape from thence two Days after. Upon his Letters to Calvin which he owned, and his laſt Book, he was condemned by the Magiſtrates of Vienne, on the 17th of June 1553, to be burnt; and his Effigies was there faſtened to a Gibbet, and then burnt with five Bales of his Books. Servetus reſolved to retire to Naples, there to practiſe Phyſic, took the way of Geneva, deſigning only to ſtay there one Night, and to go the next Day to Zurich. Calvin informed of his Arrival, acquainted the firſt Syndic with it, and cauſed him to be apprehended, and directed his Proſecutors and Accuſers. Servetus was brought firſt to the Bar on the 14th of Auguſt, 1553. Calvin himſelf appeared often at his Trial, and made Extracts out of his *Reſtitutio Chriſtianiſmi*, upon which chiefly he was condemned. The Proteſtant Magiſtrates and Theologians of the Cantons of Zurich, Bern, and Shaffhauſen, and of the City of Baſil, were conſulted, and ſent long Anſwers to prove that Servetus ought to be put to Death. Accordingly, after many Hearings, he was condemned on the 27th of October, to be burnt alive. From that time he appeared like a Man diſtracted; ſometimes ſpeechleſs and without Motion; at other times he fetched deep Sighs, or made bitter Lamentations: At length being grown weak, he howled and cried out continually "Mercy, Mercy, Mercy!" He was burnt with his Books, having written an Anti-Trinitarian Con-

feſſion of Faith for his dying Speech. To juſtify his Execution, Calvin wrote a Book entitled, *Fidelis Expoſitio Errorum Michaelis Serveti, ubi docetur Jure Gladii coercendos eſſe Hereticos:* And Beza another: *De Hereticis a civili Magiſtratu puniendis:* Both printed by Robert Stephens, An. 1554.—See Buxhorn, *Hiſtoria Univerſa*, p. 70. ad An. 1552. *Memoires de Literature*, Vol. iii, and iv. *Bibliotheque Angloiſe*, T. ii. Art. 7. at large. And the Hiſtory of Servetus; Printed at London, Anno 1724, Octavo.

Whilſt Servetus was at Paris, his Book *De Trinitatis Erroribus*, was diſperſed in Italy, as Buxhorn tells us (ad An. 1552). Melancton (l. i. ep. 3.) wrote to the Senate of Venice, in 1539, to inform them that this Book in which the Error of Paul of Samoſata was revived, was handed about in their Country, exhorting them to extirpate ſuch an Impiety. Nor is it improbable that Lælius Socinus and his Collegues firſt imbibed their Notions from this Book. Though Servetus eſtabliſhed his Syſtem very ill, he reaſoned with Subtility againſt the Scriptural Proofs of the Trinity; ſome of which Calvin handled ſo ill as to afford him an Occaſion of Triumph, as Maldonat takes Notice, who lays down this eſſential Maxim, that "we muſt "not put a wrong Senſe upon the Words of Scripture "in order to confute Heretics. (in Luc. l. xxxv.)." Amongſt the ſucceeding Antitrinitarians, not one ſeems to have adopted the Syſtem of Servetus, ſo that he left no Follower of that boaſted reſtored Church of which he ſtyled himſelf the Founder, but which began and ended in him.

Valentinus Gentilis, a Native of Coſenza, in the Kingdom of Naples, travelled through Naples, Sicily and Italy, and arrived at Geneva, where ſeveral Italians had before taken Refuge, and were Inventers of new Doctrines. Among theſe George Blandrata, a Phyſician, Matthew Gribaldi, a Lawyer from Pavia, and Paul Alciati, a Lawyer from Milan, (of a Family eminent in that Profeſſion before and ſince his Time), Sylveſter Telli, Paruta and Leonhardi favoured Arianiſm,

iſm, and held continual Diſputations together on that Article till they were all baniſhed Geneva, in 1559. Gribaldi who was poſſeſſed of an Eſtate, had before retired to Targes in the Canton of Bern. Gentilis joined them in their Conferences, in which they were not able to agree in one Syſtem: But all theſe ſeem to have thought that the Son and the Holy Ghoſt, were inferior to the Father, and had not the ſame divine Nature or Eſſence. Gentilis advanced, that the Trinity conſiſts of three eternal diſtinct Spirits, differing from each other in Eſſence and Nature. This was a kind of Tritheiſm, ſuch as ſome Authors have attributed to Joachim, a Ciſtercian Monk, Abbot of Flora in Calabria, who died in 1215, and to John Philoponus, a Grammarian and Philoſopher of Alexandria, in 601, who diſtinguiſhed in God three Natures, and is by many called the firſt Author of Tritheiſm, tho' Joſeph Aſſemani ſhews, (Bibl. Orient. l. ii. p. 327.) that another John ſurnamed Aſcaſnagus, firſt broached that Hereſy. Gentilis having openly declared his Sentiments, was apprehended, and to ſave his Life, gave in a moſt explicit Recantation: Upon which he was condemned by the Magiſtrates of Geneva, to make a public Confeſſion by way of Attonement, to which he ſubmitted with all apparent Signs and ſtrong Proteſtations of Sincerity, in 1558. But no ſooner was he diſcharged, but he repaired to Gribaldi at Targes, where he found Alciati, and a Schoolmaſter, Tutor to Gribaldi's Children, who then renewed their Conferences on Arianiſm. Gentilis wrote there a Compilation of Paſſages from the Fathers, wretchedly maimed, and ill choſen; but this was never printed. However, he printed and dedicated to the Governor of Gex, to whoſe Juriſdiction Targes was ſubject, an Arian Confeſſion of his Faith: For which he was obliged to ſave himſelf again by Flight. At Lyons he was thrown into Priſon for two Months, and releaſed upon a Confeſſion of Faith, which Genebrard judged Orthodox. Calvin in his *Narrative of Gentilis* (amongſt his *Opuſcula* p. 764) ſays, he had forſworn himſelf thrice.

thrice. By rambling about at Lyons, Chambery, Grenoble and in Dauphiny, he was too well known to be able to preach his Doctrine in those Parts, and therefore he went to Blandrata, and Alciati, who were then in Poland; and there he staid above two Years. These Blasphemers against the Trinity differed amongst themselves, and propagated many monstrous Errors. Some denied the Incarnation, others the Immortality of the Soul; others preached Polygamy. Alciati is said by some, from defending Polygamy, to have fallen into Mahometism; but this, Bayle thinks to have been a Slander, (Dict. V. *Alciati.)* The Lutherans and Calvinists in Poland opposed them, with whom they had attempted to associate themselves. But so great was the Confusion the new Antitrinitarians raised by their Dissensions and extravagant Opinions, that King Sigismund was obliged, by an Edict, to command all such Strangers as were Setters up of new Doctrines, immediately to depart the Kingdom. Gentilis being thus expelled Poland in 1556, joined the Anabaptists in Moravia; thence he went to Vienna, every where dispersing his Errors, and boasting of his Victories over the Lutherans and Calvinists in his Disputations with them. Calvin being dead at Geneva in 1564, Gentilis always unsettled, resolved to return to those Parts, hoping to find Gribaldi still alive. Upon his Arrival at Gex, he presented a Petition to the Governor to beg the Favour of a public Disputation. This Magistrate, the same whom he had formerly affronted, committed him to Prison, and acquainted therewith the Senate of Bern; before which he was brought on the 19th of July, 1566. Against him were produced a Book written with his own Hand, dedicated to Sigismund, King of Poland, his various Confessions of Faith, his Book of Antidotes, a Book in Italian, and another in Latin, all full of Arian Blasphemies, for his Papers were all seized with him. He maintained three eternal Spirits, one by Consent, Will, Power, and Dominion only; that the Son is a secondary and different sort of God δευτερόθεος & ἑτερόθεος, &c. He was often examined and disputed with by order of the Senate, from the

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5th of Auguſt to the 9th of December, on which he was condemned to be beheaded. As he was led out to Execution he boldly repeated his Blaſphemies, and gloried that he died a Martyr of the moſt high God. When he was forced to lay down his Neck to the Block he began to faulter, and ſaid, he was very willing to agree. Thus his Life was taken from him *Anno* 1566. Some will not have him to be a Tritheiſt, becauſe though he often attributes Eternity to the ſecond and third Perſons, he always gives them a diſtinct and inferior Nature, and ſometimes places them in the rank of Creatures; ſo that he could only mean to give them an Eternity dependent of the Father; not an eſſential independent Eternity, which is an Attribute of the Deity. He ſeems, with many Philoſophers, to have imagined that a created Being could be produced by God from Eternity, though Conſiſtency is not to be expected in Men who have abandoned the Truth to follow the falſe Light of a wandering Imagination, under the Guidance of Pride and other Paſſions, eſpecially where Perſons betray a want of Judgment and Underſtanding, and whoſe Learning goes a little beyond that of Languages, and the firſt Elements of Science. When Gentilis was releaſed at Lyons, in 1560, Calvin and his Friends complained loudly of the Lenity of the Catholic Magiſtrates. And to convict him of the Arian Impiety from his Words and Writings, a Book was put out at Geneva, under this Title: *Impietas Valentini Gentilis detecta*, *Anno* 1561; with this Motto in the Title Page: *Abſolvite*, *abſolvite*, *Judices Lugdunenſes*, *ejuſmodi Monſtra*, *& in opprimendo Chriſti Regno pergite*, *ut pueri tandem*, *veſtri ſint Judices*. On this Hereſiarch, See the aforeſaid Book; alſo the Hiſtory of Valentinus Gentilis, the Tritheiſt, written by Benedict Aretius, a Divine of Bern: Bayle in his Dict. V. Gentilis. Spon. *Hiſt. de Geneve*, T. ii. Lamy, *Hiſt. du Socinianiſme*, p. ii c. 6. p. 251. Sandius, *Biblioth. Anti-Trinitar.* p. 26. Fueſlin, *Reformations Beytrage*, T. 5. p. 381.

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The other Anti-Trinitarians, terrified by the Fate of Servetus, either concealed their Sentiments at Geneva, or fled into other Countries, chiefly Poland. George Blandrata, a Native of Saluces, a Phyſician at Pavia, who had retired to Geneva, from thence in 1558, fled into Poland, where Sigiſmund Auguſtus, who ſucceeded his Father the Great Sigiſmund in 1548, allowed Liberty of Conſcience without excepting any Sect. Blandrata removed from thence into Tranſylvania in 1563, and in 1566 had a public Conference and Diſputation before the Prince and Nobility, with Francis Davides, who had infected many with monſtrous Opinions. Blandrata brought over John Sigiſmund, Prince of Tranſylvania, to the Anti-Trinitarian Hereſy, and attended him in the double Quality of Phyſician and Paſtor at his Deatth, in 1570. He remained at Court Phyſician to the two ſucceeding Princes, Stephen Battori, and Chriſtopher Battori; but under the latter, the Socinians ſay, to pleaſe this Prince, and out of a Deſire of Lucre, he forſook the Socinians and joined the Catholics. He was murdered by his Nephew for his Money, about the Year 1590. Paul Alciati alſo fled from Geneva into Poland; he differed much with his Collegues, and is ſaid to have retired into Turkey; but died at Dantzic. Francis Davides an Hungarian, was Superintendent and chief Teacher of the Unitarians in Tranſylvania, maintained with great Heat that Chriſt is neither to be invoked nor worſhipped. Prince Battori, to put an end to Tumults, caſt him into Priſon, where he died in 1539. His Diſciple Chriſtian Franken preached afterward againſt Socinus; a Diſputation he had with him is extant among Socinus's Works, T. ii. p. 767. See *Sandius Biblioth. Socin.* p. 57. 58. and 86.

Lælius Socinus was born of a Gentleman's Family at Sienna, in 1525, and brought up to the Law; he retired into Lombardy in 1546, and at Vicenza had ſeveral Conferences with other Anti-Trinitarians, the Founders of other Sects: Namely, with Ochin the apoſtate Capuchin Fryar, Gentilis and Paul Alciati.

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The Senate of Venice, having been informed of these Meetings, all the Persons concerned in them, said to be above forty, were obliged to flee. Lælius Socinus travelled through France, Flanders, Germany, and came to London. But not finding it safe any where to preach his Errors, he contented himself with writing secretly to support them; and returning into Switzerland, settled at Zurich, making sometimes Excursions into Germany. He died at Zurich in 1562. He sent several of his Writings to his Friends in Tuscany, and many amongst them fell into his Opinions. Amongst these his Nephew Faustus Socinus, who was born at Sienna in 1530, and brought up in the Study of the Laws, most warmly embraced them, and retired from his Country. Being at Lyons when his Uncle died, he went from thence to Zurich, and possessed himself of all his Papers, in order to qualify himself to propagate his Doctrine. He returned to Florence, and enjoyed there for sometime a Place in the Duke's Court, till resolved to commence Preacher in order to reform Calvinists, &c. he went over to Basil, and published his Book, *On Jesus Christ, the Saviour*, in which he openly revived the Samosatenian and Photinian Heresy. Blandrata whom Calvin and Beza represent as one incapable of writing to advantage, invited him into Transylvania; whence he passed into Poland, in 1579. The Antitrinitarians of that Kingdom were divided into about fifty different Sects but were all known by the general Name of Unitarians. They had their Conventicles in many great Towns in Poland; but Racovia in little Poland, was their Metropolis, under the Protection of the Lord of that City, who had renounced Calvinism. There they had a large College in which John Crellius, born near Nuremberg, in 1590, was the most celebrated Professor and Minister from the Year 1612. His Name is the most famous next to that of Socinus, in the List of Socinian Teachers: His Books on the Unity of God, on the Satisfaction of Christ against Grotius's Answer to Socinus, are much esteemed in that

that Sect. This College subsisted till the Year 1638, when it was suppressed in Punishment of the Riots of the Students, who had pulled down the public Crosses in the Country, and prophaned the Churches. Faustus Socinus lived many Years in Cracow; but spent his last Years, and died in 1604, at a Gentleman's House in the Country, nine Miles from that City. The Arians and Socinians of Poland favoured Ragotzi, Prince of Transylvania in his Wars against Poland; by which they so exasperated the State, that they were banished the Kingdom in 1658, being only allowed two Years to sell their Estates. Great Numbers retired into Holland, though they were not allowed there the Exercise of their public Worship, as is proved by Bayle from Facts. See *Vita Fausti Socini descripta ab Equite Polono*, in 4to. 1639; and Socinus's Life, by Sam. Przycopius, prefixed to Socinus's Works. Also *Christophori Sandii* Bibliotheca Anti-Trinitariorum, in 8vo. Freistadii, 1684, an impious, but curious and learned Piece: And what is often printed as an Appendix to it, *Stanislai Lubienicii*, (i. e. Lubienietsky) *Historia Reformationis Polonicæ*, in 8vo, Freistadii, 1685. The same Christopher Sandius, in his *Nucleus Historiæ Ecclesiasticæ*, seu *Historia Arianorum et Socinianorum*, printed at Cologn in 1676, in 4to, pretends to derive a continued Succession of Arians and Socinians from the earliest Ages of Christianity. See likewise Wissowatii *Narratio de Separatione Unitariorum a Reformatis*. And *Paulus Debrezenius Historia Ecclesiæ Reformatæ in Hungaria*. And Martin Schimeizelii, *De Statu Ecclesiæ Lutheranæ in Transylvania*. Among the Catholics, Spondan. in Contin. Annal. Baron. ad An. 1568, &c. Lamy, Hist. du Socinianisme, 4to. though this Author is not always exact.

The chief Principles of Socinianism are, First, That all scriptural Doctrines are so to be understood, as to contain nothing above Reason, no Mystery; and all the Expressions which seem to imply such things, are to be looked upon as lofty exaggerative Phrases of the Oriental Languages: For they pretend that nothing

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is to be allowed in Faith or Religion which our Reason does not fully comprehend. Hence it follows, that Articles of Faith vary in Proportion to Mens Capacities. Secondly, The Socinians teach, that Christ was formed by God an extraordinary Man, born of the Virgin Mary, taken up to Heaven, and imbued with that Portion of divine Power and Knowledge which is called the Holy Ghost, and sent again on Earth God's Ambassador to Men, to teach them his Will and Law. They deny his Death to have been a Satisfaction for our Sins; but say that those that obey his Precepts, which all Men can do by the Strength of their own Nature, will rise again in other Bodies, and enjoy a happy Life in that blessed Place in which God possesses his own Beatitude: But the wicked shall be condemned to temporary Torments, for a certain Term, after which they will be reduced to a State of Annihilation. Some amongst them condemn all Swearing, Wars, and Magistrates, and all capital Punishments. Their Form of Church Government differs little from that of the Calvinists. They baptize only the Adults, and that by Immersion; and their Notion of the Eucharist is such as a Zuinglian or Calvinist would allow.

The first Catechism of this Sect was put out at Cracow in 1574. Faustus Socinus compiled a new Catechism, which was since enlarged, under the Title of the Catechism of Racovia; in which all Points of the Socinian Doctrine are not expressed, it being meant rather as an Apology to Externs, than for the Instruction of this People. (See Schimidius's Comments upon it in 1707: Also Koecher's *Bibliotheca Theolog. Symbol.* p. 656, and Oeder's Confutation of the Catechism of Racovia, at Leipsick, in 1759. See also Crellius's *Ethica*, &c. Also *Bibliotheca Fratrum Polonorum*, printed in 1656, in six large Volumes, *in folio*, in which are contained the principal, though not all the Works of the first Writers of this Sect.)

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Some Socinians allow Chriſt to have had an Exiſtence by Creation, before he was born of the Virgin Mary; but deny that he created the World, and interpret all Paſſages in which any Creation is aſcribed to him, of its ſpiritual Creation, or Renovation, by raiſing it from Sin by his perfect Law. Socinus taught, that Chriſt may be worſhipped and praiſed; which he maintained againſt Francis Davides, and his Diſciples, Franken, Sommer, &c. whom Socinus calls *Semi-Judaizantes*, and againſt whom he publiſhed his Book, *contra Semi-Judaizantes*, (T. ii. Op. p. 804.) Yet it is matter of Surpriſe, that he procured the Impriſonment of Davides, ſince he allows this to be a Point of no Importance, and ſays, thoſe do beſt who never pray to Chriſt, but to God alone. (*Reſponſione ad Wujeckum*, T. ii. Op. p. 538.) Lubieneitſky alſo calls it a Point of no moment (Hiſt. Reform. Pol. l. 3 c. 11. p. 228.) Thoſe Socinians who deny Chriſt can be the Object of Prayers, or Worſhip and Adoration, are commonly called Budneans, from the firſt Author of this Doctrine, Simon Budnœus, who was followed by great Numbers of the Anti-Trinitarians in Lithuania and Poliſh Ruſſia, when Socinus and his Friends in 1584, deprived him of his Office of Teacher and Preacher, and cut off all his Followers from their Communion. Budnæus is ſaid to have afterward abandoned this Point of Doctrine, and returned to the Communion of the Socinians. (See Sandius, Bibl. p. 54, 55. Ringletaube, &c.) An oppoſite Faction among the Unitarians adhered to Staniſlas Farnovius, or Farneſius, who died in 1614. From him they were called *Farnovians*. Theſe retained the Arian Doctrine of Peter Gones, the firſt Anti-Trinitarian who retired into Poland. Theſe the Socinians never expelled their Communion; but in Poland brought them over at length to their Opinions. The Socinians generally reduce the Holy Ghoſt to a mere Operation of the Deity.

Since the Socinians were expelled Poland, they ſeem no where to retain a Form of public Church Government,

ment, except in Tranſylvania, where it ſtill ſubſiſts, though in ſome degree diſcountenanced. See the Hiſtory of that Socinian Church, given by Zeltner, (*Hiſtoria Crypto-Socinianiſmi Altorfini*). When they attempted it in Holland (under their zealous Teachers, Eraſmus Joannis, Andrew Voidovius, and Chriſtopher Oſtorodus), the Calviniſt Magiſtrates and Divines, by their Vigilance and Severity, defeated all their Endeavours, (Zeltner ib). Samuel Crellius, who died very old at Amſterdam, is eſteemed the moſt ſubtle and moſt learned Writer of this Sect; he choſe rather to be called from Artemon an Artemonite than a Socinian. Amongſt the Arminians in Holland and Holſtein many from Pelagianiſm fell alſo into Socinianiſm, principally Simon Epiſcopius, Arminius's chief Diſciple, Profeſſor at Leyden, who could not be heard at the Council of Dort, and died in 1643. See Conrad Vorſtius, Miniſter at Frederickſburg, in Holſtein, &c. See Mollerus, *Cimbriæ Literatæ*, T. 2. p. 931, &c.

The main Spring, or great Principle of Socinianiſm, that no Myſtery can be admitted in Religion, and that what is above human Reaſon is againſt it, flatters the Pride of the human Heart, but is the moſt extravagant Inconſiſtency in Man, who feels the Weakneſs and Short-ſightedneſs of his Reaſon in every thing, whether in or about himſelf, and to whom the whole Univerſe is in every Part an Enigma: Much more in a Chriſtian, to whom the Scriptures preſent a Religion founded in Revelation and Myſtery. This Inconſiſtency is more glaring when we take a near View of the Doctrine of the ableſt Socinians, differing widely in their Notions from one another, and all fraught with Myſteries more incomprehenſible than thoſe at which they take Offence, if evident Inconſiſtency and Nonſenſe could be allowed the Name of Myſtery. Alſo the Neceſſity and Evidence of the divine Revelation, which by its Brightneſs diſpels the Miſts of Deiſm, lays open the artful Subterfuges, and ſtudied Evaſions of Socinianiſm, which is but one Remove from Deiſm or bare natural Religion. For modern

Socinians

Socinians eſteem Revelation to be an uſeful, but not neceſſary means of attaining all religious Knowledge, and call both the Jewiſh and Chriſtian Diſpenſation a bare Republication of the Law of Nature. The following Epitaph was inſcribed on Socinus's Grave.

" Tota quidèm Babylon deſtruxit Tecta Lutherus,
" Muros Calvinus, ſed Fundamenta Socinus."

" Luther uncovered Babylon; Calvin deſtroyed its " Walls; but Socinus removed its very Founda- " tions." Where, inſtead of Babylon, we may read Chriſtianity.

The Calviniſts, who rejected Myſteries in the Euchariſt, and ſeveral other Articles, upon the Socinian Principle, and who eſtabliſhed Religion upon the Grounds of mere Reaſon, without allowing it to be founded by Chriſt in Authority, were often at a Loſs for an Anſwer in defending the far more incomprehenſible Myſteries of the Trinity and Incarnation, againſt the Anti-Trinitarians. Yet being unwilling to ſet aſide Chriſtianity itſelf, by ſtripping it of every Advantage of which it is poſſeſſed, they repreſſed theſe Errors by the Sword. But within a Century great Numbers amongſt them have ſo far ſhook off the Yoke of Chriſtianity, as to have adopted the Socinian Syſtem of Republication. Diderot and D'Alembert, in the *Enyclopedie*, on the Article *Geneva*, attribute it in general to the moſt learned Miniſters and Profeſſors in that State. The Paſtors at Geneva, in 1760 printed, a Juſtification, in which they denied the Charge, but in ſuch a manner as rather perſuades the World of the Truth of the Accuſation, than ſerves to clear their Characters. And D'Alembert, in his *miſcellaneous Pieces*, printed at Paris and London, repeats the ſame Charge in the following Words, in his ſhort Account of the Government of Geneva: " Perfect Socinianiſm is the " Religion of moſt of their Paſtors. Rejecting every " thing that is called Myſtery, they imagine the firſt " Principle of a Religion that is true, is to propoſe " nothing as an Article of Faith that is not reconcile-

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" able to Reaſon. Thus, when they are urged with " the Neceſſity of Revelation, ſo eſſential a Doctrine " of Chriſtianity, they ſubſtitute the term of *Utility*, " which they like better. In this, if they are not or- " thodox, they are at leaſt conſiſtent with their own " Principles."

In England, upon the Changes introduced into Religion, Arianiſm was alſo revived in various Shapes; but was ſpeedily cruſhed by the ſame means as at Geneva. In the Reign of Edward VI. John a Laſco, a Poliſh Gentleman, came over to England, with many others who followed him from Weſtphalia and Holland. The Duke of Somerſet, then Regent, granted him a Licence to open a Diſſenting Meeting-houſe in London, in which he railed with indecent Rage againſt the Uſe of Surplices, the Cuſtom of kneeling in receiving the Sacrament, and ſeveral other things retained in the Church then eſtabliſhed. Upon the Acceſſion of Queen Mary to the Throne, John a Laſco, with his German and other foreign Collegues, ſet ſail from Graveſend, on the 17th of September, 1553, for Denmark, where they landed on the 29th of October. The King, whoſe Protection they implored, at the Sollicitation of his Lutheran Miniſters, gave them very harſh Language, ſeparated their Troop, and commanded them without Delay to leave his Dominions by different Ways. A Laſco repaired to Hamburg, Lubec, Wiſmar, and other Places, but was no ſooner arrived than he was ordered to depart, till he hid himſelf in Eaſt Friſeland. At Hamburg, indeed, his Collegue, Martin Micronius, was admitted to two Colloquies with Joachim Weſtphalus, Superintendant of that Lutheran Church, who with great Warmth maintained the real Preſence of the Body of Chriſt in the Euchariſt, ſo long as the Elements, or their Taſte, remain in the worthy Receiver. Micronius publiſhed a Relation of this Controverſy, and of the Perſecutions which he and his Companions had every where met with among the Lutherans, dated at Norden, in Eaſt Friſeland, 1557, under the Title of

" Apologeticum Scriptum Martini Micronii. In the Confeſſion of Faith, which he preſented to the Senate of Hamburg, he acknowledges in very explicit Terms the Myſteries of the Trinity and Incarnation. Yet we have reaſon to preſume, that among the Germans, in the foreign Church of a Laſco in London, many introduced heterodox Opinions on thoſe Articles. It is certain that ſuch Errors, though not reduced to any regular Syſtem, prevailed among ſome of the firſt Anabaptiſts, who, ſoon after Luther had commenced his Separation from the Church, taught in Saxony, Weſtphalia, Holland, and Switzerland, that the Church of Chriſt conſiſts only of the Juſt; (which Error had taken root in thoſe Parts from the Waldenſes and Huſſites who had broached it.) The Anabaptiſts added, that God would eſtabliſh a new Jeruſalem on Earth, which ſhould be a pure City of their Sect of Saints; that Magiſtrates are needleſs among Chriſtians, who being all holy, ſtand in need of no Laws; that no Tythes, no Taxes are to be paid; no Intereſt for Money; that Goods are to be in common; that the Holy Ghoſt continually ſpeaks to the Faithful by frequent Revelations and Viſions; and that the Baptiſm of Infants is the Devil's Invention. (See Ottius's *Annales Anabaptiſtici*, p. 21. Godofr. Arnoldus, Hiſtoria hæretica, l. xvi. c. 21. Fueſlin, &c.) The Tumults, Rebellions, and Plunders of the Anabaptiſts, in Saxony, Suabia, Franconia, and other Places, having armed all Potentates againſt them, Menno Simons, a lewd and wicked Prieſt (as he acknowledged himſelf to have been) in Friſeland, apoſtatized to them firſt ſecretly, ſoon after publickly, in 1537, but retrenched (at leaſt in Words) thoſe moſt pernicious Principles which led Men into Rebellion: He alſo condemned thoſe Anabaptiſts who allowed Polygamy and Divorces at Diſcretion. He travelled with a Wife and Children over Holland and Weſtphalia, and died in Holſtein in the Year 1561. From him his Followers are called Menonites, now reduced to a ſmall Number in Holland. On him ſee Mollerus

(*Cimbria*

(*Cimbria Litterata*, T. ii. p. 835, and Herm. Sehyn's *Pleniore Deductione Historiæ Mennonit.* c. 6.) Our English modern Anabaptists reject Infant Baptism, and generally allow no Baptism but that of Immersion, but in most other Points are mere Calvinists, (see Crosby's History of the English Baptists, 4 Vol. Octavo.) Hornius, in his Ecclesiastical History, and others take Notice that several among the first Anabaptists in Germany blasphemed the Trinity, but without any regular System. Probably some among those who attended John a Lasco hither, were tinctured with these Errors. In the Reign of Edward VI. only two Persons suffered for Heresy, Joan Butcher, and George a Dutchman, whose Blasphemies were tinctured with Anti-Trinitarian Notions. Sir John Hayward informs us, in his Life of Edward VI. that this Prince was very unwilling to sign the Dead-warrant for the Execution of any Heretics, not to send them to Hell: and remained long firm in this Reason and Resolution in the Case of Joan Butcher, affirming that he would not drive her headlong to the Devil; but thought it best to ply her with corporal Chastisements, which with Respite of time, might reduce her to good order: But that Archbishop Cranmer, who had promoted the Execution of sanguinary Laws in religious Matters under Henry VIII. used on this Occasion the most cogent Intreaties, and when with mere Importunity he had prevailed, the King in subscribing his Name, said, that he would lay all the Charge upon the Archbishop before God. In the Reign of Queen Elizabeth many were put to Death in England, for Arianism. To mention only those who suffered on this Account at Norwich, from Bromfield's History of that City, in 1579, Matthew Hamont Plowright, was condemned by the Bishop and Consistory, for denying the Godhead and Power of Christ, was delivered to the Sheriffs of Norwich, and burnt in the Castle-ditch, May 20, after both his Ears had been cut off for Blasphemy. In 1583, John Lewis was burnt for the like Opinions, in the same City. Likewise one Cole, an

Anabaptiſt and Arian, in 1587; and in 1588, Francis Ket, Maſter of Arts, having been firſt condemned by the Biſhop. Many ſuffered in the like manner at London, and in other Parts of the Kingdom, as is related by Speed, Stow, Burnet, &c. Arianiſm repreſſed with ſuch Severity, did not openly ſhew its Head ſo long as theſe Laws were executed, yet it ſeems to have lurked among the Engliſh Anabaptiſts; and in the Reign of James I. Bartholemew Legate was burnt in Smithfield, for denying the Trinity: And Edward Wightman at Litchfield, having been convicted of being an Anabaptiſt and Arian, and condemned firſt by the Biſhop of Coventry and Litchfield, as Fuller and Croſby relate at length. It ſeems not to be doubted but that in the Confuſion cauſed by the grand Rebellion, it alſo found Advocates, ſince the great Poet Milton ſeems to rank the Son of God amongſt Creatures, (Par. Loſt B. iii. v. 383, 309, 409, &c.) though in many Places he ſeems to allow him to be truly God, (B. iii. v. 306, 139. B. 7. v. 104, &c.) unleſs by Arian Subtilties, he deviates from the common Rules of Speech, and the received Meaning of Words. We are indeed informed by the Author of his Life, that he often changed his religious Principles, from a Preſbyterian turned to be an Independent and Anabaptiſt, and in the latter Part of his Life, refuſed to be joined in Communion with any Religious Sect in the World.

Amongſt the Diſſenters in England ſeveral have openly declared themſelves Arians, and others Socinians; and theſe Hereſies are now publicly profeſſed by whole Aſſemblies in London and elſewhere. The Anabaptiſts indeed, in their Confeſſion of Faith at London, in 1646, acknowledge "the Father, Word, and Holy "Spirit, each having the whole divine Eſſence, yet "the Eſſence undivided." And amongſt the Quakers, Wyeth, one of their firſt and moſt celebrated Champions, in his *Switch for the Snake*, p. 34, and 527, confeſſes a Diſtinction in the Godhead, and an eſſential Equality between the Father, Son, and Holy Ghoſt, though he excepts againſt the word Perſon.

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It does not appear that George Fox, the Anabaptiſt Shoemaker, who firſt broached this Sect in 1655, or his fanatic Collegue, James Nailor, formerly Quarter-maſter in Lambert's Regiment, in Cromwell's Army, explicitly denied the Trinity. Neither is this expreſſed in Robert Barclay's Apology for the Quakers. Yet they univerſally reject the Words of Trinity or Perſons in God, and give no Explanation of the Scripture Expreſſions, which alone they employ. Many amongſt them ſeem to deny this Myſtery, and Hicks, the Anabaptiſt, in his famous Challenge to William Penn, and George Whitehead, and the reſt of the Quakers, and in his Conference on this head in London, in 1674, ſeems clearly to prove that George Fox himſelf denied the Divinity of Chriſt, or his perſonal Diſtinction without us. (See Croſby's Hiſtory of the Baptiſts, T. ii. p. 298.) And the learned Doctor Hickes, in his Letter to Mr. Nelſon, concerning Biſhop Bull, ranks the Quakers among the Unitarians, that is, Socinians and Arians. (Life of Bull, p. 515.).

When the Socinian and Arian Controverſies were raiſed in Holland by the Poliſh Refugees, they ſoon reached England, and many, eſpecially among the Preſbyterian and Independent Miniſters, warmly embraced thoſe Errors, as Mr. Nelſon informs us in his Life of Biſhop Bull. At that time the Diſputes about Juſtification had been carried on with the greateſt Heat, both among the Diſſenters and the Divines of the eſtabliſhed Church, many leaning to Antinomianiſm and Libertiniſm, ſome to Pelagianiſm and Socinianiſm, and others adhering to the Council of Dort, Manichæiſm, and Fataliſm. The Solifidians, in the firſt Claſs were long the moſt numerous, the greater Part looking upon this Doctrine as the Eſſence or Soul of Proteſtantiſm. Mr. George Bull of Oxford, then Rector of Suddinton, near Cirenceſter, in Glouceſterſhire, ſolidly confuted this Error by his *Harmonia Apoſtolica*, printed in 1669, in which he defends the Doctrine of S. James concerning Juſtification by Works, and demonſtrates that S. Paul teaches the ſame. Mr. Richard

Baxter, though a fiery Zealot for Presbyterianism, had also published against the Doctrine of Justification by Faith alone, his *Aphorisms on Justification*, in 1649, the first of all his most voluminous Writings: For which he was warmly fallen upon by many of his Brethren, especially by John Crandon, in his *Baxter's Aphorisms exercised*: William Eyre, in his *Vindiciæ Justificationis Gratuitæ*: Christopher Cartwright, John Wallis, Lawson, Doctor Crisp, &c. Doctor Tully also wrote in Defence of the same Doctrine against both Mr. Baxter, and Mr. Bull. Doctor Crisp's Book being reprinted in 1690, spread abroad the Errors of Pelagianism, Socinianism and Arminianism. But Dr. Daniel Williams, an independent Preacher, who succeeded Mr. Baxter in the Management of this Cause, refuted Crisp's Book on every Article, in 1692. Mr. John Tombes, who having had his Education at Oxford, is esteemed the most learned champion the English Anabaptists boast of, besides many Books against Mr. Baxter, published in 1676, *Animadversions* in Latin against Mr. Bull's *Harmonia Apostolica*, in Defence of the Antinominian System. (See Crosby, T. i. p. 297.) Yet Doctor Williams by his indefatigable Pains had such Success that before his Death the Antinomians were reduced among the Presbyterians to three or four Preachers, and those of no Esteem in their Sect. Their Number was also much diminished among the Independents and Anabaptists.

In these Debates concerning Justification, some fell into the Socinian Error with relation to Christ's Satisfaction, imported hither from Holland, and blasphemously maintained that Christ did not suffer or die for Man's Redemption, or the Satisfaction of Sin, and that no Satisfaction or Attonement can be made for another by a Commutation of Persons. This Error was indeed refuted by Doctor Williams, and Bishop Stillingfleet: But this Step opened a Door to the main Socinian Error, that Christ was a mere Man, and had no Existence before his temporal Birth of the B. Virgin, which together with Arianism in all its Forms,

Forms, in a ſhort time made great Progreſs in England. The Socinians were generally for having the Controverſy decided by Scripture and Reaſon, without any Regard to the Teſtimony of the moſt ancient Chriſtian Writers. But the Arians made a very high Boaſt that the Fathers who lived before the firſt Council of Nice, were of their Sentiment. Several Arian and Socinian Books publiſhed in Holland, began to be diſperſed in England: And even ſome of thoſe who maintained the Orthodox Faith of the Trinity, allowed the Expreſſions of many Anti-Nicene Fathers not to be exact, though their Faith was ſound. To check their Confidence, Mr. Bull, in the Space of five Years drew up his excellent *Defence of the Nicene Faith*, which he finiſhed in 1680, and printed at Oxford, in 1685. It is chiefly levelled againſt Chriſtopher Sanden or Sandius, who died at Amſterdam in 1680, Author of ſeveral Treatiſes of rank Arianiſm, leaning to a Degree of Socinianiſm. See his *Scriptura Trinitatis Revelatrix*: Alſo his *Nucleus Hiſtoriæ Eccleſiaſticæ*, being a Collection of Hiſtorical Facts and Paſſages of Writers ſtrained in favour of Arianiſm. He alſo compiled the Library of Anti-Trinitarians, which is a Collection of the moſt noted Socinian Writers, though he did not live to publiſh it himſelf. Bull had alſo in View to confute in this Treatiſe ſeveral other Authors, principally Zwicker, the famous Socinian, and certain capital Miſtakes of Petaw: Likewiſe Epiſcopius, and Curcellæus, the Arminian Arians. In the firſt Part of this Work he demonſtrates from Scripture and the Tradition of the Anti-Nicene Fathers, the Pre exiſtence of Chriſt in a far more excellent Nature, before he was born of the Virgin. In the ſecond, that he is of the ſame divine and incommunicable Nature or Eſſence with the Father, and co-eternal with him. In the third, againſt the Sabellians and Tritheiſts, that he proceeds from the Father, but by the Neceſſity of his Exiſtence from Eternity: Whence the Father is the Fountain, Original and Principle of the Son: But the Term of Subordination which Mr. Bull here uſes, and

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which Doctor Waterland calls *Subordination of Order*, not of Nature, for what the Church expreſſes by the Words *Order*, *Miſſion*, *Proceſſion and Production*, is a new Language unknown to the Scriptures and Church, and though orthodoxly explained by theſe Authors, nevertheleſs improper; the Word Subordination uſually implying a Submiſſion or Dependence. Whence ſome took Occaſion to lay to this Author's Charge the monſtrous Hereſy of Tritheiſm, which ſome Engliſh Writers then eſpouſed. Doctor Clarke, Mr. Whiſton, and other Arians have endeavoured to avail themſelves of this Conceſſion, and Manner of ſpeaking in Dr. Bull and his Followers; and Dr. John Edwards of Cambridge, in his Animadverſions on Dr. Clarke, ſeverely condemns Biſhop Pearſon, and Biſhop Bull, for ſuch Expreſſions as imply any Subordination or Inferiority of the Son as Son; for they tend to overthrow, or at leaſt to give miſtaken Apprehenſions of the Trinity. Doctor Bull ſeems indeed more excuſable in uſing this new Term, as his Deſign was chiefly to exclude the Heretical Expreſſions of Calvin, who ſtyles the Son not *God of God*, *Light of Light*; but God of himſelf αὐτόθεος, no leſs than the Father, which is to deny his Proceſſion, and the Father's Prerogative of firſt Principle and Origin in the Divinity: which takes away the Diſtinction of the Perſons or Hypoſtaſes, and either confounds them with the Sabellians, or diſtinguiſhes the Natures with the Tritheiſts. This ſeveral Authors both among Proteſtants and Catholics call Calvins's Hereſy of Autotheiſts. See Calvin Inſtit. Theol. l. i. c. 13. § 19. Danæus Iſagog. Chriſt. l. i. c. 23. who with ſeveral other Calviniſts warmly vindicates that Point: And the Cenſures of Bellarmin, Poſſevin (l. de Atheiſ. 3. Hær. c. 6.) Petau, Arminius, Epiſcopius, and Curcellæus: Bull, (Sect. iv. c. 1. § 8.) &c. From the Heads of the Catholic Doctrine concerning the Son, eſtabliſhed by Mr. Bull, the Divinity of the Holy Ghoſt eaſily is unfolded; which this Author, though but incidently, demonſtrates. For he ſhews, firſt, againſt the Sabellians, that the Holy Ghoſt is not a mere Energy of the Father, but is a diſtinct Perſon,

Perſon. Secondly, that he is of the ſame Nature and Eſſence with the Father and the Son, and thirdly, co-eternal. Fourthly, yet is not ſelf-originated, but from Eternity by the Neceſſity of the very Exiſtence of the Deity, proceedeth from the Father and the Son. This Work, notwithſtanding ſome few Miſtakes in Underſtanding ſome Paſſages of the Fathers, did the Author great Honour both among Catholics and Proteſtants. Boſſuet, Biſhop of Meaux, (Premier Avertiſement ſur les Lettres de Jurieu contre l'Hiſtoire des Variations, § 25.) and other Catholics highly applaud it. The Univerſity of Oxford, in full Convocation, made a public Acknowledgment, of the ſingular Honour done them by a former Member, and the laſting Service done to the whole Church; and in 1686, admitted him to the Degree and Title of Doctor in Divinity, though he had never taken any academical Degree, not ſo much as in Arts.

Epiſcopius (Inſtit. l. iv. c. 34.) and Curcellæus (*l. de Neceſſitate Cognitionis Chriſti*), had written againſt the Anathema pronounced by the Council of Nice againſt the Arians, pretending there is no Neceſſity of believing in what Senſe or Manner Chriſt is called the Son of God. This Latitudinarian Notion found Advocates in England. It was explained and ſtrongly enforced in a Book printed at Oxford in 1690, under the Title of *The naked Goſpel*; condemned and ordered to be publicly burnt by the Convocation of the Univerſity of Oxford, on the 19th of Auguſt, the ſame Year. Nevertheleſs, Shoals of Writings in Defence of that Book, and of the whole Socinian Syſtem made their Appearance: Among theſe, *The Hiſtorical Vindication of the naked Goſpel*, was either originally written by the famous John le Clerc of Amſterdam, or by him tranſlated into his *Life of Euſebius of Cæſarea*. Againſt this prevailing Error, Doctor Bull wrote and printed at Oxford in 1694, his *Judgment of the Catholic Church*, in which from Scriptures, the ancient Creeds, and the Fathers of the three firſt Centuries, he demonſtrates the Neceſſity and Obligation of believing

lieving the Divinity of God the Son, and the adorable Myſtery of his Incarnation.

Daniel Swicker, a Pruſſian Phyſician, who was born at Dantzick in 1612, and died at Amſterdam in 1678, had publiſhed many very pernicious Pieces in Defence of Socinianiſm before Sandius entered the Liſts, who often copies him. This bold and ſubtle Hereſiarch pretended that the divine Generation of Chriſt was the Invention of Simon Magus and his Diſciples, who corrupted the Simplicity of the Goſpel: The Beginning of the Goſpel of St. John, he called a Forgery of ſome Simonian Heretic; from which he would have it that Juſtin Martyr, and the ſucceeding Fathers learned their Doctrine of the Pre-exiſtence of the divine Word. Beſides a great Number of Socinian Books, to which he openly prefixed his Name, Sandius informs us that he was Author of the famous *Irenicum Irenicorum*, or Triple Rule of the Reconciler of Chriſtians, by Reaſon, Scripture, and ſound Tradition, printed at Amſterdam, in 1658, in which the Socinian Venom is moſt ſubtilly inſtilled. Theſe Works of Swicker being diſperſed in England, Dr. Bull confuted them by a third Treatiſe, entitled, *Primitive and Apoſtolical Tradition concerning the Divinity of Jeſus Chriſt*, printed at London in 1703. Doctor Bull was preferred by Queen Anne, in 1703, to the Biſhoprick of S. David, and died in 1709. His Works were warmly attacked by Mr. Gilbert Clerke, an Anti-Trinitarian, in three Treatiſes, the firſt printed in 1695, under the Title of *Ante-Niceniſmus, or the Teſtimonies of the Fathers who wrote before the Council of Nice, touching the Trinity.* The ſecond in Latin, *Fourteen Short Anſwers to Dr. Bull's Defence of the Nicene Council.* The third, *The True and Ancient Faith concerning the Divinity of Chriſt.* This Author only follows Swicker and Sandius, whom he often copies; was of Sidney-College, in Cambridge, but left his Fellowſhip there in 1655, becauſe he would not take the Degree of Batchelor, or conform any longer to the Church of England. He was well verſed in the Mathematics, in the Greek Language, and the critical

tical Study of the Scriptures. By reading the Socinian Writers, he imbibed their Poiſon; yet would ſay, he was no Socinian, becauſe he diſagreed about the divine Attributes, and the Satisfaction of Chriſt, on both which Articles his Notions were entirely ſingular. John Lord Arundel of Trerife, by the Diſputes of Dr. Sherlock, Dr. South, and others, began to be much perplexed what to believe concerning the Trinity, and conſulted Biſhop Bull. That Prelate who had already ſufficiently defeated the Arians, anſwered his Lordſhip by a Confutation of Sabellianiſm and Tritheiſm, under this Title; *The Doctrine of the Catholick Church, for the three firſt Ages, concerning the Trinity, in Oppoſition to Sabellianiſm and Tritheiſm.*

Tritheiſm is an Hereſy little heard of in former Ages. It was firſt broached by one John Aſcaſnagus among the Syrians, as we are informed by Joſ. Aſſemani (Bibl. Orient. T. ii. p. 327). John Philoponus, a Grammarian and Philoſopher at Alexandria, where he died about the Year 610, being deeply verſed in the Writings of Ariſtotle and Plato, from the latter imagined a Trinity of diſtinct Natures in the Godhead. This error was immediately condemned by the Oriental Patriarchs and Councils. (See Photius, Cod. 24, 75 and 215, &c.) With the Spawn of Hereſies, which the pretended Reformation brought forth, Tritheiſm alſo was revived, firſt, by Valentinus Gentilis, who maintained in the Trinity three diſtinct eternal Spirits, differing in their numerical Eſſences, for which Error joined with Arianiſm, he was beheaded at Bern, on the 9th of September, 1566, and afterward by two eminent Divines of the Proteſtant Church of England. Dr. Ralph Cudworth, eminent for Theology, and particularly for his deep Reſearches in the Syſtems of ancient Philoſophy, publiſhed againſt the Deiſts in 1678, his *True Intellectual Syſtem of the Univerſe*, in Folio, a Work fraught with great Erudition, in which with regard to the Deity, Spirits and Ideas he followed Plato, and even the latter Platoniſts. From his imaginary Notion of the obſcure Platonic Trinity, he maintained that the three Perſons are three diſtinct ſpi-

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ritual Subſtances, but that the Father alone is truly and properly God, or properly Supreme, and that abſolute Honour is due to him only, the Son and Holy Spirit being God only, by the Father's Concurrence with them, and their Subordination and Subjection to him. He allowed, indeed, that the divine Attributes, ſuch as Omnipotence, Omniſcience and the Reſt, may be aſcribed to them; but ſaid they are not omnipotent *ad intra* or of themſelves, but only by means of the Father's Concurrence. This Syſtem framed by mixing Heathen Philoſophy with Divinity, in a point which is to be decided by Revelation only, implied downright Arianiſm; but ſeems to have died with its Author.

Tritheiſm ſoon after was abetted in a warmer and more dangerous Manner, by Dr. William Sherlock, then Maſter of the Temple. Having taken the Degree of Maſter of Arts at Cambridge, and being made Rector of St. George's, Botolph-lane, London, in 1673, he attacked the Solifidian and Antinomian Doctrines, by a Book, *On the knowledge of Chriſt, and our Union with him*, chiefly levelled againſt Dr. John Owen's Book *On Communion with the Father, Son, and Holy Ghoſt*. Owen and others, anſwered him with Rage; and Sherlock carried on the Controverſy with equal Heat, but too much Wit and Pleaſantry for ſo ſerious a Subject. In 1680, he took the Degree of Doctor of Divinity, and was made in 1685, Maſter of the Temple. In the Reigns of Charles II. and James II. he wrote warmly for the Doctrine of paſſive Obedience and Non-Reſiſtance to the ſupreme Powers; and in 1689 was ſuſpended from all his Preferments. During this Suſpenſion he wrote his Book, entitled, *A practical Diſcourſe concerning Death*, which was licenſed in January, 1690; but he took the Oaths to William III. and Q. Mary, toward the cloſe of the ſame Year. In 1691, he publiſhed againſt the Socinians his *Vindication of the Doctrine of the Trinity*, in which he clearly teaches three diſtinct Minds and Spirits in the Deity (p. 67, 85, 123, &c.) However, that very Year on the 15th of July he ſucceeded Dr. Tillotſon, who was promoted to the Archbiſhop of Canterbury, in the Deanery

Deanery of St. Paul's. Dr. South, who had been ſucceſſively Chaplain to the Earl of Clarendon, the Duke of York and King Charles II, this ſame Year publiſhed *Animadverſions* on the Vindication of the Trinity, and beſides many other Tracts, one in 1695, entitled, *Tritheiſm charged upon Dr. Sherlock, and the Charge made good.* Dr. Sherlock maintained his Error by many Treatiſes, and the Diſputation was carried on by both Parties with the greateſt Acrimony. The Doctor's Notion having been aſſerted in a Sermon preached before the Univerſity of Oxford, by one of Univerſity College, the Doctrine was condemned by a general Meeting of the Vice-chancellor and Heads of Colleges and Halls, 25 Nov. 1695, as falſe, impious and heretical; contrary to the Doctrine of the Catholic Church, and particularly of the Church of England. Dr. Sherlock wrote *An examination of the Authority and Reaſons of this Decree*, and other virulent Pieces; and was anſwered by Dr. Edwards, principal of Jeſus College, and others. A ſtop was put to this Debate, by Directions of King William III. to the Archbiſhops and Biſhops, iſſued at their Motion, in which it was ordained, that in the Explication of the Trinity all new Terms ſhould be avoided. See the Hiſtory of theſe Matters in the Life of Valentinus Gentilis, the Tritheiſt, with an Appendix againſt Dr. Sherlock, the new Tritheiſt, printed in 1696; alſo in Burnet's Hiſtory of his own Times, Vol. iii. p. 213. *Biographia Britannica* in Sherlock and South. In 1698, died Mr. Firmin, the chief Propagator of Socinianiſm in England: Yet Socinian Books continued to be printed and ſpread in England. Dr. Sherlock in his *Concio ad Clerum*, before the Convocation in 1701, warmly exhorted his Brethren, to oppoſe thoſe heretical and viperous Tracts, which threatened ſo much Danger to the Church. He publiſhed againſt them, *The preſent State of the Socinian Controverſy*, in 1698. *Proofs of Chriſt's Divinity*, in 1706, and other Pieces till his Death in 1707. Dr. South then Prebendary of Weſtminſter (a very eloquent Writer, diſtinguiſhed above all other

other Engliſh Preachers for the Brilliancy and Poignancy of his Wit) as far as his Controverſies with Dean Sherlock, and afterward with Biſhop Stillingfleet would allow him, appeared alſo a zealous Champion in Defence of the Trinity, till his Death in 1716, but was branded with the Name of an Intolerant by Archbiſhop Tillotſon. (See his Life by Birch, p. 195, 354, 428.)

At this Time, two new Champions had entered the Liſts in favour of Arianiſm, Mr. Will. Whiſton, and Dr. Samuel Clarke. The latter was Son to an Alderman of Norwich; gave proofs of his extraordinary Abilities, whilſt a Scholar at Cambridge, and when Mr. Whiſton being collated to the living of Loweſtoft in Suffolk, reſigned his Chaplainſhip to Dr. John Moore, Biſhop of Norwich, ſucceeded him in the latter Office in 1698. Mr. Whiſton tells us, that in the Year 1705, he firſt diſcovered that Dr. Clarke began to adopt the Sentiments of the Arians, whom he calls Euſebians. Dr. Sam. Clarke was choſen Chaplain to Q. Anne, and in 1709, was preſented to the Rectory of St. James's, Weſtminſter. Upon being ſettled in the City, he took the Degree of Doctor in Divinity at Cambridge, when he maintained Free Will in his public Diſputation with great Applauſe. Dr. James, Royal Profeſſor of Divinity, who knew Mr. Whiſton to be a profeſſed Arian, ſuſpected his Friend the Defendant, to be a latent one, made a Digreſſion from the *Theſis* to preſs him to condemn a Propoſition found in a late Eſſay of Whiſton's, that "Our Saviour had no human Soul, but that the divine "Word ſupplied its Place;" which Clark eluded. In 1712, he printed his beautiful and correct Edition of *Cæſar's Commentaries*, dedicated to the Duke of Marlborough, and ſoon after in the ſame Year his *Scripture Doctrine of the Trinity*, of which he gave a ſecond Edition with Alterations in 1719; and prepared a third with Additions, which appeared after his Death. In the firſt Part he lays together the Texts relating to the Trinity; in the ſecond he explains them

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in favour of Arianiſm; in the third he conſiders the Paſſages of Scripture relating to that Article. This Publication was a Signal given to other Writers of that Claſs, who poured upon the Public an Inundation of Eſſays and Books on this Subject. The Orthodox Proteſtants took the alarm, and exerted their Zeal by Clamours and Apologies. Amongſt theſe Dr. Daniel Waterland, Head of Magdalen College in Cambridge, afterward Chaplain to the King, chiefly diſtinguiſhed himſelf. His principal Works in this Controverſy, were 1ſt, *Waterland's Vindication of Chriſt's Divinity, againſt Dr. Clarke*, 2 vol. 8vo. 1719. *A ſecond Vindication of Chriſt's Divinity, in anſwer to Dr. Clarke*, 8vo. 1723. *Waterland's Queries relating to the Trinity*, 8vo. Cambridge, 1714. *Two Defences of the Queries*, ib. An excellent *Commentary on the Athanaſian Creed*, 4to. 1724. In general, though this Controvertiſt diſplays great Erudition and Zeal, and enforces many ſolid Proofs with Strength, he laid himſelf open to his Adverſaries, by heaping up many Paſſages little to his Purpoſe. Dr. Clarke publiſhed anſwers to moſt of theſe Books, and to ſeveral others. In 1714, the Lower Houſe of Convocation, preſented a Complaint to the Upper Houſe againſt Dr. Clarke's *Scripture Doctrine*, and ſeveral Defences of the ſame, with an Extract of ſeveral Arian Aſſertions. The Upper Houſe at firſt, ſhewed great Zeal in proſecuting him, but afterward ſought to come to Temper. Hereupon Dr. Clarke drew up, and laid before them a Reply, in which he declares his Belief, that the Son of God was eternally begotten by the eternal incomprehenſible Power and Will of the Father; and likewiſe the Holy Ghoſt: Adding, that he wrote nothing but what he ſincerely intended for the honour of God, and to avoid the Hereſies in both Extreams; and was ſorry it had given Offence, and did not intend to write any more on the Trinity. The Upper Houſe accepted this Declaration; but the Lower urged their Complaint that he had made no Recantation of his Hereſies, nor Satisfaction for the Scandal. But the Upper

Houſe

Houſe choſe to let the Affair drop. Dr. Clarke died in the ſame Perſuaſion in 1729. An accidental Interview and Diſputation with Dr. Sam. Clarke gave occaſion to the conciſe, but moſt learned accurate *Anſwer to Clarke and Whiſton*, publiſhed by Dr. Hawarden in 1729.

Mr. William Whiſton, Mathematic Profeſſor in Cambridge, having in a catechetical Lecture which he had during a Year in one of the Pariſh Churches in the Town, and in other Diſcourſes, openly preached the Arian Hereſy, which on all Occaſions he had long publicly profeſſed; was heard, condemned and baniſhed from the Univerſity for Hereſy, at a Meeting of the Vice-chancellor and the Heads of Colleges, October 30th, 1710, in which Chair Mr. Nic. Sanderſon was choſen his Succeſſor. When Dr. Clarke had often recourſe to Clokes to palliate his true Sentiments in order to keep his Rectorſhip, Mr. Whiſton openly delivered his Tenets: The former alſo when accuſed in 1718, of having altered the Doxolgy in the ſinging Pſalms, "To God, through Chriſt his Son, all "Glory be, &c." anſwered that this had been done only by the Afternoon Lecturer, without his Order or Knowledge; but Whiſton always maintained that Innovation, and wrote with warmth againſt the Biſhop of London's Order, for not uſing any new Forms of Doxology, dated Dec. 26, 1718.

The moſt daring Attempt in favour of Arianiſm, was made by Dr. Robert Clayton, Biſhop of Cork and Roſſe, afterward of Clogher. In his *Eſſay of Spirit* in 1750, having laid it down as a Principle, that Orthodoxy is local, and varies in every Country, according to the eſtabliſhed Religion of every Place, he undertakes to confute the Doctrine of the Trinity, and pretends that Chriſt is the Archangel Michael incarnate, whom he allows to have been the nominal God of the Jews, ſo called and adored, becauſe commiſſioned by God to govern and protect that Nation; and on this account called Jehovah of Sion, a Creature framed by Jehovah of Hoſts, the only true Supreme God. The

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Holy Ghoſt he thinks the Archangel Gabriel. This latter Aſſertion, indeed in his *Defence of the Eſſay of Spirit*, he only calls a Conjecture. His repeated Boaſts of his Readineſs to die a Martyr in that Cauſe, could not ſtand the firſt Threats of the leaſt Diſgrace. When on the ſecond of February 1756, he had made a Speech in the Houſe of Lords in Ireland, for excluding the Nicene and Athanaſian Creeds out of the Liturgy, &c. an Emotion being raiſed, and one crying out that he ought to be called upon to give an account before the Houſe, he fell into ſuch a Conſternation and Agony, that his Countenance was ſuddenly changed, and he was carried home in Fits. In this State he lay ſo much altered that his Friends ſcarce knew him, and could not ſufficiently expreſs their Surprize; in which Diſorder he ſoon after died.

THE ELEVENTH

TREATISE.

ON THE

FEAST OF CORPUS CHRISTI.

THE Old Law was given to prepare Men for the great Myſteries of the new Law, which as far ſurpaſſes the Old as the Truth does its Shadow, and the Reality its Type and Figure. The chief Prerogatives of the Law of the Goſpel appear, Firſt, in the more diſtinct Revelation of the Truths of Salvation, and of the ſtupendous Myſteries of the Divine Mercy. Secondly, In the wonderful Accompliſhment of our Redemption, which the antient Saints only believed to come. And thirdly, In the Inſtitution of the moſt holy Sacraments, and awful Sacrifice which Chriſt has left us. Sacraments are the Channels of divine Grace for the Sanctification of our Souls, and Sacrifice is the ſupreme Homage by which we honour God. In theſe then conſiſt the principal Dignity

Dignity and Advantage of a Religion. The bleſſed Euchariſt is both the great Sacrifice, and the moſt holy and moſt wonderful of all the Sacraments of the Law of Grace. Therefore a principal Excellency of the New Law conſiſts in this adorable Myſtery, in the Inſtitution of which Chriſt diſplayed his infinite Wiſdom, Power, and Love. It is therefore juſt that we ſhould celebrate the Memory thereof with a Feſtival of Thankſgiving. The bleſſed Euchariſt is the moſt wonderful Miracle of the Omnipotence of God, being a Perpetuation of his adorable Incarnation amongſt us. That an eternal God ſhould be born in time, and die on a Croſs for ſinful Man, is a Prodigy which Men and Angels will admire in Raptures of Aſtoniſhment to all Eternity, without being ever able to fathom it. It is a Myſtery which Creatures could never have known to be poſſible to Almighty Power itſelf, had they not ſeen it effected. But it is a Myſtery the more worthy an infinite God, the more it is exalted above the Comprehenſion of the moſt ſublime created Intelligences. But the Almighty did not ſtop here: He renews and continues the ſame to the End of the World in the holy Sacrament of the Altar, and this in the moſt wonderful manner. We behold the outward Appearance of Bread after Conſecration the ſame as before. Our Senſes diſcern the ſame phyſical Accidents, the Colour, Quantity, Taſte, and other Qualities of Bread; nor are they deceived in their immediate Object; for they receive theſe Impreſſions. Yet no Bread is preſent: Theſe Accidents are without their Subject. The Laws of Nature are ſubject to the Will of their Creator. He who eſtabliſhed them, and framed all things in the moſt admirable Harmony and Wiſdom, is Maſter to ſuſpend, change, and diſpoſe them at Pleaſure, for the greater Manifeſtation of his Power. Thus we read many ſtupendous Miracles wrought by him. But the holy Euchariſt is the moſt wonderful of all Miracles, being a Myſtery by which the Creator of all things choſe to ſhew the Extent of

his Power, and the inexhauſted Riches of his Greatneſs and of his Love. The Bread ſubſiſts no more though its Appearances or Accidents remain for the Exerciſe of our Faith, and to conceal the adorable Myſtery from our corporal Eyes: For if we ſaw, we ſhould no longer have Faith, and if Chriſt had given himſelf viſible to us, this would be no longer a Sacrament, a Veil, or a Myſtery. But the Subſtance of the Bread is changed into that of the precious Body of *Chriſt*, by that ſame Power which made all things out of Nothing, and which can as eaſily re-produce the ſame Body in a different Place, as it can deſtroy any created Body and produce the ſame again. Thus the ſacred Humanity of *Chriſt*, which reigns at the right Hand of the Father, placed above all Creatures in Heaven, is re-produced on the Altar, but in its glorified and impaſſible State, and exiſting truly and really but in a ſpiritual manner, without its external Quantity and Extenſion, whole and intire in every Hoſtie, and if a Diviſion be made, in every ſenſible Particle thereof, as long as the Species or Appearances of the Bread remain: And thus is it multiplied, as often as the Bread is conſecrated, over the whole World, from the Aſcenſion of *Chriſt* to the End of Time. As the Body of *Chriſt* is here in its glorified State, it is perfect and entire under each Species: Conſequently in that of Bread is contained the Blood in the Body; and in that of the Wine, the ſacred Body is produced together with the Blood. With Body and Blood the Soul of Chriſt muſt likewiſe be there: And by *Concomitance*, the ſecond Perſon of the adorable Trinity, hypoſtatically united to this Humanity. Alſo by Circuminſeſſion, as Divines ſpeak, the other two divine Perſons, as they have but one individual Nature, and are one God; ſo that here are preſent *Chriſt*, both God and Man, and the whole bleſſed Trinity, who by his Immenſity fills the Creation, but who is particularly with the ſacred Humanity of *Chriſt*. What a Complication of Miracles do we here admire

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in one Myſtery? S. Thomas, and the Church in his Words in her Office of this Day, call it the perpetual Pledge of our Saviour's Paſſion; the Abridgement of his ſacred Myſteries; the greateſt of all the Miracles wrought by him; our ſingular Comfort in his Abſence; and the Accompliſhment of the greateſt Figures of the old Law. He did not inſtitute this Sacrament in the beginning of his Miniſtry: He would prepare his Diſciples to the Belief of it, by turning Water into Wine, and by innumerable other Miracles wrought before them. Indeed, when they ſaw a God made Man and dying for Men, what could they think impoſſible for his Goodneſs to do? After all, the Holy Euchariſt can never ſeem incredible to one who already believes the Incarnation of the Son of God. Infinite Wiſdom contends with infinite Power in this holy Myſtery, to which we may apply thoſe Words of the Wiſe Man: "Sapientia ædificavit ſibi Domum: "Prov. ix. 1. Wiſdom hath built herſelf a Houſe." For none but a God could have formed ſuch a Deſign, or invented ſo ſtupendous and ſo noble a means of Grace, which ſurpaſſes the Underſtanding of all Creatures, and is the Object of perpetual Aſtoniſhment to the higheſt Cherubims: Here Almighty Power, infinite Love, Goodneſs and Mercy meet in the moſt admirable manner; the moſt noble and moſt powerful Remedy is applied to all our deep Wounds; a Seed of Incorruptibility is planted in our mortal Bodies; and the Source of all Grace is conferred upon us. Our Divine Redeemer has hereby contrived to ſatisfy his Love, and to conſult our ſpiritual Good, by affording us, during our Exile, the Comfort of his true and real Preſence amongſt us, whilſt our own Advantages, and the wiſe Diſpenſation of his holy Providence for the Neceſſities of our preſent State of Probation, keep him abſent from our Senſes. But though he may ſeem in ſome Senſe to have even exhauſted his Omnipotence, and the Inventions of his infinite Wiſdom, in giving us himſelf in ſo wonderful a manner, to be the Nouriſhment of our Souls; yet his Love ſurpaſſes all other

conſiderations in this adorable Myſtery, which is properly the Sacrament of his divine Love and Charity. His Power and Wiſdom in it are only ſubſervient to his Love.

S. *John Damaſcen*, beginning to ſpeak of the holy Euchariſt, uſes theſe Epithets (1), l. iv. de Fide Orthod. c. 14. p. 314. " The good, the all-good, the " infinitely good God, being all Goodneſs, would pour " forth the overflowing Riches of his Goodneſs." And the Apoſtle S. John, the true Diſciple of Love, uſhers in the Preparation for the Inſtitution of this holy Sacrament in this manner. " Jeſus, knowing " that his Hour was come that he ſhould paſs out of " this World unto the Father; having loved his own " who were in the World, he loved them unto the " End." John, xiii. 1. Indeed, in this Myſtery he has ſhewed the utmoſt Effort of, and given full Scope to his boundleſs Love. He had before demonſtrated it in the moſt aſtoniſhing Effuſion of his infinite Goodneſs; but here he has centered in one permanent Sacrament all his former wonderful Teſtimonies of Love towards us, and has out-done them all in this laſt Confirmation of them to his Church. Not content with all he had done and ſuffered for us in the whole Myſtery of his Incarnation, and of his ſacred Death and Paſſion, the more to endear himſelf to us, he would leave us this perpetual Pledge of his Love, deſiring by it to be always remembered and thought of by us: " Do this for a Commemoration of me," Luke, xxii. 19. It is the ordinary Language of Lovers to promiſe never to forget one another. This our Lord *Jeſus* was pleaſed here to recommend to us, and that by the ſtrongeſt Pledge. What could it concern him if we ſhould forget him? The Loſs would be wholly ours, whoſe Happineſs it is always to think of him, and extreme Miſery to be without him. It is infinite Goodneſs

(a) Ὁ ἀγαθὸς καὶ πανάγαθος καὶ ὑπεράγαθος Θεὸς, ὁ ἔλεος ὢν ἀγαθότης, διὰ τὸν ὑπερβάλλοντα πλοῦτον τῆ αὐτῆ ἀλαθότητος.

neſs and Condeſcenſion that he is pleaſed to be the Object of our unworthy mean Thoughts, to enter ſuch baſe Minds, and ſuffer himſelf to be thought on amidſt ſo many Vanities and Follies; nay, ſo many ſinful Objects, and polluted Affections. But alas! he juſtly complains, after all, that he is forgotten by us. In what State will Jeſus have us always to remember him? In that of his Paſſion and Death, the more to inflame our Love. "As often as you ſhall eat this "Bread, or drink this Chalice, you ſhall ſhew the "Death of the Lord until he come." 1 *Cor.* xi. 26. Muſt not his precious Wounds, as ſo many Mouths inviting us, move us to love him? Can we behold, touch and receive under theſe ſacramental Veils, that adorable Fleſh which was laid in the Manger, which was buffeted, torn and hung on the Croſs for us; and which now ſhines glorious in Heaven at the right Hand of the Father, and not be all inflamed with his holy Love, remembring the exceſs of his Love, and what he has ſuffered for us! For this Myſtery is the ſtrongeſt Pledge of his Love, given us to put us in mind of all thoſe things. *Chriſt* himſelf commands us herein to remember him and his Sufferings. "This do for the Commemora-"tion of me," 1 Cor. xi. 24. He inſtituted the bleſſed Euchariſt to be a commemorative Sacrifice with regard to that bloody one which he offered on Mount *Calvary*; though it be likewiſe a real unbloody Sacrifice, or a Renovation of the ſame in an unbloody manner, for the daily Application of its Fruits. He eſtabliſhed it to be a Sacrament, or ſacred Sign of his Preſence concealed under the Veils; which Veils are called a Type and Figure, though he be really preſent under them, becauſe he is there in an inviſible Manner, ſo that he is ſtill abſent to our Senſes. The preſence of *Chriſt* in the Euchariſt, ſays a learned Prelate (2), ſatiates not our Hearts; becauſe we do not ſee him perfectly; it only inflames and excites our Deſires. It is

(2) *Boſſuet. Expl. de la Meſſe*, c. 44. p. 86.

is ſomething for the Lover to know that his beloved is in the Houſe, and already to ſmell his Perfumes: But if he opens not the Door, if he pierces not the Veils, the Rigors of his Abſence are not over, but rather ſhew themſelves the more. *Jeſus Chriſt* knows this Language, and when he ſays: "I go away," he accuſtoms us to underſtand it of his ſenſible Preſence. "I go to the Father, and you ſhall ſee me no longer, "ſaith he," John xvi. 10. The Privation of the Sight of him whom we love is a Misfortune, as nothing can content us, unleſs we can behold and enjoy him. Hence the Euchariſt itſelf is an Abſence of *Chriſt* to a Heart that loves, becauſe ſuch a one languiſhes to "know him, as he is known by him," 1 *Cor.* xiii. 12. and "to be made like to him, by ſee-"ing him as he is in himſelf," 1 *John* iii. 4. His Glory is concealed in the Euchariſt, and till that be revealed, as *S. Tereſa* amorouſly complains, nothing can ſatisfy our Deſires, and we look upon him ſtill as Abſent. Hence he ſent another Comforter, an inviſible Comforter within our own Souls, whoſe ſweet Preſence, by animating our Faith and our Hope, eaſes our Groans, and makes our Pilgrimage more ſupportable. Hence alſo he would inſtitute this holy Sacrament, in which he would always remain really with us, though concealing himſelf to our Senſes, as the Nature of our preſent State required.

Our Good and all our Happineſs depended on his leaving us. It was neceſſary that he ſhould take Poſſeſſion of his Glory, and complete his Triumph: That he ſhould open Heaven for us, ſhould ſend his Paraclete, ſhould wean our Affections from every thing on Earth, and draw our Hearts and all our Deſires up to Heaven. He muſt then go away for our ſakes, but his Love would ſtill ſtay with us under an inviſible Diſguiſe, and it moved him to invent and inſtitute this wondeful Sacrament for that Purpoſe. He both went to prepare Places for us in his Kingdom of Glory, and remained always with us, though he could not do it in the Rays of his Majeſty in the wiſe Oeconomy of our Salvation.

Salvation. Queen *Hester* swooned away at the Majesty of *Assuerus*, *Hesth.* xv. The Jews being terrified, begged that *Moses* might speak to them, and not God, *Exod.* xxxix. *Daniel* was not able to bear the glorious Apparition of an Angel, *Dan.* x. How then could we have borne to behold God among us in the Brightness of his Glory? Nor could that have suited our present time of Faith and Trial. Therefore as his Love could not suffer a Separation from us, he would abide hidden in this Sacrament with us, to the End of the World. To be sensible of the Excess of his infinite Love in instituting this holy Sacrament, we must remember, that he who gives us this great Mystery, is the immense Lord of Majesty and Glory, who stoops so low, as not only to think with Love and Mercy of us weak miserable Creatures, covered with Sin, and the dreadful Guilt of repeated Treasons against him, but to confer on us the greatest Good, and the richest Gift he could bestow, even himself. The time when he made us this present, was when he was going to "pass out of this World to his "Father." A Friend, in the last Moments of his parting, summons up all his Tenderness, and perfectly melts away, and sinks under it. Our blessed *Jesus* felt these Emotions the most vehement that human Heart was able to do, as no Soul was ever endued with a Charity like his. He foresaw the Fury of our enraged spiritual Enemies, and perfectly knew our Frame, our Weakness, our Miseries, and Dangers; he was bidding us his last Farewell in this World; his Bowels were moved with Pity and Love; and in these Moments, he devised his divine Testament in our Favour; in which he bequeathed to us, not earthly Empires, or any worldly Treasures, empty Shadows, and dangerous Snares, but a Legacy, a Gift worthy a God, such as he alone could bestow, or have thought on; for it was no other than himself. In his Passion, he was himself to be our Victim, to suffer and die for us; he bestows himself on us again in his heavenly Kingdom to be our Joy, our Crown, and our infi-

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nite Reward, and Bliſs to all Eternity; and not content with all this, he would give us himſelf in theſe ſacred Myſteries, to be our daily ſpiritual Food, our Comfort and our Strength, during the Term of our exile on Earth. He foreſaw the monſtrous Ingratitude, Inſenſibility, Outrages, Sacrileges, and Profanations, which he ſhould meet with in the World, in this adorable Invention of Love; how ſome would blaſpheme it; others would repeat the Perfidiouſneſs of *Judas*, by receiving it unworthily, and in a State of mortal Sin; others would ſlight it, and out of Sloth ſeldom approach his divine Banquet, ſuffering their Souls to periſh in the mean time with ſpiritual Famine; and that very many would treat him in it without reſpect, or even Attention to his Preſence. All this he knew: He foreſaw diſtinctly every particular Abuſe and Inſult of Men againſt this Sacrament, to the End of Time. Yet nothing could aſſuage the Flame of his Love. He deſired from all Eternity to give this Proof of it, to the Aſtoniſhment of all Creatures; but more eſpecially from the firſt Moment of his Incarnation. Whence alſo he ſaid, Luke xxii. 19. "With Deſire I have deſired:" (that is to ſay, "With the moſt vehement, languiſhing Deſire) "to eat this Paſſover with you before I ſuffer." *Deſiderio deſideravi*, &c. He had overturned the moſt conſtant Laws of Nature in becoming Man for us: He did the ſame again, by the moſt unheard of Miracles, that he might give us himſelf in this heavenly Banquet. This he did, that he might unite us to himſelf by the ſtrongeſt and cloſeſt Alliance. "He "that eateth my Fleſh, and drinketh my Blood, "abideth in me, and I in him." John vi. 57. It is the Property of Love to deſire the ſtricteſt Union. Jeſus, the eternal Lover of our Souls, invented and inſtituted this Sacrament that he might make us one with himſelf, to cloath us with his Riches. For here he beſtows on us his greateſt Gifts.

For the Effects of the holy Euchariſt in our Souls are; firſt, That by it we are made *concorporeal* with Chriſt,

Chriſt, in the Communion of his divine Fleſh and Blood, to uſe the Expreſſion of St. *Cyril* of *Jeruſalem*. [*Cat.* 22. p. 319. *Ed. Ben.*] St. *Chryſoſtom*, [*Hom.* vi. *in Hebr.*] and other Fathers. *Chriſt* mingles himſelf with us, and makes himſelf our ſpiritual Food. But whereas our corporal Food is converted into our Subſtance, we, by this ſpiritual Nouriſhment, are changed and transformed into *Chriſt*, and made moſt perfectly his Members. Whence St. *Auſtin* makes *Chriſt* thus to addreſs himſelf to a Soul, [*Conf. b.* 7. *ch.* 10]: "I "am the Food of thoſe that are grown up: Grow "thou up, and thou ſhalt feed on me: Neither "ſhalt thou convert me into thee, like thy corporal "Food: But thou ſhalt be changed into me." And St. *Leo* writes, [*Serm.* 14. *de Paſſ.*]: "The Participa-"tion of the Body and Blood of Chriſt makes us to "paſs into that which we receive." This ſpiritual Union of the Soul with *Chriſt* is a permanent Grace in the Soul from the Sacrament, but is loſt by mortal Sin.

A ſecond principal Effect of the holy Euchariſt, is the Conſervation and great Increaſe of habitual Charity and Grace, the ſpiritual Life of the Soul: Whence it is called the Bread of Life, the Food and the Life of the Soul. *John* vi. It alſo increaſes the Properties of habitual Grace, eſpecially divine Love, and all the infuſed Virtues; and it confers abundantly actual Graces, and a Title to others in particular Occaſions, or Temptations. God is the Bread of Angels, who feed on him whom they behold in his Glory: We, in our preſent State of Mortality, are nouriſhed by him under theſe Veils. Nature uſes an Artifice to feed little Babes, and converts the Subſtance of the Mother into Milk for their Suſtenance; and God converts himſelf into a kind of Milk, to uſe the Expreſſion of St. Auſtin, (*in Pſ.* 33.) to nouriſh our Souls in the Diſguiſe of this Sacrament.

Thirdly, the holy Euchariſt preſerves us from, and ſtrengthens us againſt mortal Sin. "This is the

"Bread

" Bread that cometh down from Heaven, that if any " Man eat of it, he may not die." *John* vi. 56, 59.

Fourthly, When received with Diſpoſitions of Penitence, it remits venial Sins.

Fifthly, It weakens the Strength of our Enemies, allays the Heat of the Paſſions, and ſtrengthens our Souls againſt Temptations. Whence St. *Bernard* ſays, [*Serm. de Bapt. et Sacr. Altar.* p. 891.] " If any of " you does not now feel ſo often, or ſo violently the " Motions of Anger, of Envy, of Luſt, or the like, " let him give Thanks to the Body and Blood of the " Lord; becauſe the Virtue of the Sacrament works " in him." And St. *Cyril* of *Alexandria*, [*l.* iv. *in Joan.* c. 2.] " It is incredible, nay, impoſſible, that Life " ſhould not give Life to thoſe in whom it is. For " as if we hide a Spark of Fire in the Aſhes, to keep a " Seed of Fire, ſo our Lord by his Fleſh hides Life in " us, and as it were plants a Seed of Immortality, which " takes away all Corruption." This Virgin Fleſh gives a particular Grace by its Touch againſt the Paſſion of Impurity. And as it is the Cement of the Union of the Faithful together in the Blood of Chriſt; fraternal Charity is its Characteriſtic: Whence it is called *Communion.*

Sixthly, It plants in us a Seed of Incorruption and Immortality, as St. *Irenæus* and other Fathers remark. " He who eateth me hath everlaſting Life, and I will " raiſe him up in the laſt Day." *John* vi. 55.

Seventhly, It is a hidden Manna, and a Source of ſpiritual Sweetneſs and Joy to devout loving Souls. " By which ſpiritual Sweetneſs is taſted in its Foun- " tain," ſays St. *Thomas.* (*Opuſc.* 57). M. *de Mahis*, a Convert from *Calviniſm*, and a devout Canon of *Orleans*, writes that he found *Jeſus* ſo ſweet in the Holy Communion, that a Taſte thereof, would, he thinks bring all the *Calviniſts* to the true Faith. See *Salmeron* in 1 *Pet.* i. 9.

Laſtly, It is a Pledge of future Glory, that we ſhall one Day ſee him in his Glory, whom we now receive in this hidden State, as St. *Peter Damian*, and St. *Tereſa* devoutly ſing in their Canticles.

We

We have another Evidence of the Exceſs of Chriſt's Love to us in the bleſſed Euchariſt, in the time when he left us this holy Myſtery. Nothing ought rather to have hindered him from taking his Abode amongſt us than this Circumſtance. For what Treatment did he meet with from Men on Earth? He was no ſooner born but he was perſecuted; he met with Poverty, Contempt, Calumnies, Blaſphemies and Torments from Men; and at that very time they were buſy in contriving his moſt ignominious and cruel Death. What then could move him to abide ſtill with us, only the Exceſs of his Love? And what Return does he aſk? No other than that we ſhould love, honour and often devoutly receive him in this holy Sacrament, and this for no other End than that we may receive the infinite Advantages and Graces which he deſires to confer upon us; and for which he inſtituted this divine Banquet, making himſelf in it our daily Nouriſhment, Strength, Comfort, and Support; and the Source of all ſpiritual Graces and Benedictions; and imparting to our corruptible Fleſh a Seed of Immortality and eternal Life: Becoming moreover for us in the Sacrifice of the Altar; our daily Victim and our Advocate, pleading for us to the eternal Father; ſupplying by his Love what is wanting in ours towards God, and offering himſelf to his Father in our Name. We have nothing to offer worthy the Immenſity of God; but in the Sacrifice of the Euchariſt, we have a Victim in our Hands which is infinite, and a Homage worthy the Greatneſs of his Majeſty: A Thankſgiving proportioned to the Immenſity of his Benefits: A perfect Sacrifice of Satisfaction for all our Sins, and of Impetration of all Graces. Inſtead of reaping all theſe ineſtimable Advantages, and making a Return of Gratitude, Devotion and Fidelity, Men, alas! often re-pay this Mercy with the moſt outrageous Injuries againſt the adorable Sacrament itſelf; in which our Lord reſiding now on our Altars, complains ſtill as he did on the Croſs: "They have given me Gall for my Food; "and in my Thirſt they have given me Vinegar to "drink."

" drink." Pſ. lxviii. Infidels and Heretics inſult him by obſtinately denying the Truth of this Myſtery, and by their Blaſphemies againſt it. And Catholics by Sacrilegious Communions, indecent Behaviour at Maſs, or in the Church, or by their Pagan Lives multiply their Outrages againſt their moſt loving Lord in this great Myſtery of Love. O who will give Water to my Head, and a Fountain of Tears to my Eyes, to bewail theſe Indignities? O may the Heavens and the Earth, Angels and Men, all Creatures, ſenſible and inſenſible, join in praiſing the Goodneſs of our God in this holy Sacrament, and in ſtudying by their redoubled Homages to repair the Injuries he here receives. Sun and Rocks, which were ſenſible at the Death of your Lord and Maker, why are ye not alſo at the Irreverences offered him in the bleſſed Sacrament? O Sun, cover thyſelf again with Darkneſs! And O ye Rocks, rend yourſelves with Horror! Deſcend at leaſt, O holy Angels, zealous Defenders of the Glory of *Jeſus Chriſt*; come and weep bitterly over theſe Diſorders. And O chaſte Spouſes of Chriſt, and all ye faithful Lovers of your divine Redeemer, aſſemble in Troops, and by your devout inflamed Praiſes, and Homages of Love and Adoration, honour your God in this wonderful Myſtery, and make what Atonement is in your Power to his moſt amiable injured Charity. Offer up your Labours, and all your Actions to God for this End: Receive frequently the Holy Sacrament with the greateſt Devotion poſſible: Aſſiſt at the holy Sacrifice with the greateſt Fervour and Aſſiduity: Adore and viſit *Chriſt* on the Altar, as on his Throne of Mercy; and behave in his Sanctuary, or holy Place with the moſt awful Reſpect and Reverence, ſaluting devoutly the holy Sacrament with theſe Aſpirations of Love and Praiſe: " May Chriſt " be ever adored and praiſed in the moſt Holy Sacra- " ment." And never fail to employ this Feſtival and the Octave in particular Practices of Devotion towards this moſt venerable Myſtery of our Religion.

The

The more insolently Heresy began to insult this adorable Sacrament, the more solicitous did the Church shew herself to promote in the Souls of her Children true Devotion and Respect to it. Its Institution was always celebrated with solemn Thanksgiving to the Divine Goodness on Maundy Thursday in Holy Week. But that time being mostly taken up in commemorating the Sufferings of our Blessed Redeemer, a proper solemn Festival was appointed to honour this great Mystery, by the Zeal of many pious Persons favoured with heavenly Revelations and Miracles, especially in the Person of blessed *Juliana*, of Mont Cornillon near *Liege*. This Solemnity was first ordered to be celebrated in a Synod held at *Liege*, in the Year 1246. Pope *Urban* IV. in 1264 fixed it on the Thursday after the Octave of *Whitsunday*, commanding it to be observed in the whole Church with a Solemnity equal to the four great Festivals of the Year. In his Bull, which begins, "Transitu-"rus de hoc Mundo," after having extolled this wonderful Sacrament, he delivers himself in these Words: "In this most holy Commemoration we shed Tears, "devoutly rejoicing: For our Heart all bathed with "Gladness, causes the Eyes to pour forth Tears. "O the Immensity of the Divine Love! O over-"flowing Divine Piety! O most profuse Liberality "of our God! He had already given us all things: "he had conferred upon us the Dominion of all "Creatures upon the Earth; and had so exalted us "as to appoint his Angels to assist us, whom he has "sent to minister for them who shall receive the In-"heritance of Salvation. Though his Bounty had "been so great, to shew it still more, out of the im-"mense Charity which he bears us, he hath given himself "to us; and surpassing all his other Liberalities, "exceeding all manner of Love, he gives himself to "us to be our Food. O singular and admirable "Bounty, in which he that gives is the Gift himself. "Prodigious is the Liberality, when any one gives "himself. He bestows himself for our Nourishment,

"to

" to the end that Man, who was fallen to Death by " one kind of Food, ſhould be raiſed to Life by an- " other Meat: Man fell by the mortal Apple, and " is again raiſed by the Food of the Tree of Life. " On the other Tree hung the Morſel of our Death: " On this the Nouriſhment of our Life. The Taſte " of that overthrew us: The Taſte of this ſaves us. " Behold, how where the Evil has entered, from thence " has come the Medicine; and from whence Death " ſprang, Life has alſo come forth. It was ſaid of the " other Meat, The Day that thou eateſt of it thou " ſhalt die; and it is ſaid of this, He that eats of this " Bread ſhall live for ever. O moſt excellent Sacra- " ment! O Sacrament worthy to be adored, reve- " renced, glorified, honoured, exalted with moſt ſin- " gular Praiſes, recommended by the loudeſt Accla- " mations, entertained in pure and chaſte Breaſts," &c. After many other high Encomiums, he exhorts all the Faithful by their extraordinary Devotion on this Day, to confound if poſſible, the Perfidiouſneſs of Heretics, and to repair and make Amends for all former Tepidity in aſſiſting at, or celebrating the Maſs, or in receiving the holy Communion. He grants alſo perpetual Indulgences, commanding all Paſtors carefully to give Notice the Sunday before the Feaſt, to all their Pariſhes and Dioceſes, exhorting them by Remonſtrances and wholeſome Diſcourſes, That, ſays he, " with a clear and entire Confeſſion of " their Sins, with Prayers, Alms, and other Works of " Charity and Devotion, they may ſo prepare them- " ſelves as to deſerve that Day to partake of this " bleſſed Sacrament, and receive it with Reverence, " and by it obtain an Augmentation of Graces. To " encourage the Faithful to honour and celebrate this " great Feaſt, we grant to all that do confeſs their " Sins, and are truly penitent, who ſhall be found in " the Church at the Matins of the ſaid Feaſt, one " hundred Days Pardon, and as many to thoſe who " ſhall devoutly aſſiſt at Maſs, and at the firſt or ſe- " cond Veſpers; likewiſe for each of the leſſer cano-

" nical

" nical Hours of that Day; Prime, Tierce, Sext, " None and Compline, forty Days: And that thoſe " who ſhall be preſent the Days within the Octaves, " at the canonical Hours, as is ſaid, for every Day's " Aſſiſtance, we grant them one hundred Days of " Pardon. This Bull was confirmed by Pope Cle- " ment V. in a general Council held at Vienne, in " France, in the Year 1311. [Clement. *Si Dominum in* " *Sanctis, Tit.* 16. *De Sanctorum reliquiis & Venera-* " *tione.*"] Pope Martin V. again renewed and con- " firmed this Bull, and the Privileges and Indulgen- " ces contained in it, adding others, and command- " ing all Prelates and Paſtors to publiſh them in all their Churches, on the Sunday before this Feſtival. *See his Bull, Ineffabile Sacramentum, An.* 1429. *Bullar.* T. i. p. 328.) Pope *Eugenius* IV. repeats the Precept to all Paſtors of promulging them yearly; confirms all the aboveſaid Bulls; but doubles the Number of Days in each of the Indulgences mentioned in them all. *Read his Bull, Excellentiſſimum Corporis et Sanguinis Domini noſtri J. C. Sacramentum.* [*Bullar.* T. i. p. 342.]

We adore *Chriſt* preſent in the holy Sacrament of the Altar. Even as Man he is to be honoured with ſupreme Adoration, becauſe he ſubſiſts by the ſecond divine Perſon. Hence the Council of *Trent* proves the Euchariſt is to be adored, from *Hebr.* i. 6. " Let " all the Angels of God adore him." He is truly in this holy Sacrament whom the Magi adored in the Manger; and the Apoſtles and other devout Perſons during his mortal Life on Earth; whom, on our Altars the Angels adore with Trembling, and whom the Faithful have always approached and received with ſome exterior Action of Adoration. For which, ſee S. *Auſtin*, [*in Pſ.* cxviii.] S. *Chryſoſtom* [Hom. 24, in 1 Cor. & l. iii. *de Sacerd.*] S. *Cyril* of Jeruſalem [*Cat. Myſtag.* 5.] *Origen.* [*Hom.* 13, *in Exod. & Hom.* 5. *de div.*] S. *Gregory of Nazianzum*, [*Or.* i. *de* S. *Gorgoniâ* p. 186.] *&c.*

S. *Ambroſe* proves that the Holy Ghoſt is to be adored becauſe the Fleſh of *Chriſt* made of the Earth, is adored in the Euchariſt. "By the Earth is underſtood the Fleſh of Chriſt, which even on this Day "we adore in the Myſteries, and which the Apoſtles "adored in the Lord Jeſus. [*l.* iii. *de Spir. So.* c. 12. "T. iii. p. 238. ed. Ben.] S. *Chryſoſtom* lays down the "Rule [Hom. 7. in Mat. T. vii. p. 112. ed. Ben.] "that every one approach the Sacrament as the Magi "did the Manger, *to honour and adore* (3)." He compares in the ſame Place the unworthy Communicants with *Herod who adore in Treachery, and ſtab in adoring.* And *Theodoret* [*Dial.* ii. *Inconfuſus*, T. iv. p 85.] ſays of the Elements in the bleſſed Euchariſt: *They are believed and adored, &c.* (4) *Daillé*, the famous *Calviniſt*, excuſes the Lutherans in this reſpect, becauſe they intend to adore the Body of *Chriſt*, which is an Object of Adoration, [1 *Rep.* a *Chaumont*]. But *Proteſtants* object that if a Hoſtie, by ſome Miſtake ſhould not have been conſecrated, that ſuch an Adoration would certainly be Idolatry. But Doctor *Jer. Taylor*, *Thorndyke*, and others of their own Communion will inform them that it would be no more ſo, than if a Stranger coming to *Chriſt* on Earth had miſtaken S. *Peter*, or ſome other for him. See Doctor *Godden*, *Catholics no Idolaters*, Part ii. Page 231, 232. And Mr. *Woodhead*, *Diſcourſe on the Euchariſt.* § 29,

(3) Τιμῆσαι καὶ προσκυνῆσαι (4) προσκυνᾶται.

Here our Author ends, being prevented by Death from perfecting this Treatiſe.

LAUS DEO SEMPER.

ERRATA.

Page 9, *Line* 35, *read* Sabbata.
Page 14, *laſt Line*, *inſtead of* has a mind to, *read* has no mind to.
Page 16, *l.* 24. *for* baſe, *read* bare.
Page 34, *laſt Line*, *for* Fure *read* Jure.
Page 35, *l.* 26, *read* S. Antoninus.
Page 37, *l.* 34, *for* Immortality, *read* Immorality.
Page 104, *laſt Line*, *for* Hears, *read* Hearts.
Page 108, *l.* 3. *dele* him.
Page 119, *l.* 13, *read* Anticipation.
Page 140, *l.* 22, *read* Heart.
Page 167, *l.* 3, *read* Ulrick
Page 131, *l.* 35, *for* Motives *read* Motions.
Page 384, *laſt Line*, *read* continued.
Page 406, *l.* 5, *read* Companion.
Page 526, *l.* 25, *read* have left.
Page 589, *l.* 17, *read* the Father.